



ESR Reports  
Vol. X, Number 2

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ESR Reports is published in the fall and spring for alumni/ae and friends of Earlham School of Religion

Katherine Murray, Editor  
Susanna Combs, Art Director



*Douglas Bennett*

Each spring I have the privilege of sharing lunch with students who will graduate from Earlham School of Religion in early May. During two hours of conversation, I invite them to reflect on their ESR education, sharing what they have experienced and how they have changed. I also invite them to look forward to where they feel called to serve.

Dozens of students have told me over the past dozen years that their time at ESR has deepened their faith.

This is one striking constant that runs through these conversations. ESR students come from across the geographical and theological spectra of the Religious Society of Friends and also from outside the boundaries of membership. All are drawn to a seminary that puts spiritual

## A Nurturing Ground for Sustaining the True Genius of the Quaker Spirit

*By Douglas C. Bennett, President, Earlham College*

seeking at its center. Unprogrammed Friends also regularly tell me they gain a deeper understanding of and appreciation of the Bible. Rarely, however, do students tell me that they have changed their basic beliefs. ESR has provided a time of spiritual seeking and spiritual growth for them, they all tell me; and the academic coursework they completed has contributed to this deepening of their religious faith.

Another constant in these conversations: these about-to-be graduates of Earlham School of Religion tell me that they have gained a better grasp and a deeper appreciation of the beliefs and perspectives of Friends who come from traditions other than their own. Many remember recoiling at first meeting Friends from other Yearly Meetings. "You call yourself a Quaker and believe that?" they remember thinking, or perhaps

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## Recalling the Roots of Community

*By Keith Esch ('66)*

When I enrolled as a student in the fall of 1964, ESR was in Jenkins House on the corner of National Road and College Avenue, where the ESR Center now stands. An unusual house, it had been transformed by its owner, Raymond Jenkins, from an ordinary Indiana house into a Mediterranean-style home. Those of us who were around then remember the distinctive red clay tile roof and the lovely arches. Some of us remember how the roof leaked!

The house accommodated faculty offices, classes, a conference room, Common Meal, worship, lectures, and even a guest room with a private bath. On our first visit to ESR, Virginia and I stayed in that room which, in later years, became my office! Yes, we were crowded; yes, spaces served several functions,

*Continued on page 3*



*Keith Esch*



Spring 2009

## Up Coming @ ESR

### Annual Pastors Conference

September 28-29, 2009

*The Art of Pastoring*

### Tom Mullen Ministry of Writing Colloquium

October 30-31, 2009

Julia Kasdorf, poet and essayist

Keynote speaker

### Annual Spirituality Gathering

March 6, 2010

### Willson Lectures

April 5-6, 2010

Thomas Hamm, Professor of History; Archivist/Curator (Friends Collection), Earlham College

Keynote speaker

### NURTURING GROUND *continued from page 1*

even saying out loud to another new student. After three or four years of working, talking, and worshipping together, however, they find themselves with a mutual respect for one another's spiritual depth and a shared gratitude for what each has contributed to their own faith journeys. Spiritual friendships are formed across the fissures and chasms that run through contemporary Quakerism. Whether or not they know it on graduation day (and I imagine they do), ESR students form life-long spiritual friendships that will endure the rest of their lives. Over decades to come, they will encounter each other at gatherings of Friends, renew their conversations, and continue to learn from one another.

One other striking constant emerges from my conversations with ESR students on the eve of their graduation. I ask them how they came to attend ESR, and I hear an immense variety of stories, each of them singular; each involving confusion, spiritual seeking, and then a chance encounter (sometimes with a person, sometimes with a brochure or a Web site) by which they learn of ESR. Never have I heard of a student who came to ESR simply and straightforwardly because of the encouragement and tangible support of a Monthly or Yearly Meeting.

Perhaps difficult, personal spiritual seeking is an essential

aspect of being called to ministry as a Friend, as it was for Fox and other early Quakers; but I keep hoping we will pave a clearer, straighter road to ESR for contemporary Quakers. I worry that even though ESR's commitment to serving Friends from across a broad range of theological positions makes us more valuable to each of the groupings of Friends, we may be less embraced or beloved by any of them.

I ask students what they will do after graduation and they name a remarkable variety of callings. Pastoral ministry is always in the mix of vocations, as is pastoral care. Beyond these there are no patterns, no constants in what they name. Even without asking the question, however, I know that some of these ESR graduates will find their way into positions of leadership in the Religious Society of Friends. I know this because ESR graduates have been called into leadership among Friends virtually from the founding of the seminary—and called into leadership across the diversity of Friends geographically and theologically.

Was all this what the Earlham Board of Trustees expected when they approved the founding of the Earlham School of Religion in February, 1960?

We know it was a step they took reluctantly: when the Board members gathered they were far from unity. Some had practical worries. Could a new

seminary ever attract enough students? Could Earlham afford it without endangering the college? Some had theological concerns. God calls each and every one of us to ministry; so believed George Fox, and so believes every Quaker—or as nearly so as any statement about what “all Quakers believe” can be. So why should some Quakers receive specialized preparation for ministry? And some Trustees believed Friends were well-enough served by non-Quaker seminaries, though theologically conservative Friends chose to prepare for ministry at evangelical colleges or seminaries (for example, Asbury), while liberal Friends went to seminary at Colgate, Harvard, Yale, and, especially, Hartford.

Despite these reservations, the Board of Trustees committed itself to the undertaking, seeing the seminary they envisioned as “a nurturing ground for sustaining the true genius of the Quaker spirit.” I believe this is exactly what ESR has proven to be, and what it will continue to be in the decades to come.

We at Earlham promise to sustain our commitment to making ESR the “best possible Christian graduate theological school in the Quaker tradition,” one that “prepares women and men for leadership that empowers and for ministry that serves.” We invite Friends to strengthen their embrace of a seminary that serves them well.



*ROOTS continued from page 1*

but as a student, I loved it. The tantalizing smells coming from Ella Brewer's kitchen, especially on Tuesdays, were most inviting. In many ways, we were like a large family—and Ella was our house mother.

In my second year, the beautiful house which is now Barclay Center became available. That move did not seem to take away from the family feeling I had in Jenkins House. Common Meal was held there so food preparation went on as classes were held in adjoining rooms. The only "inconvenience" I experienced was the need to walk across the yard to Jenkins House if I wanted to see a professor. Years later, when we were planning the new ESR Center, students asked that we try to design it so that the feeling of being crowded together would not be lost. It seems standing in line in the hallway and waiting to get to the buffet added to the richness of student life!

Of course, facilities were not central to the mission of the school, but they seemed to support what the school was about. As a student, I took courses in Jenkins House or across campus in a college building, depending on who was teaching and where space was available. Alexander Purdy taught Gospel of John; Hugh Barbour, History of Christianity; Cal Redekop, Sociology of Religion (we met early in

the morning to accommodate student work schedules); and

Wil Cooper taught Theology. Our Common Meal lecturers included Alexander Purdy (Book of Hebrews; his favorite) and T. Canby Jones who introduced me to Thomas Kelly.

Humor was always present. One day at Common Meal, Jim Yerkes was presiding, and he called on Tom Mullen to lead our devotions. It was a prank, but Tom took him seriously, assuming he had forgotten, and gave a perfectly thoughtful devotional!

Perhaps this is enough to give a flavor of how it was during ESR's earlier years. I conclude with a tribute to ESR's founding Dean, Wil Cooper. In many ways ESR embodied who Wil was at his core. Humility was certainly one of his virtues. After students decided to put up a sign restricting one of the parking spaces for the Dean, Wil carefully avoided ever parking in that spot!

On a more serious note, Wil's passion was to bring Quakers together; to bring the Christian Church together; to bring the world together. But, for him, creating community began with the Religious Society of Friends. Whether he saw it from the beginning or it evolved through the years, ESR was an expression of his vision for peace in the world.

Community was essential and at the heart of the school, reflecting how the world should be. Thus many gatherings and committees were a way of life. As a student, I was a member of the Koinonia Committee, whose task it was to plan fellowship gatherings for students and faculty. Not everyone understood or appreciated the specifics. Faculty had trouble seeing the value of the Monday morning meetings just to catch up and to let each other know what their plans were for the week. Of course Common Meal was integral to the life of the School.

Integrity was, for Wil, the fundamental testimony. It was foundational to all the others. Whether the integrity appeared as honesty to the utmost or integrating the life of the mind and the life of the Spirit, it was all important to

bringing people together.

Many were the obstacles, but Wil's tenacity would not allow him to give up on the vision. Consequently and with the good work through the years, we have, at the half century mark, a thriving, respected, seminary and graduate school which many who never dreamed they could support, now enthusiastically do. Wil's concern for realism would remind us that, yes, we have come a long way, but we have a long way to go! Our deep gratitude to Wil and all those who, not seeing at the time how it might work, nevertheless knew there needed to be an Earlham School of Religion.

*Keith is a 1966 graduate of ESR and has served in many capacities over the years, both as a member of the faculty and a board member.*



## *In Memoriam*

*Wilmer  
Cooper*

1920–2008

# A Long Acquaintance with ESR

By Stephanie Crumley-Effinger ('81)  
Director of Supervised Ministry

The day before Tim Seid asked me to write this article, I brought the message at West Richmond Meeting, sharing the facing bench with early 60s alumnus Keith Esch and current student AnnaMalia Ticknor. I was moved by our presence there as three generations of ESR students stretching almost from the school's founding through the present day.

Pondering Tim's invitation to write "as one of the early women students at ESR" —a startling description until I realized that my 1977 arrival came well before the halfway point to this 50<sup>th</sup> year celebration—I have been enjoying a trip "down memory lane."

I began my acquaintance with ESR in 1973, my first year at Earlham College. My roommate Cathy Hadley, a Friend from Wilmington Yearly Meeting, introduced me to two student groups led by Tom Mullen—All-College Meeting Cabinet and Deputations—that met in Tom and Nancy's house across the street from ESR. In addition to teaching at ESR, Tom directed campus ministry at the college and offered a popular course for undergrads known as "Baby Bible" (actually "Introduction to the Bible"). ESR student Max Carter served as "head resident" of one of the dormitories, Bundy Hall, and along with David Garman

was a Ministry Project intern in campus ministry. And perennial ESR student Clyde Johnson hosted the Deputations group at his home Sunday mornings for doughnuts, hot chocolate, and the finalizing of plans before we led worship at Rich Square Meeting or Sunday School at the Richmond State Hospital.

"A lot has changed in the past few decades, and a lot of challenge remains. But one constant is that ESR is for me a source of blessing; a place to learn, grow, and serve in ministry; first as a student and now as a member of the faculty."

As an undergraduate I also came to know an inspiring group of women ESR students, including Mary Garman (also a campus ministry intern), Boon-Yi Kwok, Pat Jones, Sadie Vernon, and Wanda Coffin. In my senior year of college, when I had become dissatisfied that the discipline of Psychology, my major, did not consider the role of faith in human life, they paved the way for me to look to ESR "to learn the spiritual stuff" (my words, not theirs) for a year before a PhD in clinical or counseling psychology. I interviewed with Miriam Burke, who taught classes in pastoral care and

counseling, provided these services to students, and was the sole woman on the ESR faculty. As part of an entering class that included new sisters in faith such as Sara Beth Terrell, Thea Bales Cowley, and Alice McCormick, I also found in the classes ahead of us women who offered friendship and solidarity, including Linda Kusse, Rebecca New, Felicity Brock, and Debbie McGrady.

During my first year at ESR, Miriam patiently put up with my transition from the academic study of psychology to a Christian approach to the psyche and soul. She provided both support and challenge as I wrestled with issues such as grace—hard to grasp for this child of the Protestant work ethic—and the meaning of ministry. I felt led to stay on "for just one more year" to be an intern with the ministry team at West Richmond Meeting, where my husband Michael and I attended and had begun helping Max and Jane Carter lead the Richmond Young Friends group.

That second year was a transformative experience for me, as I took my fledgling steps in ministry and reflected on ministry incidents with my peers under Tom Mullen's



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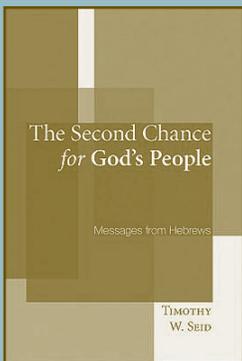
Purchase books published by ESR or ESR faculty. Get ESR merchandise (cups, mugs, key chains, and tote bags) or clothing (t-shirts, sweatshirts, hooded sweatshirts, hats, or caps). Be sure to check out these new books.

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**Jennifer L. Isbell,**  
*Leading Quakers: Discipleship Leadership, A Friends Model*

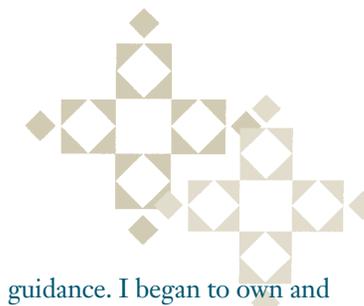
**Jay Marshall,**  
*Thanking & Blessing — The Sacred Art: Spiritual Vitality through Gratefulness*

And introducing...



**Tim Seid,**  
*The Second Chance for God's People: Messages from Hebrews, Wipf & Stock Publishers, 2008.*

# ESR People & Places FACULTY NEWS



guidance. I began to own and develop my gifts in ministry, and Miriam helped me deal with unfinished business from growing up as a “PK” (Preacher’s Kid), until I could relax enough to hear God calling me to public ministry, and find the courage to say “yes.”

Continuing on to complete an M. Div. degree, I joined other women confronting male biases in the Church including, despite its testimony of equality, our beloved Religious Society of Friends. We raised concerns about sexist language (ESR’s inclusive language policy was still in the future) and learned about historical developments affecting Friends’ acceptance of women in ministry, especially as pastors. We found allies among some of our brothers in ministry and challenged the attitudes of others (and of some other sisters). We committed ourselves to bringing about change through our presence as women in public ministry, visible in what we do, and not going away.

A lot has changed in the past few decades, and a lot of challenge remains. But one constant is that ESR is for me a source of blessing; a place to learn, grow, and serve in ministry; first as a student and now as a member of the faculty. I know I will not be present for all of ESR’s second 50 years, and I hold in the Light those who will carry on its mission throughout them.

In October, **Jay Marshall** facilitated a discussion with Friends on the relationship between ESR and Yearly Meetings. In November, he worshiped with Friends in Monteverde, Costa Rica. During February, he delivered a convocation at Earlham College on the topic *Quakerism in Higher Education: Spiritual Commitment or Pseudo-Ethnic Culture?* and co-led a weekend workshop at Woolman Hill with Jennie Isbell on *Vitality and Ministry in the Monthly Meeting*.

**Tim Seid** has returned to work after being on sabbatical during the fall semester of 2008. Tim has given presentations about his sabbatical at Common Meal and to the Board of Trustees. He also gave a luncheon speech at the local Yokefellows meeting. On March 22nd Tim preached at First Friends in Richmond (where he and his family now attend) and gave a presentation at the adult forum about his time living in Palestine.

**Lonnie Valentine** has had six articles accepted into the new *International Encyclopedia of Peace*, published by Oxford



Susan Yanos and David Johns with Latin American Friends in Nicaragua.

University Press. There are three brief biographies: two on Lonnie’s dear old friends, William James and Erasmus, and one on an old foe, Reinhold Niebuhr. Lonnie believes that one learns from one’s foes, and that Reinhold Niebuhr has something to teach those who want to change things through nonviolence. Three longer articles cover War Tax Resistance, Pacifism in the Peace Traditions, and Christian Peace Organizations. Lonnie was also invited to be part of a small group of faculty discussing “Mutli-Faith Education” in seminaries at Auburn Theological Seminary in New York City this May. He figures that talking across

different faith traditions ought to be easy compared to doing intra-faith work among Friends. However, the most important news is that Lonnie’s son, Ben, will graduate from Earlham College this spring with a degree in Art and Art History.

**Susan Yanos** traveled to Managua, Nicaragua, in January to conduct a second writing workshop for Latin American Friends. Participants came from El Salvador, Guatemala, Honduras, and Mexico. ESR theology professor David Johns contributed to the workshop, which was sponsored by COAL.

## 50<sup>th</sup> Anniversary Events

**50<sup>th</sup> Anniversary Kick-Off**  
**Richmond, Indiana**  
**September 25, 2009**

### 50<sup>th</sup> Anniversary Celebrations, 2009-2010

Philadelphia	October 4
Iowa	November 21
Indiana	December 5
North Carolina	January 23, 2010
California	February 20
Illinois	March 13
Kansas	April 10
New York	May 15

For more information: [esr.earlham.edu/50years](http://esr.earlham.edu/50years)

## Ninth Annual Spirituality Gathering: A Day of Insights and Laughter



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Thomas Thangaraj, Professor Emeritus of World Christianity at Emory, began our March 7<sup>th</sup> gathering making everyone laugh. Thomas grew up in a small village near the southern tip of India, which had converted to Christianity and renamed itself “Nazareth” in 1804. “So,” Thomas joked, “all of my life, folks have wondered if anything good could come out of Nazareth.” Thomas grew up immersed in a Christian culture, but began to encounter persons of other faith traditions as he studied and lived abroad. His own deep Christian faith was challenged, stretched, and strengthened through his encounters with Hindus, Jews, Buddhists, Muslims, and those of the Baha’i faith. In a clear and interesting way, Thomas led the group of approximately 60 folks in the Gathering Area at ESR through a systematic, but non-technical case for religious pluralism. In the afternoon, Thomas led us through challenging Scripture passages that seem exclusive upon first reading, bringing a lively and interfaith context to those verses. Both morning and afternoon, Thomas invited us to join in a song, praising God’s greatness in many names (in his native Tamil language), accompanied by a fascinating Indian instrument that looked like a book that he squeezed periodically to achieve a mystical organ-like tones!

Participants also enjoyed workshops on topics ranging from mindfulness to Buddhist teaching stories, from interfaith worship to dialogic evangelism. Relaxing over a bountiful lunch and browsing through the bookstore rounded out the day! Reviews of the day were very positive, as many felt the topic was in keeping with the times and with the questions on their minds and hearts.

—Stephanie Ford

Associate Professor of Christian Spirituality

## RECOMMENDED Reading

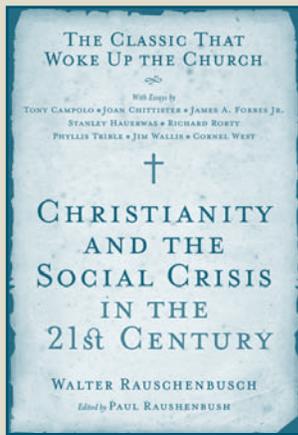
As a resource in understanding the evolution of liberal American theology from William E. Channing and Ralph Waldo Emerson to James Cone and Sallie McFague, the *Making of Liberal Theology, Volumes I, II, and III* by Garry Dorrien is unsurpassed. The work has insightful, in-depth profiles of more than 100 theologians, and it makes you want to return to their own works to find out more. Theology really comes alive through both personalities and ideas. One benefit of the third volume is showing the depth and richness of liberal Christian thought in the contemporary age, when it has popularly been supposed to have fallen by the wayside. Far from it! Quaker Rufus Jones and Wider Quaker Fellowship member Howard Thurman are featured in the second volume of this set.

—Steve Angell

Geraldine Leatherock  
Professor  
of Quaker Studies

Walter Rauschenbusch wrote *Christianity and the Social Crisis* 100 years ago. It has been recently reissued with accompanying essays by eight current religious writers: Tony Campolo, Joan Chittister, James A. Forbes, Stanley Hauerwas, Richard Rorty, Phyllis Trible, Jim Wallis, and Cornel West. The new edition is titled *Christianity and the Social Crisis in the 21st Century* and is edited by Rauschenbusch’s grandson, Paul. As the contemporary essayists point out, there is much that sounds familiar

to us today in this book that is a century old. Many of the issues Rauschenbusch addressed—such as economic crisis, war, poverty, labor issues, and the growth of unchecked capitalism—continue today, and so the way he addressed them is still fresh. Rauschenbusch can be seen as a forerunner of the various liberation theologies that arose in the 1970s. Like them, he thought that theology must engage the societal issues of the day and seek a careful understanding by engaging the disciplines of economics and sociology. The book was considered a landmark in its day and has returned to interest in our own day. Between then and now, Rauschenbusch was rejected as encouraging the Church to be too concerned with social issues, but we find the Church again considering how it ought to engage social issues. We have seen the Christian right launch into politics around issues such as abortion and homosexuality while few on the Christian left jumped into issues like economics with as much vigor. Now we have seen a resurgence of liberal Christians considering how the social issues of our own day ought to be addressed. Rauschenbusch also was charged with being too optimistic about human progress in promoting the “Social Gospel.” Because of this criticism and the shock of World War I, many in the Church did turn away from pursuing Rauschenbusch’s concerns. However, a careful read of Rauschenbusch does not reveal a starry-eyed optimist. He worked as a pastor in the infamous Hell’s Kitchen and so lived in the midst of the harsh reality of his day. Rather than viewing him as an optimist, it is better to see him filled with

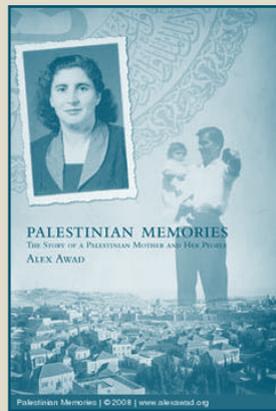


faithful hope that the world can be better with hard human effort accompanied by God's grace.

—**Lonnie Valentine**,  
*Professor of Peace and Justice Studies*

During my recent sabbatical, while living in Bethlehem, I had the opportunity to read the book, *Palestinian Memories: The Story of a Palestinian Mother and Her People*. The author is Alex Awad, who is the Dean of Students and a full-time instructor at Bethlehem Bible College, where I lived and taught for the three months I was there. Alex is also the pastor of East Jerusalem Baptist Church and a United Methodist missionary. One Sunday morning I missed the bus going to church. I had bought a copy of Alex's book but hadn't gotten around to reading it. So I began reading that Sunday morning and eight hours later finished the book—I couldn't put it down.

What makes the book unique is that Alex begins with the story of his family, primarily his mother Huda. The first 90 pages are a wonderfully told, heart-wrenching but uplifting story of the experiences of his family in post-1948 Jerusalem. The story focuses on his mother because his father, having stepped outside their home, was fatally shot by an Israeli sniper. Huda managed to care for her large family, even serving as a nurse to care for others as well. It is fascinating that their lives crossed with that of Bertha Spafford, a daughter born to Horatio Spafford and his wife Anna after the tragic loss of their four daughters,



which had led Horatio to write the lyrics, "It is Well with My Soul." Bertha worked at the American Colony in Jerusalem and gave great assistance to Huda and her family during those trying times.

The major portion of the book is Alex's excellent and very readable survey of the history of the Arab/Israeli conflict. The book is filled with colorful charts and graphs. In the back of the book are answers to commonly asked questions. I appreciated Alex's efforts to clarify that Palestinian Christians

in Bethlehem are not being driven off by their Muslim neighbors but leaving because of the effects of the Israeli occupation.

Alex and his siblings have all gone on to give a significant contribution and service to the world. Bishara, for example, founded the Bethlehem Bible College, where I taught during my stay. Others have worked in various areas related to peace and justice issues.

Alex mentions in his book the way in which he had to grapple with his personal feelings of resentment toward Israelis. Through prayer he found the power to overcome those feelings, to be able to forgive those who caused

him and his family so much suffering, and to find the freedom to love those who are the oppressors. I can testify to that. I was sitting next to him in the van as he drove us through the Bethlehem checkpoint. The young, female Israeli soldier with a machine gun slung over her shoulder was standing next to the van on his side, while I was waiting for the passports to be returned to us. Alex, noticing her name printed on her uniform, said her name and then the simple phrase, "That's a lovely name."

—**Tim Seid**  
*Associate Dean & Assistant Professor of New Testament Studies*

## *Celebrating with Friends in India*

In November **Margaret Fraser ('97)** visited all the major groups of Indian Friends, traveling mainly by train. She worshiped first with Delhi Friends Worship Group, the small group of unprogrammed Friends, affiliated to the General Conference of Friends in India, who meet on Sunday mornings at the YWCA. Twenty-five visitors, two regulars, and three expats who are currently living in Delhi were at worship. Margaret writes, "To visit the Executive Committee and young Friends of Bundelkhand YM, a small group of us took the Samta Express train, which was a three-tier sleeper with people still asleep above. We saw meticulously kept fields of all kinds of vegetables and basmati rice, and, of course contented cows. Bundelkhand YM was established out of a mission of what is now Evangelical Friends Church Eastern Region.

In Bhopal, we attended the triennial gathering of the FWCC Asia West Pacific Section and FWCC's Central Executive Committee. When the meetings were over, I took the Amarkantak Express south to Itarsi, for the anniversary celebrations for Mid-India YM. The morning celebrations involved presentations by several of us (interpreted from English into Hindi), prayers, bible readings, and hymns in Hindi with tunes that were familiar to us all. The program ended with praise music from a children's choir that included keyboard, drums, electric guitar, and tambourine.

The next day we took the same train to the small town of Sohagpur and stayed at the Friends Girls Higher Secondary School. The school has made good use of a grant from Right Sharing of World Resources to level some land and turn it into productive gardening. We saw rice, chick peas, and eggplants growing for the school kitchen.

In Hoshangabad we encountered the earliest Quaker history in India. We were able to go into British missionary Rachel Metcalfe's former home, built in the 1860s and the large 19th century meetinghouse. We visited the collection of homes of former missionaries, including Jack Hoyland, former principal of Friends Mission High school in Hoshangabad, and later lecturer in Biblical, Social and International Questions at Woodbrooke. In the nearby graveyard we found the graves of several missionaries.

Before catching an overnight train back to Delhi, we returned to Itarsi where we spent several hours at Mid India YM's Friends Primary School. Two-thirds of the students are funded by Compassion International, an evangelical charity through which donors can sponsor poor children."

# Nowadays

ALUMNI/AE NEWS

## **P.V. and Mary Chandy**

participated in the FWCC Asia Pacific Triennial Conference in Bhopal, India from November. After the conference, P.V. was a visiting Chaplain at the Vellore Medical College Hospital for a week. P.V. works as a cardiac Chaplain at the Advocate Christ Medical Center at Oak Lawn, IL. Mary is still teaching High School math in the Chicago Public School system.

## **Steven Cleaver ('04)**

passes along this news: "This winter I will be teaching several classes at the Brookfield Crafts Center including: The Asana of Writing, Let Spirit Speak, and Writing to Get Published. Check out the center's catalogue online at: [www.brookfieldcraftcenter.org/](http://www.brookfieldcraftcenter.org/) <<http://esr.earlham.edu/lists/lt.php?id=f0oPCQwOSgZTSIEEVQ%3D%3D>>."

In August of 2008 **Jeff Crim ('04)** became a CPE resident at Erlanger Medical Center in Chattanooga TN. That same month, he also was recognized as a Recorded Minister in North Carolina Yearly Meeting (FUM).

**Larry & Donna Garvey ('81)** sent this update: "We have kept busy since our retirements to South Carolina at the end of 2002. Donna continues to paint and has also developed a serious interest in genealogy. Recently she privately published a history of the Garvey Family of Nova Scotia and is presently working on a history of the Harts and Coles of New England, New York, and Michigan. Larry continues to work on a comic history of the Goins Family of Tecumseh and Stonewall Counties in Indiana. We are both active as Bible teachers at the Church of the Holy Comforter in Augusta, GA.

**Rosalie V. Grafe ('02)** writes, "Introduction to Pastoral Care and Counseling, by Bill Ratliff, is profoundly helpful in the ministry I do. I went on to get a spiritual direction certificate from Trinity Cathedral's Center for Spiritual Development, thanks to a Lyman fund grant. After that I enrolled in a graduate program at Portland State University. In 2007 I received a Masters in Writing/Publishing. This year I am establishing Quaker Abbey Press, LLC. The first books we are publishing are *Sent to Hell: One College Student's WWI*, and *Amigas del Senor: Two Women Establish a Monastery in Honduras*. The second one tells the story of Beth Blodgett, a Portland Quaker and Prairie Naoma Cutting, an Oregon Methodist. They have built and are running a monastery and medical mission in the jungle inland from La Ceiba. They are looking for women to join them. You can find their web page on the United Methodist site: [www.umoi.net/artman/publish/cat\\_index\\_94.shtml](http://www.umoi.net/artman/publish/cat_index_94.shtml) or search on the web for UNOI and click on the sidebar item under Outreach: Amigas del Senor.

I have belonged to Quakers United In Publishing and have attended the Writers' Colloquium several times. Greetings from Portland, Oregon and Reedwood Friends Church."

**Matt Hisrich ('08)** has joined the staff at IYM as Ministerial Advocate. Matt grew up attending First Friends Church in Canton, Ohio, and is now a member of First Friends in Richmond. He is a graduate of Hillsdale College in Michigan and the Earlham School of Religion. In coordination with the General Superintendent and

a steering committee, Matt will oversee the Ministerial Excellence Fund that IYM developed with the help of the Lilly Endowment Initiative. The goals of this program are to bolster the vitality of meetings and the viability of pastoral ministry within IYM through consultation, financial planning, educational debt relief, and other financial assistance. Matt brings to the position a solid combination of Christian faith, commitment to Quaker principles, and experience in and passion for economics and finance. You can expect to hear more from Matt in the months to come, but feel free to contact him any time at [matt@iym.org](mailto:matt@iym.org).

**Katherine Jaramillo ('03)** is gratefully serving on the Quakers in Pastoral Care and Counseling conference organizing committee with ESR grad Maureen McCarthy ('03). She says, "The conference will be March 26–29 at Quaker Hill Conference Center in Richmond, IN so hope to see some of you there. I continue to live in Portland, Oregon with Jessica and work as a hospital chaplain."

**Susan Jeffers ('99)** and her husband Don have parked their RV in her mother's yard in north central rural Florida. Susan's mom, Marie, was recently diagnosed with pancreatic cancer, which has metastasized to her liver. Susan and Don plan to remain with Marie at her home "for the duration," with the help of hospice. Susan asks for your prayers, for Marie and her family and friends.

**Kathy Luethje ('96)** is editing a book for Cambridge Scholars Publishers called *Healing with Art and Soul: Engaging One's Self through Art Modalities*, which has gone to

the publisher for first galley edits and should be out this spring. She also is currently seeking a job and writes, "I would like to ask alums for any ideas in their areas—I have been a hospital chaplain for 10 years, including some hospice work, and I am a licensed mental health counselor, soon to be a board certified counselor for APA."

**Marylouise Mainhart Lambert ('77–'79)** shares, "I was so saddened to read of the passing of Will Cooper. He and Emily were such an important part of my Richmond years. One of my favorite images of Will is him jumping rope! Does anyone else still remember that? It was part of keeping his heart healthy.

It's been an exciting year in the church for me this year. After 19 years without a cathedral, since the Loma Prieta earthquake, our new Cathedral of Christ the Light was dedicated on September 25th. I'm often able to attend daily Mass there at lunch time. Among other things the Cathedral Center includes a free medical clinic and a free Legal Justice Center. The need grows daily for these services with the ever more challenging economic times. As is true across the country, a number of local cities shut down all but "vital services" (police and fire) for the final two weeks of 2008 because of lack of funds.

In June I was very blessed to take part in the Orientale Lumen XII West conference of Orthodox Christians, Eastern Catholics, and Latin/Roman Catholics. There were wonderful presenters, glorious Liturgy, and deep fellowship. I've just completed year two of the three-year non-degree School

for Pastoral Ministry offered in my Diocese. I'm continuing to serve in the year round RCIA in my parish, for those seeking Baptism or reception into the Catholic Church. Marc and I continue to be part of the small team that leads monthly Taizé prayer for peace and reconciliation here in Alameda.

Professionally, I continue to work 3/4 time as a sign language interpreter. Marc is still working with the Department of Labor and is very involved with our public libraries as a volunteer. We're really enjoying having an empty nest! Theresa is now in "supported living" very close by here in Alameda. Her birth mom, Nancy, plans to join us this year at the Walk for Life West Coast in mid January. Gerald is living close by also. I had a wonderful 40th reunion this summer with my high school classmates at both John Woolman School and Alameda High School. I've been less able to get up to Woolman this year, but get frequent reports and am excited that the Woolman Semester program continues to grow. I am still heading up the Archives project there, attempting to organize and protect print and photographic materials.

Marc and I so much loved being with dear friends in Richmond in June 2007 en route to the YFNA reunion. Where have those 30 years gone since I left ESR?!

After serving 21 years in parish ministry, **Betsey Mauro ('87)** has assumed the position of Dean for the Center for Congregational Leadership at Olivet College in Olivet, Michigan. The newly established Center is a ministry of the National Association of

Congregational Christian Churches and is designed to administer the educational programs of NACCC seminarians and lay ministers and to develop continuing education opportunities for church laity and lay leaders.

**Derek Parker ('04)** sends this update: "I'm continuing to serve part-time as Minister for Youth and Children at Irvington Friends Meeting (I drive down once or twice per week). What is new is that I am working half-time as a research/teaching assistant in Ball State's Geology Department. I'm also re-attempting the MS in Geology that I never finished. My new goal is to get the credentials to teach Geology and Biology at the Junior College level, and to continue with ministry in part-time and pulpit supply capacities. For now Irvington Friends is where I'm called to serve."

**Janet Richardson ('93), Kris Dobyms ('97), and Keith Dobyms ('98)** are all ordained as Episcopal priests in the Diocese of Indianapolis. Kris writes, "In spring of 2008 we began a team ministry to share resources and wisdom for four small churches in our area. We call ourselves the Vicars of NED because we are in the (N)orth (E)ast (D)eanery of our diocese. We serve churches in New Castle, Connersville, Shelbyville, and Elwood, Indiana. We each have a primary church where we go two Sundays per month. We rotate through the other churches on the other two Sundays so that people in each church have more than one person they know if they need pastoral care. That way we can go on vacation and people still have a familiar person to call on if they need someone. We each have one



*Paul presents copies of his published books to Pope Benedict XVI at the Conference of Secretaries of World Christian Communities*

**Paul Anderson ('81)**, professor of biblical and Quaker studies at George Fox University, greeted Pope Benedict XVI at the Conference of Secretaries of World Christian Communities. Anderson was in Rome with three dozen Christian leaders—representing a total of 1.8 billion Christians—to discuss "visions for Christian unity." Here in the United States, Anderson works with eight denominational leaders as the director of the George Fox University Congregational Discernment Project ([discernment.georgefox.edu](http://discernment.georgefox.edu)), a project designed to help Christian congregations find unity in a common sense of Christ's leading. Paul Anderson wasn't the first Friend to visit the Vatican, but his predecessors were not so well received: In 1658, John Perrot and John Luffe visited the Vatican to witness to their convictions, and they were imprisoned—and Luffe, hanged. When Anderson had not heard anything further from the Vatican after his visit, he mentioned that story to Cardinal Kasper, adding, "Recently I was asked how my response to the Vatican was being received, and I was able to say that there's been some improvement over times past. In the past, Quakers sharing their views at the Vatican were hanged in the Inquisition. Now, their contributions are simply hung up in committee." At that, both he and the Cardinal shared a laugh.

particular town where we become involved with outreach and community activities. We are sharing resources between the churches. We order education supplies in bulk to save on shipping and to get a lower cost. We are beginning to share the one church secretary with all the churches. We meet together to brainstorm, plan, and strategize about the needs of each church community. The three of us all try to attend major meetings at the two larger churches. Since we each have different strengths and weaknesses we believe our combined wisdom and experience provide more for each individual church.

We have also begun some seasonal intra-church activities. For

instance, one church sponsored a canoe trip down by Brookville last summer. One had a special All Hallows Eve service, one church invited the others to an Advent Lessons and Carols. For that service people from the various churches all participated in the service. Keith has started a monthly men's breakfast group for all the churches.

Most of the people in the churches are excited by the new energy from sharing with other churches and from our different preaching styles. We take our talents on the road with us. Janet may do a bible study on a topic in one season at several of the churches on the Sundays she is there. Kris may do

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## Nowadays *continued*

a topic the following season, and Keith the next season. So, we can prepare more in depth studies on the Bible, books, or spirituality because by sharing we each have more time to plan out our curriculums.

We have added one more person to our team since we started to cover Elwood more frequently because it is further away. We all enjoy working together. We all have a passion for small town churches and feel we get some advantages of a larger church by working together as a team rather than in isolation. We are receiving great support and encouragement, including financial support from our diocese. We are now creating a four-church web site. Kris believes that the training in spirituality and theological reflection we received at ESR greatly benefits our ministries. We also all probably use more silence in our worship than do many Episcopal churches.

**Trish Roberts ('00)** continues to offer spiritual direction and to volunteer as a visitor at an aged care facility. In January 2009, she gave the "State of the Society" address at Australia Yearly Meeting in Canberra, Australia.

**Jacquelynn Schroeder ('05)** began a year-long session of CPE in September. She says, "Moving in-

cluded the usual ups and downs: the adventure of finding my way to Chicago's summer festivals by public transport; biking the natural-grown prairie path a mile away; exploring a variety of local restaurants; and the challenges of address changes, finding new doctors, churches, car-care, friends, etc. However what tips the scale in favor is my sure sense that this is vocationally where I'm called."

**Jon Shafer ('91)** writes, "My news is that I'm retiring further. I retired from my full-time Chaplain position with the MN Dept. of Corrections in Sixth Month, 2008, and this month I'm retiring from a part-time Chaplain position with Regional Hospice. So in February I should start getting some Social Security payments. I'm still teaching a course or two at WITC (Wisconsin Indianhead Technical College) in Social Sciences. Angelika and I moved to Anathoth Community Farm last April, which is a 21-year old community based on non-violence, sustainability, and community (check out the web site if you're curious) in NW Wisconsin. I recently got a seed grant to help get AVP started in WI. I plan to do some writing also. We welcome visitors and can be contacted at 740 Round Lake Road, Luck, WI 54853, 715-733-0480, or this email address: [esr91@yahoo.com](mailto:esr91@yahoo.com).

## LOOKING BACK on *ESR Events*

### *ESR Hosts Uplifting Fall Events*

On Saturday, September 20th, a small but energetic group gathered for this year's **Pastor's Conference, *The Bible in the Air by Heart***, on the ESR campus. The day started with a wonderful breakfast and worship, followed by keynote speaker Tom Boomershine's energetic and interactive presentation. Boomershine, a well-known biblical storyteller, brought much enthusiasm to the conference.

Joining Boomershine as workshop presenters were Tom Mullen, former Dean of ESR; Amelia Boomershine, Tom's wife; and Dan LeMonnier, *Tom Boomershine* accomplished musician and biblical storyteller. Attendees enjoyed a great variety of workshops related to biblical storytelling, on topics of humor, children's sermons, music, and more. A small group returned Saturday night for an evening of storytelling. All in attendance were encouraged to contribute and share their own stories with the group.

"I found the 2008 ESR Pastor's Conference exceeded my expectations regarding content and accessibility of the main speaker and workshop leaders," stated Phil Baisley, ESR Assistant Professor of Pastoral Studies. "I was also

delighted with the 'hands on' approach Tom Boomershine took with his lecture and Common Meal presentations. I learned some new things about storytelling and memory, and I had a great time doing it. The Saturday evening event was a highlight for me because it gave me a chance to tell a Bible story I had only heard my father tell before and to weave into it a very personal story from my childhood. I also got to hear one of the attendees tell a

masterful, almost word-for-word version of the book of Philemon. I was disappointed in the low attendance but very glad for our choice of speakers."

Conference attendee and ESR graduate Kim Pratt stated, "Scripture

memorization is foundational to spiritual formation. I've struggled so long to memorize the Bible, but this group made it easy. We memorized three Bible stories in one day. The next week I easily memorized Psalm 16 using their method. What a blessing. Bring these people back!"

We are thankful to Tom Boomershine and our workshop presenters for the great care they took in providing a wonderful conference experience for all who attended.

ESR's annual **Ministry of Writing Colloquium** provided another successful event



*Tom Boomershine*

this fall, featuring keynote presenter and well-known author Robert Wicks. Wicks' keynote address was a highlight of the 17<sup>th</sup> annual Colloquium on October 24–25. His remarks focused on the major themes of his published works: maintaining perspective centered in faith and spirituality; offering a circle of grace formed by love and freedom to those around us; and promoting self-care, especially for those in the helping professions as they learn to avoid secondary stress.

A prolific and gifted author, Wicks' books embrace a commitment to writing as a ministry, especially in his works for the general reader. He takes Mt 22: 34-40 as the inspiration for his writings. According to Wicks, when asked to name the greatest commandment, Jesus first puts his audience at ease and then shocks them. Jesus' response calls us to love God not just "vertically," but also "horizontally"—that is, with others.

Punctuated with many examples and stories, Wicks' address concentrated on the qualities and actions that ministers—including those who write as a ministry—need to take to be present to self, to others, and to God. An important action, he said, is to adopt a rule of prayer; otherwise we cannot maintain proper perspective and risk falling into arrogance, igno-

rance, or discouragement.

During the question and answer session, Wicks advised writers to read deeply, concentrating on the works of a few key authors, and broadly, surveying the works of a variety of authors. As for planning writing projects and drafting, he encouraged participants to have both their theme and audience clearly in mind. Once he decides upon a theme for a project, Wicks spends a year using that theme as a lens through which to examine his work and research—all before writing the first draft.

In addition to Wicks' keynote address, the Colloquium offered workshops that provided a variety of perspectives on writing. Don Aycock, who has published 21 books, provided keys to getting published in the Christian market. David Ebenbach, fiction writer and poet, focused on the biblical Garden of Eden to see what it reveals about human creativity and art. Narrative strategies and techniques dominated two workshops: one by creative non-fiction writer and film director Jean Harper and another by novelist and essayist Valerie Sayers. Tom Mullen, whose books often link humor with religious topics, discussed how writers develop a humorous perspective on life that can not



Robert Wicks

only enliven their prose but also open the way for readers' to reflect on faith.

Thom Satterlee, author of a collection of persona poems, guided participants through the making of their own

persona poems.

Two public readings framed the Colloquium's events. On Friday evening, the workshop presenters read from their works. Sayers read from her short story, "A Freak of Nature" (first published in *Image*), and Harper read from *Rose City*, her memoir on work and the Richmond rose industry. Satterlee and Ebenbach both read poetry: Satterlee read from his collection about John Wyclif and Wyclif's times (*Burning Wyclif*); and Ebenbach read a series of poems about the Jewish holy days in autumn. Mullen read a humorous piece on political partisanship that was pertinent to our current situation, even though he wrote it 35 years ago. During the Saturday evening open mic session, 12 Colloquium participants shared their work before an audience in an informal coffee house atmosphere.

Both events were a great success and we look forward to another year of bringing educational and uplifting opportunities to ESR and the wider community.

Christ, United Methodist, Unitarian Universalist, Episcopalian, and others, befriend and accompany one another on a journey of faith that forms and shapes students for ministry. The school is probably not exactly what any of the original dreamers had in mind. That does not bother me, because I believe this manifestation of the school is a strong, vital resource for Friends, faith, and ministry within God's wondrous creation. We are fearless in meeting people regardless of their tradition, committed to education for the purpose of ministry that serves and empowers. We have redrawn the boundaries of our community—we educate on campus and online. We invite guests to campus, and we travel the world to offer ministry to those who invite us. It would be difficult to find an institution more devoted and competent for this task than ESR and its graduates.

In the coming months, we will be celebrating this 50-year milestone in a variety of ways. One place we will do that is in this publication, as we share the ESR story over the next four editions of *ESR Reports*. This issue provides the first of the four. We hope you will enjoy the story, whether you are hearing it for the first—or the fiftieth—time.



## ESR Turns 50

By Jay Marshall, Dean of ESR

Enthusiasm has been building at ESR for the last few months as we anticipate the school's 50<sup>th</sup> anniversary. During this time, we have been visiting with friends, listening to memories, and making notes! In addition to the dominant version of the story that describes the late Wilmer Cooper's initial consultation, we have heard variant threads that often fade into the background. For instance, Earlham President Tom Jones explored the idea of a school for ministry. Professor Elton Trueblood demonstrated a great interest in forming young Quaker ministers. My favorite version of ESR's birth comes from Landrum Bolling, the Earlham President who chose Wilmer Cooper to undertake a feasibility study. Landrum once told me, "The idea for ESR was born on a

**"ESR owes its origin to the dreams and commitment of many individuals, and to a College Board of Trustees that risked trying what many believed was at worst, unthinkable, and at best, unwise."**

yellow legal pad as I traveled on a train between Richmond and Washington, D.C." ESR owes its origin to the dreams and commitment of many individuals, and to a College Board of Trustees that risked trying what many believed was at worst, unthinkable, and at best, unwise.

Many pages have been torn from the calendar since

the work that specifically resulted in the formation of Earlham School of Religion. The school emerged from its infancy, maturing into a reputable institution. Our alumni/ae now serve in a variety of ministries around the world. In all honesty, there have been tumultuous moments along the way. Nothing puts people on edge like religious differences, and the tiny body of the Religious Society of Friends abounds with those differences. We bear the scars of the animosity generated by these fractures, but divine grace can heal the deepest of wounds and implant a survivor instinct committed to reconciliation based upon truthfulness.

Fifty years later, we celebrate being a crossroads community where Friends of all persuasions, along with members of traditions like the United Church of

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### THE DEAN'S word

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