



ESR Reports  
Vol. XIII, Number 2

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ESR Reports is published  
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Earlham School of Religion

Tim Seid, Editor  
Susanna Combs, Art Director

## Mike Fales • UNITED CHURCH OF CHRIST



*Mike Fales (second from right) with students from Olivet College during an Intensive Learning Term in Jamaica, 2010.*

I graduated in 2007 as one of the first *ESR Access* graduates. I was ordained by my local church, Olivet Congregational United Church of Christ, in October of that year. While enrolled at ESR I was working fulltime in campus ministry at Olivet College, a private liberal arts college related to the United Church of Christ and the National Association of Congregational Christian Churches. In January of 2008 I was promoted to Director of Service Learning and Campus Ministries and Assistant Professor of Interdisciplinary Studies and Religion.

Today I teach in our growing

Religious Studies Program, oversee Campus Ministries and direct an extensive Service Learning Program that includes annual week-long Katrina Relief trips to New Orleans, Alternative Spring Break trips to The Heifer Ranch Learning Center in Perryville, Arkansas, and Bread of Life Mission in Plant City, Florida, a mission serving the needs of migrant farm workers in central Florida as well as 12 overnight weekend service trips during the academic year. I have taken students on several service trips to rural Mexico. Last year we built homes for

families in the barrios of Jamaica. In May I am taking students to Cuba and next year we are planning a service trip to Peru.

Since graduating from ESR, some of my ministry has stayed

the same. I provide pulpit supply to area churches about once a month, I preside over a growing number of Olivet Alumni weddings and I remain active in my denomination. The biggest change has been in the area of academics where I spend much more time teaching, designing new courses, and providing academic counseling to students. In the last year I designed a course called How to Change the World, a course that teaches philanthropy to first generation college students; Rights, Reason and the Common Good, a course that looks at world events

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**“So what do I carry into my ministry within the Episcopal Church from studying with my Quaker and Anabaptist sisters and brothers in Christ? ... All of these and more will continue to inform and strengthen my ministry as a priest in the Episcopal Church.”**

Susan LeVesconte

## Susan LeVesconte

• EPISCOPALIAN

I wouldn't trade my ESR education for anything! It helped to clarify who I am as an Episcopalian, forcing me to articulate and explore my beliefs with others who were also sincere about deepening their faith and strengthening their ministry, but who were from differing Christian traditions. I found my education at ESR to be intellectually rigorous but at the same time deeply spiritual, with an emphasis not just on the academic, but also on how what we were learning deepened our own personal faith *and* informed our ministry. That's a very powerful combination and not necessarily a combination found at all seminaries. My education at ESR provided excellent scholarly and theological grounding for pursuing a Master of Sacred Theology at an Episcopal seminary. And I credit my education at ESR for helping me achieve high scores on my General Ordination Exams (GOE's) required by the Episcopal Church of all those in the ordination process, especially in the areas of ethics (the question was on violence and non-violence – credit to Lonnie Valentine and his ethics class!), contemporary society, pastoral theology, and Scripture!

I found my education at ESR to be clearly grounded in



Quaker beliefs and practices, supplemented by exposure to Brethren beliefs and practices from Bethany Seminary, but to which I could also bring theological understandings from the Episcopal tradition. To tell you the truth I now sometimes call myself a “Quaka-ana-palian” to give honor to the way I have been influenced by the Quaker and Anabaptist traditions, both in my faith and ministry, while practicing as an ordained minister clearly within the Episcopal tradition. So what do I carry into my ministry within the Episcopal Church from studying with my Quaker and Anabaptist sisters and brothers in Christ? – radical pacifism, the understanding of the complexity of ethical action, the centrality to faith of taking actions for peace and justice, being mindful of that of Christ in all persons, a deepened awareness of the Holy Spirit, the importance of Biblically grounded proclamation, listening for the voice of God in silence, the importance and skills of discernment, the power of the ministry of all

believers, the significance of living a thoroughly sacramental life, and the impact of sincerely attempting to live a life congruent with one's stated beliefs and the Biblical commandments of Christ. All of these and more will continue to inform and strengthen my ministry as a priest in the Episcopal Church. What was wonderful about my time at ESR was that all of us had our hearts in Christ, while respecting and learning from each other's specific traditions, beliefs, and practices.

ESR and the Quaker tradition should never underestimate the witness and gifts you bring to the broader Christian faith, gifts that enter the wider Church by non-Quakers being given the opportunity to learn about and experience Quaker beliefs, practices, and scholarship at ESR. Thank you ESR for the significant role you have played in my faith and ministry formation. I'm a better Christian, a better Episcopalian, and a better minister of the Gospel because of my time spent learning and worshipping with you!

If you would prefer only to receive an electronic form of this newsletter, please email Mandy Ford (fordma@earlham.edu) with your email address to opt out of the printed newsletter.

## Gabriella Cabaley • SWEDENBORGIAN

After graduation, I came back to ESR to take *The Work of the Pastor*. The course material, assignments, readings and interactions with the students triggered a shift in me. Preparing for ordination (Swedenborgian) at our denomination's annual convention filled me with excitement. I felt my call was to be a chaplain but gradually my understanding of ministry changed. Nearly all open churches in our denomination were half-time positions, thousands miles from our comfortable Tucson home. My prerequisites for relocating and were met by one small church in Fort Myers, Florida, where there is a VA Clinic and where my husband was willing to move. Those preconditions met, I entered into the candidating process with great trepidation.

Although moving was a scary prospect, the New Church of Southwest Florida's focus on serving God by serving the larger community felt like a gentle tug to this ministry. The founding minister's audacious idea that ministry should be offered in the back alleys where the poor, the needy, and the forgotten are, as well as the founder's a vision of service reaching out and touching people's lives, matched my own vision of what it means to be a minister. Although I felt pulled towards this small but dynamic congregation I continued my job search; first exploring a chaplain position in Tucson and when nothing else came up, I expanded my search to counseling jobs. Closed doors in the job market stimulated continuing my search during the annual convention. After a weeklong visit with the church and the Fort Myers Beach ministries, I accepted a call to be their new pastor.

My call was accompanied by providential events: a series of circumstances pointed out the means, the time, and the place of entering this work. For instance, a home in Fort Myers Beach, where most of the ministries take place, became available at the right moment. From the first week of our arrival, I began sunrise meditation walks on the beach as a way to get to know people. It turned out to be my most important outreach and spiritual resource.

I could not have imagined better preparation for becoming a pastor to a small congregation than *The Work of the Pastor*: we learned about conducting weekly worship, arranging social events, providing spiritual guidance, and making house and hospital visits. The scriptural mandates that form the backbone of this church's ministry—feeding the hungry, clothing the naked, and comforting the afflicted—is real work, and it touches people's lives. The Fort Myers Beach community's generosity never ceases to amaze me. Their food and monetary donations stock our Emergency Food Pantry and provide necessities for local families in need, while also supporting the homeless and those who need a little help with their food budgets.

The Kids VIP after school program in its 13th year is an example of serving a need in the community. We provide supervision and help with homework and creative projects in a safe, caring environment. Most of my time is involved in these two ministries.

Following the call to pastoring was a gradual shift from the chaplain-like crisis advocacy job I held in Tucson. Like the boy Samuel, I learned to answer, "Here I am, Lord" to the tasks related to serving. There are challenges in pastoral work and each compels me to seek God's presence. As a pastor, I am called to use all of my gifts and to find new ways to serve. Preparing for weekly worship has become the spiritual practice that frames my life. My vision of ministry has expanded over the past months. Taizé Worship on the beach and Barefoot Church services have revived my confidence in God's call.



*FALES continued from page 1*

through social justice eyes; and a one-credit hour course for students who have no idea what they want to major in. In the next year I hope to honor Washington Glad-den, a Social Gospel guy I fell in love with while taking Steve Angell's US Church History course, by creating a center in his name that will provide an umbrella for the social justice work we are doing at Olivet College.

While looking for a seminary, I was attracted to ESR because of the new *ESR Access* program and because I like to think outside of the box. Rather than surrounding myself with other students who were just like me, I asked myself "what can I learn from the Quakers?" The answer proved to be "quite a bit." The greatest gift the Quakers gave me was the gift of listening, a gift I am immensely grateful for. I miss my time on campus and think of it often. It was a gift from God that helped me grow in so many ways.

**Denominational Representation** 2008-2012 Avg. Percentages

Quaker	49%
Unitarian Universalist	11%
Non-Denominational	8%
United Church of Christ	5%
Swedenborgian	4%
Episcopalian	3%
Baptist	2%
Catholic	2%
Christian Scientist	2%
Evangelical	2%
Metropolitan Community Church	2%
Presbyterian	2%
United Methodist	2%
Anabaptist	1%
Christian Church	1%
Christian Universalist	1%
Church of God (Anderson)	1%
Community of Christ	1%
Interfaith	1%
Mennonite	1%
Moravian	1%
Nazarene	1%
Other	1%
Universal Life Church	1%

## Dave Wunker

• BUDDHIST

Attending ESR gave me a community where I could pursue my spiritual interests and questions. I had been on a spiritual path for most of my life and had explored many different traditions, including many different Christian denominations and several different religions. I found ESR to be a place where diverse views were allowed, encouraged, and respected. Far different than the fundamentalist, evangelical one-way attitude in some of my background, ESR was open to and tolerant of different religious paths.

Also while at ESR I completed some of my Cooper community work hours as an Assistant Hospitality Associate. This gave me the opportunity to introduce prospective students to ESR and to share my ESR experience. I was also a “computer angel” in the ESR computer lab, helping students with their computer problems. In my final semester I was the resident and caretaker for the ESR Lauramoore House.

Finally, in my supervised ministry at ESR, I worked at Cope Environmental Center where I created and conducted contemplative walks and designed, constructed, and led labyrinth walks. My theological supervisor and I attended a Buddhist media-

tion group.

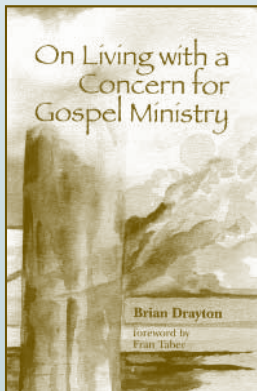
Since leaving ESR I am now working four jobs in Santa Fe, New Mexico. I am the Resident Guest and Caretaker of the Santa Fe Friends Meeting House, where I fulfill a hospitality ministry of booking the guest apartment, caring and cleaning for it and the connected Meetinghouse, and also caring for the large backyard garden. I also contribute to the vocal ministry of the Meeting and the adult education classes, and am involved with several committees.

I am also the Administrative Assistant for the Santa Fe Vipassana Sangha (Buddhist). I send a weekly email of upcoming events, maintain an online calendar of events, print a monthly hardcopy calendar, and maintain online flyers and information about visiting teacher residencies and retreats. My third job is being a cashier at the Home Depot. While this job is in some ways the least “spiritual” of the three, it does allow for interaction with many different kinds of people and is another way of providing



service. Some days I look at all the different people and think I see God in all of them, and other days I think the weirdest people shop at Home Depot!

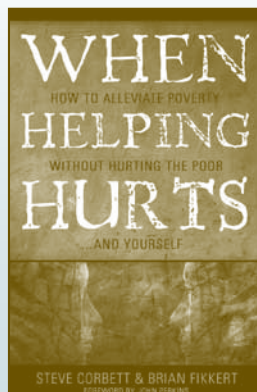
And finally I have volunteered to clean at the Santa Fe Meditation Circle of Self Realization Fellowship (Hindu, and founded by Paramahansa Yogananda, author of *Autobiography of a Yogi*). I am using the ESR hospitality experience as the Santa Fe Friends Resident Friend and as the Home Depot cashier, the ESR Supervised Ministry experience as Caretaker for the Santa Fe Friends Garden, and the ESR computer angel experience as the Santa Fe Vipassana Sangha computer work. In addition, the openness of ESR and my theological supervisor to other religions has led nicely to the religious diversity of my current employment and volunteer work from Christian, to Buddhist, to Hindu.



Brian Drayton's 2006 book, *On Living with a Concern for Gospel Ministry*, published by Quaker Press of Friends General Conference, is a treasure for all who wish to deepen their understanding of public ministry within a Quaker context. Drawing on the rich resources of journals and other writings of Friends in public ministry, and his own experiences over many years of having such a calling, the author has assembled a collection of essays on a wide variety of topics relevant to ministry. While the book is addressed to Friends in the unprogrammed tradition, it is highly valuable for others as well. Particularly helpful are the author's insights into interior aspects of development in calling and faithfulness. He writes with a transparency and humble willingness to offer his experiences and reflections as an investment in the growth and development of others.

Stephanie Crumley-Effinger,  
Director of Supervised Ministry

*When Helping Hurts: How to Alleviate Poverty without Hurting the Poor and Yourself*, by Steve Corbett and Brian Fikkert (Moody Publishers, 2009), offers readers analyses and challenges about practices, beliefs, and patterns that churches and other religious



groups have developed in seeking to help people in poverty. Written for a conservative evangelical audience, the book will need some "translating" work for other readers, but this is well worth

the effort. The authors borrow one of their central premises from a Catholic press offering, that people on both sides of the poverty-wealth divide need to be challenged to move into right relationship with God, self, others, and the rest of creation. They discuss many ways that people with more material resources reach out to people with fewer, offering critiques of many of the forms of outreach that these traditionally take. Of particular value are their discussions of the importance of discerning whether people need relief, rehabilitation, or development, and the damage done when people in need receive the inappropriate kind of assistance. Their discussion of the value of work, and of people supporting themselves and their families through the fruit of their labor, with the sense of worth and agency that provides, was especially valuable for me. The book also includes analyses of different forms of loans, savings cooperatives, grants, etc., and offers ways of finding the fitting forms of assistance for a given situation.

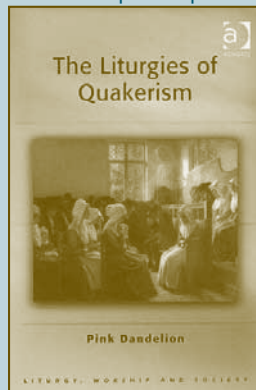
Stephanie Crumley-Effinger,  
Director of Supervised Ministry

British Quaker scholar Ben Pink Dandelion's, *The Liturgies of Quakerism* (Ashgate Publishing,

2005), ranges from complex discussion of the ecumenical study of liturgy to recounting personal experiences to analyzing Quakers ancient and modern. Lifting out the earliest Friends' understanding of and approach to eschatology, the author contrasts their sense of living in the end-times with the "meantime" approach of their ecumenical contemporaries and then of the generation that followed George Fox, Margaret Fell, and the other founding Friends. As early as Robert Barclay, differences in approach emerged, which have continued to develop over the centuries since. Ben goes on to analyze contemporary expressions of Quaker worship, describing the theological assumptions and assertions underlying them. Drawing on both differences between and similarities among 18th century Quietist Friends and 21st century liberal unprogrammed Friends, he emphasizes the latter's minimal claims on members for similarity of belief contrasted with substantial expectations for conformity in practice of worship.

Stephanie Crumley-Effinger,  
Director of Supervised Ministry

Franz J. Hinkelammert, *Yo Soy Si Tú Eres: El Sujeto de los Derechos Humanos* (Mexico, DF: Centro de Estudios Ecueménicos, 2010). This book, along with *Un Mundo Sin Crecimiento* (a world without growth) also published by CEE, is worth learning Spanish in order to read. Hinkelammert, a German economist and philosopher



who has spent much of his life in San José, Costa Rica at the Departamento Ecueménico de las Investigaciones, begins this study with Desmond Tutu's remark, "I am, if you are," thus the book's title. My existence and well-being is contingent upon the existence and well-being of the other (bien común). Can we imagine a world where everyone fits, where all thrive for the benefit of all?

If such a world is imaginable, it is certainly not the world as it is presently structured. Hinkelammert launches into a fierce critique of the cosmología of neo-liberalism and its reduction of all things human (indeed, of all things) to market categories. He examines the violence (including militarization) that accompanies contemporary practices of market competitiveness. He cites, for example, Bush's 2002 document on U.S. security which states that the U.S. has the right to act in the entire world to put in place a market economy and, in order to guarantee its security, can attack whomever it considers to be a threat or whatever country that becomes a military rival. But, taking seriously Tutu's affirmation, "I am, if you are," he concludes that "asesinato es suicidio" (murder is suicide).

According to Hinkelammert, the values of modern capitalism stand in contrast to the values of the kingdom of God: it is a totalizing system that requires the destruction of all rivals (of course,

religions often succumb to temptation of becoming a totalizing and destructive force). He cites a German essayist, Gerhard Schwarz, who rejects an "ethic of sharing" (*la ética de San Martín*, after the story of Martin who gave half his overcoat to a stranger who

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turned out to be the Christ), in favor of an ethic of production because, as he argues, the actions of the businessperson have done more to help the world than has the ethic of sharing. As Hinkelammert notes, apart from what one thinks about the morality of sharing, this is an attempt to replace a simple human action with a dehumanized, industrialized (and ultimately, privatized and commercialized) response.

We have to return to a vision of the human subject, something that has been lost in the fundamentalisms of neo-liberalism (as well as religion), but a recovery necessary for the survival of the world.

David Johns,  
Associate Professor of Theology

The book raises questions for U.S. citizens about the failures of our government in preventing the Rwandan genocide, raises questions about the actions – or lack of action – by the United Nations, other Western governments, and the churches. For pacifists who think, to use the Friends Committee on National Legislation tag line “War Is Not the Answer,” there is also plenty to think about.

Paul Kagame was trained in military intelligence and received military training outside his country, including in the United States. When it became clear that France was directly aiding those committing genocide and the United States was going to do nothing and, therefore, the UN would do nothing, he returned to Africa to begin building a rebel

army. He says that it was apparent to him that the U.S. had tipped off those who in Rwanda who would want him eliminated. Thus, as we saw in Rwanda, the new government he established has looked to China and the East for guidance on rebuilding the country and seeks

to protect Rwanda from the new Western imperialism, transnational corporations.

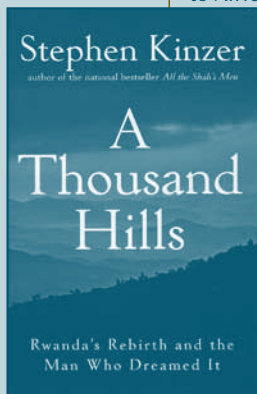
However, with all the failures of those who could have helped, the story of reconciliation work is a positive inspiration. Rwanda has used a form of tribal conflict resolution combined with Christian teachings on forgiveness to bring together those who have committed murder and those who have suffered at the hands of them. As the *Christian Century* noted, Rwanda has become “a global lab for testing new models of Christian forgiveness.”

Lonnie Valentine,  
Professor of Peace  
and Justice Studies

After the ESR faculty development journey to East Africa, a number of the faculty was amazed by the apparent recovery of Rwanda after the genocide there in the mid 1990s.

Stephen Kinzer is an award-winning foreign correspondent with several highly praised books on U.S. foreign policy, who was also interested in what has happened in Rwanda. His book, *A Thousand Hills: Rwanda's Rebirth and the Man Who Dreamed It* (Wiley, 2008) focuses upon the one person held most responsible for what has happened in Rwanda since the genocide: Paul Kagame.

What Kagame did as commander of the rebel army that waged a three and one-half year guerilla war against the Rwandan government and then had to figure out what to do once in power is a harrowing and inspiring read.



## In Memoriam

Ruth Esther Fisher Durham (1914-2012)

Ruth Esther was born in Ohio on 14 July 1914, and died in Southern California on 2 April 2012. Her father was Amos Clyde Fisher (1880-1948). The Fishers were an old Quaker family, his mother from the Terrell family of Wilmington Yearly Meeting's Fairfield Meeting. Ruth Esther was the third of the four children born 1906-1917. She grew up on an Ohio farm, graduated from Ohio's Wilmington College, and moved to Whittier in 1928 for further study. She married Floyd Durham (1901-80), who was a biologist and a specialist on the bowhead whale, which he researched in Alaska during the summer. Their only child, a son named Earl, died in a plane crash returning from Alaska.

Ruth Esther was the donor of a scholarship at the Earlham School of Religion, given in memory of Earl. She took a personal interest in the recipients of the scholarship, who included Paul Buckley in the late 1990s. At the ESR 50th Anniversary program held in Whittier in 2010, Jay Marshall, Dean, expressed appreciation for her gift.

## Leadership Conference Scholarships for International Quakers

After hearing a report to Earlham Trustees on ESR's Leadership Conference, Earlham College Alumnus ('66) and current member of the Earlham Trustees Gerry Cooper asked if we had considered inviting international Quaker leaders to attend the conference. A few months later when asked if he would consider funding two scholarships for this year's conference, Gerry

responded with a \$50,000 pledge to fund the participation of two international Quaker leaders annually for ten years. As president of Asia Tech Source Company, located in Taiwan, Gerry is well acquainted with the value of international exchange and the creative initiative required to launch such interactions. We thank Gerry for leading by example with this gift to ESR.

# ESR

## People & Places

### FACULTY NEWS

At the invitation of Nancy Irving, **Jay Marshall** attended the Conference of Secretaries of Christian World Communions, held in Maryland. This year he has also facilitated numerous focus groups among Friends around the country. Earlier this year, he published "The Centrality of Institutional Mission as an Anchor of Corporate Vision" in *C(H)AOS Theory*, (Eerdmans, 2012). In February he offered a daylong Quaker Forum in at First Friends Whittier on Quaker leadership, entitled, "Leading the Meeting Together."

**Stephanie Crumley-Effinger** spent three weeks of her fall semester sabbatical in Kenya, most of it in the Western Province of Kenya, home of the majority of Kenyan Friends. Based at Friends Theological College, the main source of ministry preparation studies for East African Quakers, Stephanie visited classes, met with students and faculty individually and in small groups, and provided learning opportunities on theological reflection on ministry. She also preached in area village Meetings, enjoying the opportunity to worship with local Friends and learn about their Meetings. This visit built on the ESR faculty-staff development trip of the summer of 2011, enabling further exploration and discussion of ways that ESR and FTC might develop forms of partnership that enhance teaching and learning for development of ministry and leadership among East African Friends; broaden ESR's understanding of the ministries, context, gifts, and challenges there; and deepen global partnership for the

furthering of the beloved community that Jesus taught, modeled, and inaugurated.

**David Johns** was on sabbatical during Spring semester 2012. For two months he was *Scholar-in-Residence* at the Centro de Estudios Ecueménicos in Mexico City. As part of this work, he traveled with *procesorial* teams to rural communities in the states of Guerrero and Oaxaca, and also presented lectures at the Comunidad Teológica Mexicana ("La experiencia de los cuáqueros con la paz") and at the Universidad Iberoamericana in Puebla ("El traslado humano"). He wrote an essay for the *Observatorio Eclesial* analyzing Pope Benedict XVI's visit to Mexico. He also participated in a weekly seminar, "Pensar desde el Sur," with Mexican philosopher, Enrique Dussel, at the Universidad Autónoma de Ciudad de México. David also traveled to Woodbrooke in late March to continue his research on Quaker theologian, Maurice Creasey. In April and May, David was *Scholar-in-Residence* at the Center for Christian Studies in Portland, Oregon where he worked on a manuscript and taught two courses: "Doing Theology in a Quaker Mood," and "Migrant, Pilgrim, Passport People."

As a way of saying "Thanks!" to West Richmond Friends Meeting for their sustained support for ESR students, including a number of international students, **Lon-**

**nie Valentine** has organized an Adult Forum for the Meeting this spring on "What Does Theology Have To Do With Peacemaking?" In addition to Lonnie, the faculty that have or will provide leadership for the sessions this spring are Carole Spencer, Steve Angell, Michael Birkel, and Jay Marshall. The topics include "What is Theology, Anyway?", "William Penn and Peacemaking", "Quaker Holiness and Peace," "Quaker Struggles with the Peace Testimony," "Tales of Quaker-Muslim Dialog", "The Historical Jesus, the Kingdom of God and Peace", and "The Economics of the Household of God."

**Jim Higginbotham** has been invited to participate in a grant project with Bethany Theological Seminary called "Christian Hospitality and Pastoral Practice." Six faculty are meeting with Muslim and Jewish scholars to explore the nature of ministry in inter-faith contexts such as a hospital chaplain visiting someone from another tradition. All ESR (and Bethany) students are required to participate in a cross-cultural

experience, and the hope is that this grant will strengthen that program by deepening the understanding of hospitality of all faiths.

In March, Jim attended the Ecumenical Advocacy Days as a representative of his denomination's Disciples Peace Fellowship. This annual gathering focuses on issues of justice, peace, and the integrity of creation in order to coordinate the ecumenical voice in calling for changes to our national policies. This year's conference, "Is This the Fast I Seek: Economy, Livelihood, and Our National Priorities," stressed opportunity for all people.

Jim will be presenting a workshop entitled, "Embodied Pastoral Care: Passion-Sensitive Ministry & Ministry to Issues of Passion," at the pre-session of the Bethany Presidential Forum in April. He regularly teaches a class on Human Sexuality in Ministry and was asked to share his expertise with Brethren pastors and leaders who will be attending this annual gathering.



# Nowadays

ALUMNI/AE NEWS

## DEAN'S WORD

*continued from page 12*

different perspectives, the questions, and the insights added to the community of learning when diverse traditions are represented in the classroom.

This issue of ESR Reports shares a few stories and experiences from ESR graduates who enriched our community as students and are now blessing the communities where they serve with their gifts for ministry. Clearly, we cannot take credit for what they have become. However, we can be grateful that we contributed to their learning and formation for ministry during their sojourn here. It is my personal hope that in some small way whatever they took away from their ESR experience is our gift, Friends' gift, to the wider world.

### Adriana Cabrera '08

Adriana married Silvia Restrepo, in the Manner of Friends and under the care of Bogotá Monthly Meeting in Bogotá, Colombia, on February 25, 2012. This was the first marriage ever celebrated in Colombia in the Manner of Friends.

### Mark Graeser '08

Mark received his Doctor of Ministry degree at CTS in May 2011, passed his Licensed Mental Health Counselor exam on December 16, and is now cleared to start private practice.

### Suzanne LeVesconte '09

Suzanne graduated in May 2011 with a Masters of Sacred Theology and an Anglican Diploma from The General Theological Seminary of The Episcopal Church in New York City. Her thesis explored how the Episcopal liturgy shapes attitudes towards death and dying. She was ordained to the Transitional Diaconate of The Episcopal Church in June 2011 and is currently serving as a resident intern at St. Patrick's Episcopal Church in Dublin, Ohio, a suburb of Columbus. God willing she will be ordained to the priesthood of The Episcopal Church in June of 2012.

Suzanne's new contact information is 5470A Asherbrand Lane, Dublin, OH 43017; phone: 614-600-0110; and email: [slevescon-te@gts.edu](mailto:slevescon-te@gts.edu).

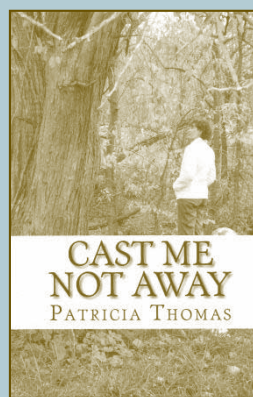
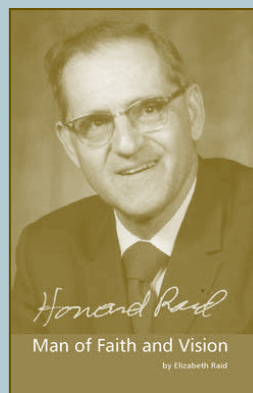
### Elizabeth Raid '02

I am grateful for the release this

month of my book, *Howard Raid: Man of Faith and Vision* by Pandora Press as part of their Menonite Reflection series. The book launch at Bluffton University October 1 was very affirming and enjoyable. Some of you already know this or attended the event, so I apologize for the repeat information for the sake of convenience. The book can be ordered at [pandorapress.com](http://pandorapress.com) or toll free at 1-866-696-1678. We welcome your visit at our Royer West home when you are in the area, 316-282-2803.

### Mike Snow '81

Mike's book *Christian Pacifism: Fruit of the Narrow Way* is now available in an "ebook" edition. In the new Preface, he writes, "May we all continue to seek first His Kingdom... I pray that this new release... will be a help to pilgrims on that path." As of October 3, the book is available through Amazon and Barnes and Noble for the Nook or Kindle ereaders. The original book finally came off the press in January of 1982. It was featured as the selection of the month for the Quaker Book



Club in March. The cover art, by graphic artist Susanna Combs, was also featured in a poster and on the cover of *Quaker Life* for the July-August issue of that year.

### P.V. and Mary Chandy (1970-73)

This summer has been a busy and productive time. Mary retired from teaching high school math after 25 years in the Chicago city school system. Mary and I participated in the International Pastoral Care and Counseling Congress in Rotorua, New Zealand in August and I have conducted two workshops during the conference. After the conference, we spent time in Auckland, NZ and Sydney, Australia. We stayed at the Friends Centers in both places. I am still

working as a staff chaplain on cardiac floors at Advocate Christ medical Center in Oak Lawn, IL. I'm thinking about retiring and moving to Kerala, India for extended vacation.

### Patricia Thomas '90

I have written the first book in a series I am calling the "*Pastor and the Professor Mysteries*."





The title is *Cast Me Not Away* and is available from Amazon.com as well as from Lighthouse Christian Publishing. You can also check out my website: [www.pastorandprofessor.com](http://www.pastorandprofessor.com). I am hard at work on the second book. I continue to adjunct at Wilmington College and have 35 students in Introduction to the Bible this term.

**Gary Cummings, (M.Div.,1983) and Faith Cummings (attended 1979-1982, M.A.Rel from ETSS,1985)**

Gary and Faith are host parents again for the Council on International Educational Exchange (CIEE). Our student Chanmi Oh is from Daejeon, Republic of Korea. Her dad is a Baptist pastor. We are attenders of Linden Heights Baptist Church of the Cooperative Baptist Fellowship. The CBF has a strong witness for social justice and women in ministry. Our future with them is an open question.

**Julie-Ann Silberman-Bunn '91**

Julie concluded her ministry to the UU church of Greater Bridgeport in Stratford, Connecticut, and is now serving as the

consulting minister for religious education and Pastoral Care at the UU Church in Cherry Hill, New Jersey. She is spending much of her time in NJ, although because her younger son is a senior in high school, her son and husband have remained at their home in CT. Visits or contacts from former classmates would be very welcome!

**Jeff Crim '04**

I am currently the Director of Pastoral Care and Bereavement Services at North Star Hospice in Calhoun, Georgia and – as of last week – I am serving as the interim pastor of the Evangelical Lutheran Church of the Ascension in East Ridge, Tennessee.

**Ingrid Fabianson '01**

I have now been “retired” for eight months, caring for my 99-year-old mountaineer father-in-law, volunteering in the community, and using the long quiet hours to read, garden, see my kids, and to envision my next journey. I am still interested in creative writing and in finishing the rough draft that I started at Earlham as the recipient of the Mullen scholarship. Hello to all my friends.

**Sue Axtell '10**

The flesh is weak, but the spirit just keeps on going. I am spending time traveling (I just got back from Vermont immediately after the hurricane) and hope to get to see the Panama Canal in late October. Home time is spent working to preserve the West Richmond Friend’s Minute on Welcoming and Affirming in the conflict with Indiana Yearly Meeting. I will be the WRF representative at the special called meeting with IYM on October 1. I’m also doing a bit of music and hosting at the house lots of people who come through Richmond.

**Summer Cushman '10**

I’ve started a business and am now working, working, working. Sometimes I feel like I’m the pastor of Community Yoga! I offer group asana classes, spiritual direction, private instruction, retreats, and a six-week Yoga for Transformation course. The Greater Lafayette Area of Indiana has clearly been hungry for this type of ministry because in the past eight months we’ve been steadily growing. Visit [www.communityyogalafayette.com](http://www.communityyogalafayette.com) and [www.summercushman.com](http://www.summercushman.com).

**Gabriella Cahaley '11**

I am happy to announce that I was called to be the pastor of the New Church of Florida, located in Fort Myers Florida. I am in the process of packing. My first Sunday with the small but dynamic congregation begins on September 11, 2012. I plan to say few words and let the sermon unfold in “The Day of Miracles,” an inspirational documentary chronicling some of the untold “miracles” that occurred amid the tragedies of September 11, 2001.

**Katherine Murray '08**

My writing and teaching continues, and this spring brought the publication of my second book on eco-spirituality, entitled *A Simple Guide to Eco-Spirituality* (Luminis Books, 2012), as well as the opportunity to lead a Festival Circle on *Writing about Nature & Spirit* at the Calvin Festival of Faith & Writing in Grand Rapids, MI, in April. In June I will be participating in the *Summer Symposium: Religion and Environmental Stewardship* at Yale Divinity School, so I’m anticipating a fun and fascinating summer.

# LOOKING BACK on *ESR Events*

## *Inspiration and Insights Abound at Spring ESR Events*

### **Spirituality Gathering**

Every year at ESR we bring a wonderful variety of guests and speakers to campus, and this spring has certainly not disappointed. March was a very full month, with our annual Spirituality Gathering, Friend in Residence, and Willson Lectures. We were delighted to welcome Philip Gulley as the keynote speaker

for the **2012 Spirituality Gathering**. Based on his latest book, *The Evolution of Faith: How God is Building a Better Christianity* (HarperOne, 2011), Philip spoke on his view of the evolution of faith in our society, our religious communities, and how his own personal view and practice of prayer has evolved.

"Evolution is never born of success. It is nature's response to failure," Gulley began. "Theology evolves and changes when our old answers fail us. When they no longer permit our spiritual growth in a given environment." He shared with the audience that theological education in general tends to teach us about what was done in the past, but those lessons don't often teach us what we must know in order to "thrive in our current spiritual environment." He said that many religious

organizations are unwilling to evolve and want to stay tied to ancient teachings and doctrine. He argued that this unwillingness to change can possibly lead to the death of a church or organization. "The truth is never solely in the past," Gulley argued. "It is also always ahead of us...in front of us. We reach truth by evolving toward it."

Gulley continued to explain his struggle with his prayer life, moving from what he described as a magical reliance on the practice through his childhood to young adult life, to a span of decades when he was disillusioned with prayer and refrained from it unless absolutely necessary. His return to, and new-found understanding of, prayer came when he witnessed author Madeleine L'Engle offer her undivided attention to a gentleman that she was told to avoid because of his difficult nature. Gulley observed her approach him despite being told to do otherwise. She sat with him, listened to him, embraced him, and told him, "It was an honor to meet you." That moment brought forth an understanding to Gulley that prayer is "gratitude and awareness," and "our attentiveness to the divine presence."



*Phillip Gulley*

"What if every person we encountered received the full waver of our attention?" he asked. "What if this became our habit?" He suggested that becoming more attentive to others in this manner of "prayer" would also make us more aware of the divine presence around us and within us. Gulley's keynote not only questioned the current view of many religious organizations, churches, and Meetings, but also challenged the views of those in attendance. This discussion was continued as he led a workshop that delved into the topic of evolution further. A group of more than 90 ESR students, faculty, prospective students, and Friends from all over the country connected during worship and meal times, as well as in another afternoon workshop session. The day

surely sparked many deep and meaningful conversations.

### **Friend in Residence**

Later in the month of March, we welcomed Howard Macy as our **Spring Friend in Residence**. Howard, a current member of the ESR Board of Advisors, is a Friends educator, minister, and author from Northwest Yearly Meeting, and recently retired as Professor Emeritus at George Fox

University. During his week with us, he shared his many gifts with our students, faculty, alumni, and the wider community of Friends.

Howard presented the program for Common Meal entitled, *ESR Opens the Way: Wider Community, Higher Hopes*. "Though I came to ESR with high hopes and clear goals," Howard stated, "I delighted in discovering here an enduring community that raised my sights and shaped my path." He also delivered the message at ESR worship that Thursday. His theme, "The SmartAsh Dilemma," examined the question "How do we live gladly in the tension between grandeur and frailty, between the image of God and dust and ashes?"

And Friday afternoon, he offered a free workshop on the theme, "Living a Life of Bless-



2012 Spirituality Gathering

ing” which helped participants not only reflect on having received blessing but also on how to share blessing. “What habits of attitude and attention, of courtesy and open-handedness, of presence and hiddenness help us collaborate in pouring God’s love into the world?” A good mix of ESR students, alumni, and community members participated in this energetic and uplifting time for learning and conversation. Many thanks to Howard Macy for the time he spent with us as Friend in Residence, and for sharing his gifts with the ESR community.

#### Willson Lectures

The month of March concluded with ESR’s annual *Willson Lectures*, which took on a different format this year. Our keynote, Rosemary Radford Ruether, was unable to join us in person, but was able to videotape each of her lectures for us to share with the community. We gathered in the ESR Dining Room to

view each of Rosemary’s talks on the theme “The Theology of Human Creation, Fall, and Redemption: The Quaker Paradigm Shift and Its Importance in the History of Christian Theology.” Rosemary, who has visited us before as the Willson Lecturer, shared three talks that focused on the role of women in theology and society from the 16th through 19th centuries. She noted the shift from women being seen as “subordinate in the original order of creation” and “more guilty than men for the Fall” to being seen as “equal in creation, wrongly subordinated in sinful society and called into full equality in a redeemed church and society.” We are very thankful that Rosemary was able to share her lectures with us, even though she wasn’t able to be here in person. And we hope to have her back to campus again!

#### Leadership Conference

As we look forward, the summer and fall will bring

more opportunities for learning and growth. Our third annual *Leadership Conference* will take place the weekend of August 10-12 with the theme “Leading for Change: Faithful Listening, Creative Results.” Plenary speakers will be Joyce Schroeder, M.S., who is an organizational change consultant with Culture Change Consultants, and Thomas Jeavons, a 1976 ESR alum and Executive Director of ARNOVA. This event will offer many opportunities to learn about leadership from Quakers in the forefront of business through the plenary presentations, workshops, and panel presentations. November 3 will be the date for our Ministry of Writing Colloquium, which will feature keynote Sharman Apt Russell, Quaker, nature and science writer, from the southwest. We hope you can join us for our events this year as we continue to learn and grow!

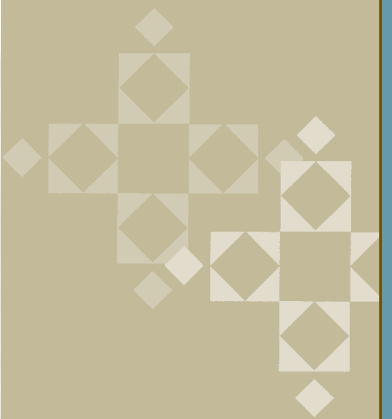
## Up Coming @ ESR

### Leadership Conference

August 10-12, 2012

### Ministry of Writing Colloquium

November 3, 2012



#### CORRECTION

In the Fall 2011 *ESR Reports*, Ohio Valley Year Meeting was mistakenly named as the donor of Lauramoore House. The gift was actually made by the Board of Directors of Lauramoore Friends Home, Inc.

Change Service Requested

*In this issue:*  
**From All Walks**



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## *Thankfulness for our Ecumenical Brothers and Sisters*

For better or worse, a certain mystique accompanies the term “Quaker” that fascinates many in the wider world. As I watch various parts of our family squabble in ways that makes me think we don’t understand our own peace testimony, I sometimes wonder if that mystique is overrated. Still, it can’t be denied that Friends have made significant contributions to society at large over the course of our history. More than once, I have heard it said that our influence throughout history has been disproportionate to our size. I hope that is true. Perhaps history will demonstrate that Friends’ greatest contributions to God’s purposes have come from those moments when, through offering our witness in the wider world, we have served as leavening catalysts for change. We may not have “invented America,” as a 2007 book title suggested, but we have been associated with significant improvements over time.

I believe that ESR plays a similar role in theological education. ESR was founded as a school to prepare Quakers for ministry, but it has never been a school for Quakers only. Ecumenical students have made ESR their choice for theological education from the school’s earliest days. As I survey the school’s list of alumni/ae, ecumenical students are visible in the graduate list at least as early as the second graduating class. They come from a wide variety of traditions, each seeking to be faithful to that which is stirring within them.

Why do they choose ESR? Sometimes it is the power of the Quaker mystique: Quaker testimonies or activities resonate with their own convictions, or Quaker spirituality provides an avenue to experiencing the Divine that they have not found elsewhere. For others, it is the spaciousness that ESR provides for individuals to learn in our educational community without requiring that they themselves

become Friends. Or perhaps it may be that we are merely geographically convenient, or that the structure of our distance program suits their learning style. For a variety of reasons, they come.

And it is fortunate for us that they do! First, the reality is that Friends are a bit too small to provide adequate numbers of students to sustain ESR all by themselves. Were it not for our ecumenical student body, ESR would be a smaller institution, more vulnerable to the mood swings and murmurings of Friends. Second, Friends can be a very insular group. Perhaps it is a remnant of the Quietist period! As we invest deeply in the things we hold to be true, we can be oblivious to other points of view (of course that can be said of most of us!). The inclusion of women and men from other traditions widens the opportunities for learning together. All our lives are enriched by the gifts, the

*Continued on page 8*

