



ESR Reports
Vol. XII, Number 1

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

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The of Challenge the Future

*By Jay Marshall, Dean of
Earlham School of Religion*

The last twelve months provided numerous opportunities to celebrate Earlham's visionary decision to establish the world's first Quaker seminary in 1960. The persistent work of Landrum Bolling and Wilmer Cooper, the early influence of faculty like Elton Trueblood, and the pioneer spirit of first students such as Larry Barker, Ann Weaver, and Keith Miller shaped ESR's organizational personality from the outset. With joy we reminisced five decades of development and honored the creative and diverse ministries that our alumni and alumnae have poured into the universe, being faithful to God's call on their lives. With gratitude, we celebrated with Friends across the country who have walked with us and supported us over this span of time.

I have attended several anniversary events in my lifetime. Each of them spent significant time remembering the past, and appropriately so. One such event was a 60th anniversary of a couple in the New Castle Meeting while I was a pastor there. On that occasion, as I chatted with the husband, I asked innocently, "Lloyd, when did you know this marriage would last?" He quipped without hesitation, "We still aren't certain that it will. We

take it one day at a time!"

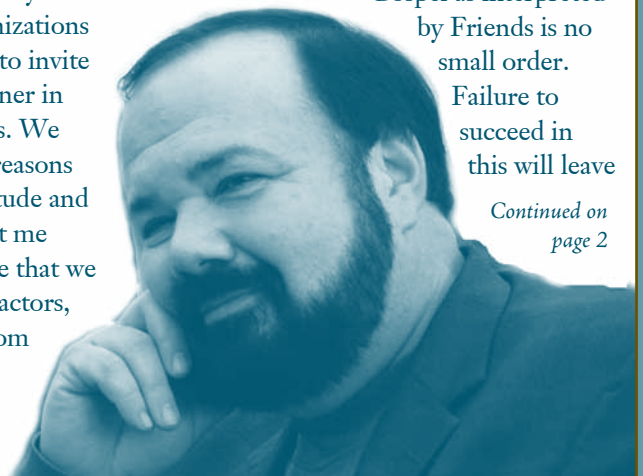
A "one day at a time" approach is not the best option for an institution like ESR, but I continue to appreciate my friend's wisdom in recognizing that past success doesn't guarantee the quality of our future. At 50 years old, ESR stands at a place of considerable strength. Our student body is larger today than it was a decade ago, comprising Friends from across the spectrum as well as considerable ecumenical diversity. *ESR Access*, our distance learning program, continues to grow, redrawing the boundaries of community and stretching our teaching abilities. Friends around the country request our faculty to lead workshops more frequently now than at any time during my tenure here. Other organizations have begun to invite ESR to partner in new projects. We have many reasons to feel gratitude and blessing. Let me acknowledge that we *do* have detractors, some of whom believe we are not Christian

and others who are certain we are too Christian. Even so, we remain committed to be led by the Spirit of Christ and no other. Perhaps that is the primary reason that ESR stands at a place of considerable strength. From here, how do we venture forward? As this celebratory year draws to a close, my thoughts turn to the future.

Our largest challenge of the future comes not from our detractors, but from our larger cultural context. Nearly gone are the days when the Church was granted a place of privilege as a conveyor of Truth. Our message competes alongside other religious traditions for recognition among the masses. The contemporary media overtly entertains while covertly nuancing perspective, shaping values, and defining mores—as do faith communities, if we are honest, though hopefully with more transparency. With so many potential belief systems within easy access, demonstrating the truthfulness, the value, and the relevance of the

Gospel as interpreted by Friends is no small order. Failure to succeed in this will leave

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Looking Ahead: ESR and Training Quaker Leaders

By Brent Bill



“Being a training ground for equipping women and men for ministry in this part of the 21st century is how Earlham School of Religion can address the needs of Friends and this groundswell of interest in the Quaker message.”

—Brent Bill

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Religious life in America is in decline. That’s something I hear frequently. Yet research seems to tell another tale. According to the Association of Religion Data Archives, in the past 20 years:

- 32,000+ new congregations appeared on the US religious landscape
- almost 29 million people became worship attendees for the first time
- identified affiliation with a recognized religious body or faith group is up 26+%

These statistics do not, so far as I can tell, take into account the emergent church plants, house churches, or the new monastic communities.

CHALLENGE continued from page 1
Friends in general and ESR in particular on margins of the Spirit’s work.

In this changed environment, the Church attempts to secure its niche, to scale this new mountainous terrain without losing its grip. It frequently confuses quality with quasi-faddish presentation, choosing to remake itself with new music, more casual dress codes, even adopting coffee bar practices, as though faith can be dispensed easily if accompanied by a Starbucks Venti and a scone. These marketing strategies succeed in places, but most churches’ pews look like the nearly vacant parking lots of a mall that has lost its anchor establish-

Then there are the statistics about the Religious Society of Friends. In the past 20 years:

- we’ve added 311 new congregations
- but have lost 17,000 members
- and dropped recognized affiliation by -14%

This national decline among Friends has come during a time of increasing interest in Quaker life and spirituality as demonstrated by the growing number of Quaker titles on Amazon.com and through things such as Belief-

ments.

It is not 1960 anymore, or even the turn of the new millennium. Whatever we can justifiably say about changing attitudes or values, one thing that has not faded is humanity’s spiritual hunger. Every study I have read stresses that seekers fill our society. It is not the search that has waned, but the hunting ground that has changed; it is not that the thirst has been quenched, but that old watering holes are no longer trusted.

I believe that for ESR to thrive and enjoy another 50 years, “inspiration” must be one of our priorities. A word often avoided for the controversy in causes with regard

net.com’s “Belief-O-Matic.” Thirty thousand people a day use Belief-O-Matic. An issue of Newsweek magazine reported that a “disproportionate number” of respondents to the quiz identified themselves as ‘liberal Quakers.’”

While George Fox did say that “being bred at Oxford and Cambridge did not qualify or fit a man to be a minister of Christ,” seminary training doesn’t hurt, either. Being a

to biblical authority, it rises within me as a pertinent part of ESR’s future role in at least three ways. With current Friends, we have a role to play in animating Friends’ interest in knowing ourselves. Within the ranks of the status quo where we find pockets of indifference to the strengths and bounties of Quaker thought and practice, we need to inspire Friends to examine what it is that matters. Within similar pockets where pride prevents acknowledgment and examination of our tautologies and untested assumptions, we need to inspire a more honest evaluation of who we really are. With that much-larger-body of human-

training ground for equipping women and men for ministry in this part of the 21st century is how Earlham School of Religion can address the needs of Friends and this groundswell of interest in the Quaker message. We need women and men who are well trained in congregation administration, religious education, preaching, counseling, biblical studies, theology, and the like.

But it's going to take some fundamental shifts in both thinking and curriculum to truly address the future.

First, as a Quaker seminary, Earlham School of Religion ought to look at how to engage people in serving the needs of local meetings—even programmed ones—without using “pastoral” language. That may sound harsh, but Elton Trueblood, in the 1960 Quaker Lecture at Indiana Yearly Meeting (and later in *Quaker Religious Thought*) noted that “our pastoral system in ... some areas ... of Friends is merely a poor reflection of ...

stronger Christian bodies.”

“The mistake,” Trueblood said, “was that a fundamentally alien system was taken over, almost intact, from other Christian bodies.”

Notice he said that the very year that Earlham School of Religion was founded. Now, as ESR enters its next fifty years, it's time to engage new language and thinking so that this “fundamentally alien system” is redefined by released ministers who understand that the role of serving a local congregation is significantly different for a Friend than it is a Presbyterian or Methodist or Nazarene. ESR needs to offer an understanding of congregational ministry that offers a unique experience—even if some of the course titles sound similar to another seminary's.

The second thing, based on congregational research that shows that the median congregation in the United States has only seventy-five regular participants (and

an annual budget of only \$55,000), is that ESR needs to be helping its students prepare for bi-vocational ministry in very intentional ways. The majority of Friends meetings fit the description above—or are even smaller. As women and men feel called to serve Friends congregations they need to be prepared to face the reality that a full-time position with adequate benefits will most probably not be in their future. How can their call to ministry be honored while making a living as teachers, non-profit directors, writers, and more? A course or two on entrepreneurial ministry, taught by people who are doing it, could be both helpful and inspiring.

A third thing, based on the increasing usage of social media (Facebook, Twitter, Second Life), is to train students in the use of these tools (and how to stay abreast of the new ones that will develop). The research shows that social media are not a fad

(or only for the young—the fastest growing segment on Facebook is 55-65 year old females). If Facebook were a country, it would be the fourth largest nation in the world. Congregations need leaders who are well-versed in how to use this emerging ministry area.

The challenges are many—but so are the opportunities, if Friends and ESR are prepared to explore new ways of doing and training for ministry. We were prepared fifty years ago and ESR was brought into being. Do we have the same vision and courage today?

J. Brent Bill is a 1980 graduate of ESR. He is an author, photographer, and serves as the Executive Vice President of the Indianapolis Center for Congregations. The Center is a project funded by Lilly Endowment, Inc whose mission is to strengthen local congregations and to share learning nationally.

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ity, whose search for meaning allows our paths to intersect, we should seek to inspire their search—not demanding that they submit to our point of view in order to gain admission, but inviting them to gather with us and wait in the Light that examines us, tests us, and ultimately heals and teaches us. Much of a seminary's most important work happens in the classroom. However, just as our classrooms critique arguments and offer reconstructed points of view, we must also examine our own paradigms of teaching and educating alongside these new patterns of seeking and learning in order to determine the multiple ways we

spread the Good News that is heart and soul of our educational enterprise.

To do that well, we will need a commitment to “innovation.” The signals are clear that “business as usual” will not carry the day. Can we re-imagine how we describe our encounter with God, with Christ, with Spirit? Can we think differently about how worship occurs? Does it matter if it is in a steeple house or a coffee house or even a barnyard? Can we articulate a lifestyle rooted in the precepts of our faith that isn't equally rooted in materialism and injustices? Can we listen afresh, as though the words of Scripture or the deep

rustlings from within were making themselves known for the very first time? Could we support ministries that do not match the models of previous generations, but are humbly presented, seasoned with love, and willing to be accountable to a community of those called into support? Can we move beyond equating blessing with material abundance or national citizenship, and be satiated with the joy of communion dependent on deep and prayerful friendships? If we trace our history from primitive Christianity through fractures, schisms, and more, how could we possibly believe that faithfulness demands that we hold on to what we

have become, when resisting change implies either that we have reached perfection or are illegitimately conceived?

Inspiration and innovation require courage—a willingness to trust and to risk, knowing full well that failure is possible. They require conviction that we are being led, confidence that we are correct, but an admitted dose of anxiety that we could be mistaken! That, it would seem to me, is the beginnings of our path toward a successful future.

Jay Marshall has been dean of Earlham School of Religion since 1998. His latest book is Thanking and Blessing — the Sacred Art: Spiritual Vitality Through Gratefulness.

Cross-cultural Experience in Bolivia: Listening to the Spirit Behind the Words

By Evelyn Jadin

This summer I spent two weeks in Montero, Bolivia, a small town outside of Santa Cruz. I traveled with a mission team from a Methodist Church in North Carolina. There was immense religious diversity among the team, which included Catholics, Quakers, Seventh Day Adventists, Unitarian Universalists, Methodists, and agnostics. The focus of the mission was service by providing medical care for people's eyes and building a home and wall for a day care center. I spent most of my time in town, working with the construction team building the wall for a daycare center that will be a part of a women's clinic. We worshiped several times a week with a local church.

members of the mission team, I spent much time speaking with individuals about their approaches and thoughts on missions and mission work. This was very illuminating, and showed me that deep down everyone basically wanted to serve other people. The way they framed this desire differed, but the core desire was still the same. At the same time, observing our work in Bolivia and hearing other participants describe mission work their churches do, I noticed how problematic missions can potentially be. There appears to be an industry based around foreign mission groups in Bolivia, and in many ways it seems these groups help perpetuate problems of poverty and inadequate health care. This realization has allowed me to consider other ways to include service work within a faith community that is actually beneficial to the people we serve rather than simply allowing the volunteers to feel good about themselves. From my time in Bolivia I realize the place to start concerning service work is relationships and really listening to people and letting them say and name what they need and want instead of assuming we know what is best. I anticipate carrying this knowledge into whatever church or religious organization I work with, in



Evelyn Jadin

hopes that we can engage in service work that is actually beneficial to all involved.

One of my greatest lessons from this trip came from worshiping with the same local church several times a week. Since coming to seminary, I've found when I hear people preach or give a message I theologially disagree with even slightly, sometimes my mind no longer focuses on



Worship in Bolivia

I learned a great deal on this trip, particularly in relationship to my ministry. First, with such a large religious diversity among the

the core of the message, but instead starts analyzing why I disagree with that person and their interpretation. My Spanish is not very good, so while worshipping at this church it was hard to pick up everything the preacher or speaker said. As a result I let go of trying to translate every little thing and instead opened my heart and tried to listen to the Spirit behind the words. This was an extremely powerful way to worship, because I felt God's presence so clearly within the church and those of us gathered there worshipping. From the few words I did understand I know that I personally disagreed with much of the theology spoken, but by remembering to listen with my heart instead of just my head I was open to God's presence within the message. I hope these experiences will help me remember to listen

with a more open heart, and really hear the Spirit behind the words instead of getting locked simply on the words themselves. This form of deep listening will be crucial to my ministry in whatever form it takes, whether it's in pastoral ministry, youth ministry, or pastoral counseling.

This trip also helped me realize on a deeper level that one of my gifts is often an intuitive understanding of what people are trying to express. This realization came about through my struggles with Spanish. I tried very hard to learn more Spanish before and during the trip, but found it extremely difficult. I would listen to a word but then when repeating it would get the sounds and phonetics all wrong. I also had difficulty in remembering what certain words were. Someone would use a word or phrase over and

over again, or repeatedly tell me the meaning of a word, and I still could not remember it or use it later. At times I got really frustrated. At other times I let go (much like I did in church) and listened to people in a different way by paying attention to their body language and energy. When I did this I almost always picked up on what the person was saying before someone else who speaks medial Spanish did. I found this very interesting and it reminded me that even though one of my gifts is not verbal language, I have always been in tune with people's energy on an intuitive level, which is another form of communication. This trip helped remind me that even in the U.S., where I understand

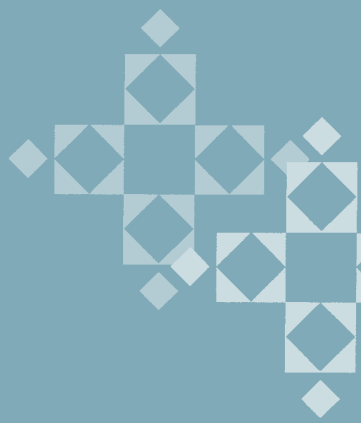


A woman selling fruit in Bolivia

the language well, I need to pay attention to and utilize the gift of intuitive listening. This has been and hopefully will continue to be particularly helpful during ministry. For example I can see situations arising where the words people say do not match up with their energy. At times like these, I hope my intuition and awareness will help me understand the person more fully.

Evelyn Jadin is an ESR M.Div. student and a recipient of the Magee Cross-cultural scholarship.





Leadership Conference

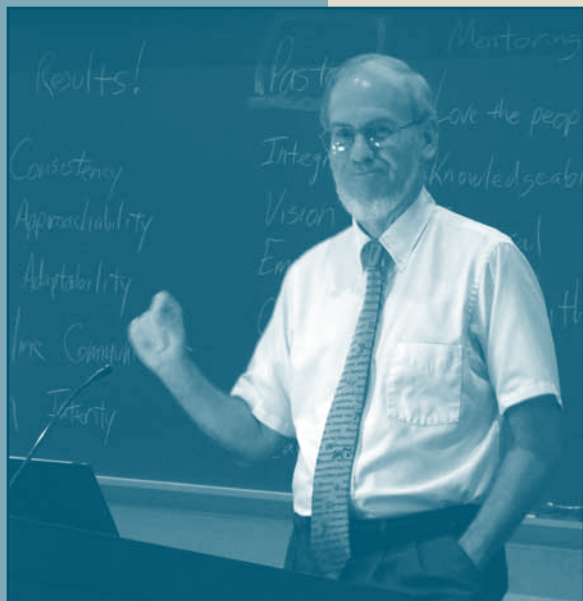
Leadership Fit for Friends marked the public launch of ESR's new initiative in leadership development. This followed the faculty's decision to create a new emphasis in the Master of Divinity curriculum devoted to this topic, and

came in response to the growing interest Friends are exhibiting in conversations and continuing education on the topic of leadership. This inaugural event was held in Richmond during late

May. Margaret Benefiel, CEO of ExecutiveSoul.com, Thom Jeavons, Executive Director of ARNOVA (the Association for Research on Nonprofit Organizations and Voluntary Action), and Alan Kolp (holder of the Moll Chair in Faith and Life at Baldwin-Wallace College, along with ESR Dean, Jay Marshall, offered keynote or workshop presentations. Topics covered included such titles as *The Soul of Leadership* and *Facing the Future: Doing Business Innovatively with*



Margaret Benefiel



Thom Jeavons

Integrity. Planning for the next conference is underway, with an anticipated date of August 2011.

Participants at the first annual Leadership Conference



New Addition



The **Lauramoore Friends Home**, a local, incorporated non-profit retirement facility recently ceased operations and gifted the house to the School of Religion. Acquired by Whitewater Monthly Meeting in 1927, it operated as a boarding facility since that time. This well-preserved 1860 Victorian home is set on approximately 2 acres of property, and is located a mile from ESR. The school

intends to use the property as a center for hospitality and retreats, and wishes to thank the Lauramoore Board for this gift and their confidence in ESR's ability to be good stewards of this important property.

Nowadays

ALUMNI/AE NEWS

Patrice (McDaniel) Flanigan '83 is running a spirituality center in Carthage, MO. Her 12 year-old son, Orion, and husband, Pat, help her at the center. She would love to hear from people. Her address is: Patrice Flanigan, 1227 Case, Carthage, MO. 64836; e-mail, patriceflanigan@yahoo.com.

Gary Cummings '83 is still working as an Infusion Specialist at IGG America part-time. Also, he is an Independent Clinician and performs Long Term Care insurance assessments and attends to other health care issues. Faith Cummings is now certified as a computer tutor for the blind in Virginia, is a Certified Braille Transcriber of the Library of Congress, and is working on Braille Proofreader certification. Gary and Faith are host parents CIEE for a partially-sighted German exchange student named Clara from Munich. She is 16, wonderful, sweet, and smart.

Susan Axtell '10 has been a most diligent cancer patient since finishing the ESR M.Div. in May, 2010. Sue plans to continue to assist Open Arms Ministries, a clearing house of poverty needs, as a volunteer once her cancer treatment leaves her free enough to accountably show up and work. Sue is honored to be doing the Vice President's roles for Richmond Area Ministerial Association this year. RAMA meets monthly with the goal to promote knowledge of the Christian actions around us and to network with those pastors in the local area. Sue also hopes to continue her role as West Richmond Friend's representative to IYM, although she had to miss the yearly meeting this fall due to health. She continues to watch for islands of

opportunity to travel with family and friends. The latest venture will be a proposed trip from Ft. Lauderdale to Half Moon Cay in the Bahamas and then on to Curaçao and Aruba over Thanksgiving break.

Gary Wagner '81 is living in Indianapolis and is ordained with the Free Methodist Church of North America. He is currently the Minister of Music for Southport Baptist Church, Indianapolis (American Baptist). Gary is a former member of the Common Meal Quartet. Since graduating from ESR, he has served as a staff musician/pianist for the internationally known Greenbrier Hotel, White Sulphur Springs, West Virginia, and the Grand Hotel, Mackinac Island, Michigan (appeared in the movie, "Somewhere in Time" starring Christopher Reeve and Jane Seymour). He has performed numerous programs, concerts, and retreats throughout the U.S and Europe. Gary studied with Dr. Carole Riley, former Director of the School of Formative Spirituality, Duquesne University on "Music and Spiritual Imagery." Gary is available to minister to your group or congregation and can be reached at 317-590-1920.

Katherine Murray '08 continues writing books and blogs about faith, technology, and narrative approaches in the helping professions. She also has launched a spiritual direction practice at the Indianapolis Gestalt Institute office (www.indygestalt.com), and works with the International Interfaith Initiative (www.internationalinterfaith.org) on communications, development, and faith and earth care projects.

Summer Cushman '10 completed the 200-hour yoga teacher train-

ing program at Cityoga School of Yoga and Health in Indianapolis this past July, and is now a certified hatha yoga teacher and a registered teacher through the Yoga Alliance. This fall she will be teaching 10-classes a week!

Scot Miller '08 and his wife Jenn, along with their family, operate Sandhill CSA in Shelbyville, MI. Scot is currently employed at Georgetown United Methodist Church as the Director of Adult Ministries, and at Community Healing Centers as a substance abuse therapist. He received his MSW from Grand Valley State University in May of 2005.

Trish Roberts '00 has had an article published in the *Australian Friend*, June 2010, entitled "Through War and Peace: A Quaker's Personal Reflection on Researching a Father's War History."

This autumn **Larry Garvey** '81 will publish *Have Thine Own Way*, the final book of *The Goins Bricolage: A Saga Of Tecumseh and Stonewall Counties In The State Of Indiana*. Earlier volumes are: *Blest Be The Tie, 1st Victory in Jesus*, and *2nd Victory in Jesus*.

Frances Forster Stacey '00 and husband David are business consultants in Orlando, Florida, helping entrepreneurs and small business owners bring their dreams into reality. They would love to connect with other Quakers in business, especially consultants in any field, as well as service providers. Frances is also sharing her interest in Outreach by serving on the Quaker Quest Travel Team. She can be reached at Frances@DavidStaceyInternational.com, and looks forward to meeting up with classmates sometime, somewhere...and on Facebook!

IN MEMORIAM

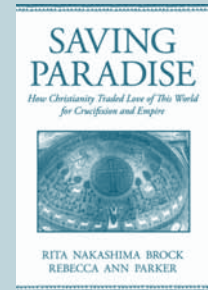
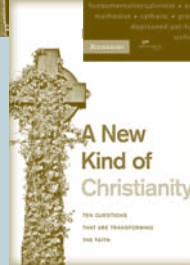
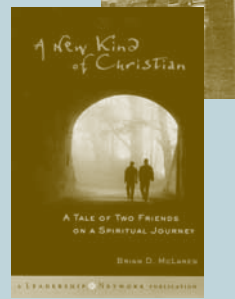


Richard H. Davis

January 31, 1939 -
September 22, 2010

Dick Davis taught at Earlham College from 1968 until 2007 and was a frequent professor for courses at ESR.

RECOMMENDED reading



The new Interfaith Dialog class at ESR has been using a book edited by Quaker, Rebecca Kratz Mays, called *Interfaith Dialogue at the Grass Roots*. This collection of brief essays explores the concrete ways in which interfaith dialog and respect can be established. Contributors include representatives from Judaism, Islam, as well as Christianity. Unlike other works that talk about addressing differences in theological views, religious practices, or history, this book argues for the view that relationships need to be cultivated before entering into those other conversations. So, the book explores approaches such as the use of storytelling, book groups, and conversation circles. The essays are easy to read and to the point. For those interested in interfaith engagement, this would be a good work.

Lonnie Valentine
Professor of Peace and Justice Studies

This summer and fall Stephanie Crumley-Effinger has been experiencing the spiritual pilgrimage of author Brian McLaren by reading some of the books written as he traveled from life in ministry as a conservative evangelical pastor to becoming a founder and leader of the emergent church movement. She

began with McLaren's *A New Kind of Christianity* (2001), which takes a fictional approach, describing the friendship of a pastor, who, troubled when his standard answers to faith questions cease to work for him, finds a new friend who challenges him to change his modernist faith in light of post-modernity.

McLaren teamed up with Tony Campolo on *Adventures in Missing the Point: How the Culture-Controlled Church Neutered the Gospel* (2003), in which these two friends alternately write and comment on one another's essays.

In *A Generous Orthodoxy* (2004), McLaren outlines his emerging convictions that another approach is needed than the ones he sees in liberal and conservative churches and theologies. And in *A New Kind of Christianity: Ten Questions That Are Transforming the Faith* (2010), McLaren combines scholarship and advocacy to invite readers to experience Christian faith without the Greco-Roman interpretation which, he argues, has distorted Christians' understanding of the revolutionary movement that Jesus inaugurated.

—**Stephanie Crumley-Effinger**
Director of Supervised Ministry

In the book *Saving Paradise: How Christianity Traded Love of the World for Crucifixion and Empire*, authors Rita Nakashima Brock & Rebecca Ann Parker are on a mission in this book, and that

mission is to rescue Christian faith from its centuries-old captivity. This masterful work is a journey in search of the heart of early Christian worship and art in its first 1000 years. This is one of the best and most exciting reconstructions of Christian history we have read because it gave us an entirely new understanding of the tides that have moved the Church through the centuries.

What they discovered was that the broken, crucified body of Jesus was nearly non-existent prior to Charlemagne and the subsequent flourishing of the Holy Roman Empire. What was present, however, was a vision of paradise firmly rooted in this life and in this space, not simply one of future promise. They trace the image of paradise in art and literature in Part One of the book. This part of the book will challenge those who are tempted to blame Constantine for all that has gone wrong with the Church and its embrace of Empire, as well as those who have little interest in established or institutional religion. They persuasively argue that the Church—through its teachings, its ministry, and even the buildings themselves—was *the* place for those who followed Christ to enter into paradise in this world.

Part Two of the book explores how the image of Christ crucified expelled the image of paradise in the images and texts of Christian-

ity. The earliest surviving crucifix dates to the 10th century, made by the Saxons, who were forced to be baptized at the point of Charlemagne's sword. The result was to bind warfare and suffering with the image of Jesus' death. The authors follow the bloody permutations of Christ's body through the Middle Ages, the Crusades, the Reformation, and in the formation of America. Our one complaint is that, whether through lack of time or pages, they don't adequately address images of death and suffering in contemporary North America as an aspect of the triumph of the cross. Such an exploration would make an excellent sequel to this *magnum opus*.

We all interpret through a complicated series of hermeneutical lens. Brock and Parker demonstrate that the lens often used by the churches originated not in a biblical vision nor in the life and witness of centuries of Christian faithful; rather, the lens grew out of the fierce loyalties demanded by empire and the compromises required to achieve and maintain temporal power. At the end the authors call us to reclaim the vision of paradise that was expelled by the power of the cross. To do so may be our salvation.

—**Nancy Bowen**
Assoc. Professor of Old Testament
—**David Johns**
Assoc. Professor of Theological Studies

ESR People & Places

FACULTY NEWS

In April, **Jay Marshall** participated in a panel discussion at Bethany Theological Seminary's Presidential Forum. Later that month, he shared a pulpit with pastor Jamie Lyons of Russiaville Meeting. During the month of May he preached at Plainfield Meeting in Western Yearly Meeting, spoke on authority and decision making to an adult class at Dublin Friends Meeting, and offered a keynote presentation at ESR's inaugural "Leadership Fit for Friends" conference. In July he accompanied Steve Angell to Quaker Knoll Camp to celebrate ESR's 50th anniversary with Wilmington Yearly Meeting Friends. In August he preached at New Castle Friends Meeting. During September, he offered a peace workshop at North Carolina Yearly Meeting called "Cotton Candy and the Kingdom of God," a keynote presentation at the annual meeting of Friends Services for the Aging on "Challenges and Opportunities for Friends' Leadership," led a retreat weekend with Atlanta Monthly Meeting as part of the 50th anniversary activities, and offered a workshop on "Leadership, Authority and Responsibility" at FUM's Emerging Leaders Conference. He also spoke at meeting for worship at the 250th anniversary of West Elkton Meeting.

Steve Angell hosted two Quaker scholars on the ESR campus this fall. Ben Pink Dandelion shared his perspectives on Quakers and Eschatology, and how that gave him hope, at the first common meal of the year in August. Newton Garver in September shared highlights from his spiritual journey, talking both of his draft resistance and peace activism, and of his work on behalf of the

Bolivian Quaker Education Fund. In a joint class (Steve's American Religious History and David Johns' Constructive Theology) he shared his views as to what the philosopher Ludwig Wittgenstein can say to Quakers and to aspiring ministers and seminarians more generally. In the summer, Steve again held a workshop at the Friends General Conference Gathering on the "Foundations of Liberal Quakerism." In conjunction with two other scholars, Paul Kriese of Indiana University East and Hal Weaver, a retired professor from Harvard University, Steve has completed an anthology of the writings of African-American Quakers. It will be issued by Quaker Press of FGC early next year, under the title "Black Fire: The Writings of African American Quakers on Spirituality and Social Justice." Steve's article on "Methodists: African American" has been published in the new edition of the *Encyclopedia of Religion in America*, published this year by CQ Press in Washington, D.C.

The new *Oxford International Encyclopedia of Peace* has six entries from **Lonnie Valentine**. Three of his entries are on individuals: Erasmus, William James and Reinhold Niebuhr, and three are topical: Christian Peace Organizations, Pacifism in the Peace Movement and War Tax Resistance. This four-volume encyclopedia has entries from about 500 scholars. Lonnie is proud to say that he represented ESR well with only five authors having more than six entries.

In early October **Stephanie**

Crumley-Effinger assisted with a conference about the use of clearness committees for vocational discernment. Organized by the Earlham College internship director and staff of the Newlin Center for Quaker Thought and Practice, and sponsored by the NETVue organization that is following up with colleges who had a Lilly grant on faith and vocation, the conference gathered a group of students and faculty from three midwestern colleges at Quaker Hill Conference Center for a weekend to learn about and sample the clearness committee process. ESR alumni/ae Scott Pierce Coleman, Michael Birkel, and Trish Eckert, and current students Emma Churchman and Jana Schroeder provided leadership for the gathering. In early November Stephanie will serve on the pastoral care team for a conference sponsored by Friends United Meeting and Friends General Conference that will gather young adult Friends to focus on traveling in the ministry to build relationships and offer witness and encouragement among disparate groups of Friends. Stephanie will be traveling across the country again this year to visit supervised ministry students in internship whose locations range from Worcester, Massachusetts, to Tucson, Arizona, and many places in-between; Phil Baisley will help out by doing the Kenya site visit. Some of the supervised ministry internships engage people who are involved in faith communities and others are more focused on those who might not cross the threshold of a meetinghouse or church building, but who are drawn to spirituality and are seeking to find ways to express and deepen it. Student sites include the Africa Ministries Office of Friends United Meeting, hospitals, small groups, an environmental education organization, congregations that are both established and non-traditional, and a center for survivors of sexual assault.

This year's student projects involve creative ministry endeavors of many kinds, including photography and writing about place and pilgrimage, theology for liberal Friends, creation liberation theology, and writing and performance of stories. For a sample of one project, see the web site of Adam Brooks Webber, whose internship combines writing, sharing music, and leading retreats, at adambrookswebber.com.

David Johns presented a paper at the Indiana College English Association conference titled, "A Tale of Two Edmunds: Does C.S. Lewis Redeem King Lear's Edmund in The Lion, the Witch, and the Wardrobe?" The October issue of Quaker Life published his article: "When We No Longer Make Sense." He also received a grant from the Wabash Center to explore the use of photography in one of his theology courses.

Carole Spencer was privileged to give the First Annual Beane Distinguished Guest Lecture at William Penn University in Oskaloosa Iowa on March 22, 2010 on "Mysticism in the Quaker Tradition." While in Oskaloosa, she taught a pastor's short course for Iowa Yearly Meeting on "Quakerism, Postmodernism, and the Emerging Church." In April she spoke on "Holiness: the Soul of Quakerism" for Quaker Heritage Day 2010 at Berkeley Friends Church in Berkeley CA. In June, departing briefly from the Quaker fold, she gave Roman Catholic scholars a glimpse of nineteenth century Quaker religious culture with a paper presented at the 2010 College Theological Society Annual Meeting at the University of Portland in Portland, OR on "Hannah Whitall Smith: Holiness Heretic." In mid-July she moved from Vancouver WA to Richmond to begin teaching at ESR. August 10-13 she attended Ohio Yearly Meeting (Conservative) at Olney School in Barnsville, OH, where she gave another talk on the topic of Quaker holiness in history and its meaning today.

LOOKING BACK on *ESR* Events

By Mandy Ford

The fall semester has been full of thought-provoking and energizing presentations at ESR. Common Meal, the Ministry of Writing Colloquium, and our bi-annual Friend in Residence program have all offered a wealth of opportunities for new knowledge and connections.

Common Meal has been a source of wonderful guest speakers so far this year, which have included Ben Pink Dandelion, Newton Garver, and Annie Borthwick, among others.

Ben Pink Dandelion is the Programmes Leader



Ben Pink Dandelion

and Quaker Study Tutor at Woodbrooke Study Center and Honorary Professor of Quaker Studies at the University of Birmingham, Birmingham, England. He addressed *The Restoration of Hope*: his views on eschatology, including

the hope that can be derived from this area of theological inquiry. It was exciting to have such a strong presence in the world of Quakerism with us on campus.

Newton Garver, a member of the Buffalo, New York, Friends Meeting, shared his spiritual journey with Common Meal attendees.

Newton was a founder of the Bolivian Quaker Educational Fund and has also been active with the Alternatives to Violence Project, publishing a Pendle Hill Pamphlet on the subject. Those in attendance were impressed with his substantial and distinctive history. Lastly,

Annie Borthwick, retired lay chaplain at *The Retreat*, a Quaker-founded pioneering mental health hospital in York, England, spoke on the spiritual side to mental health treatment. All three of these speakers provided

a wealth of information and insight into the breadth of

Quaker ministry in the world.

On October 15th and 16th, ESR hosted the annual Ministry of Writing Colloquium. Quaker singer and songwriter Carrie Newcomer provided the keynote presentation,



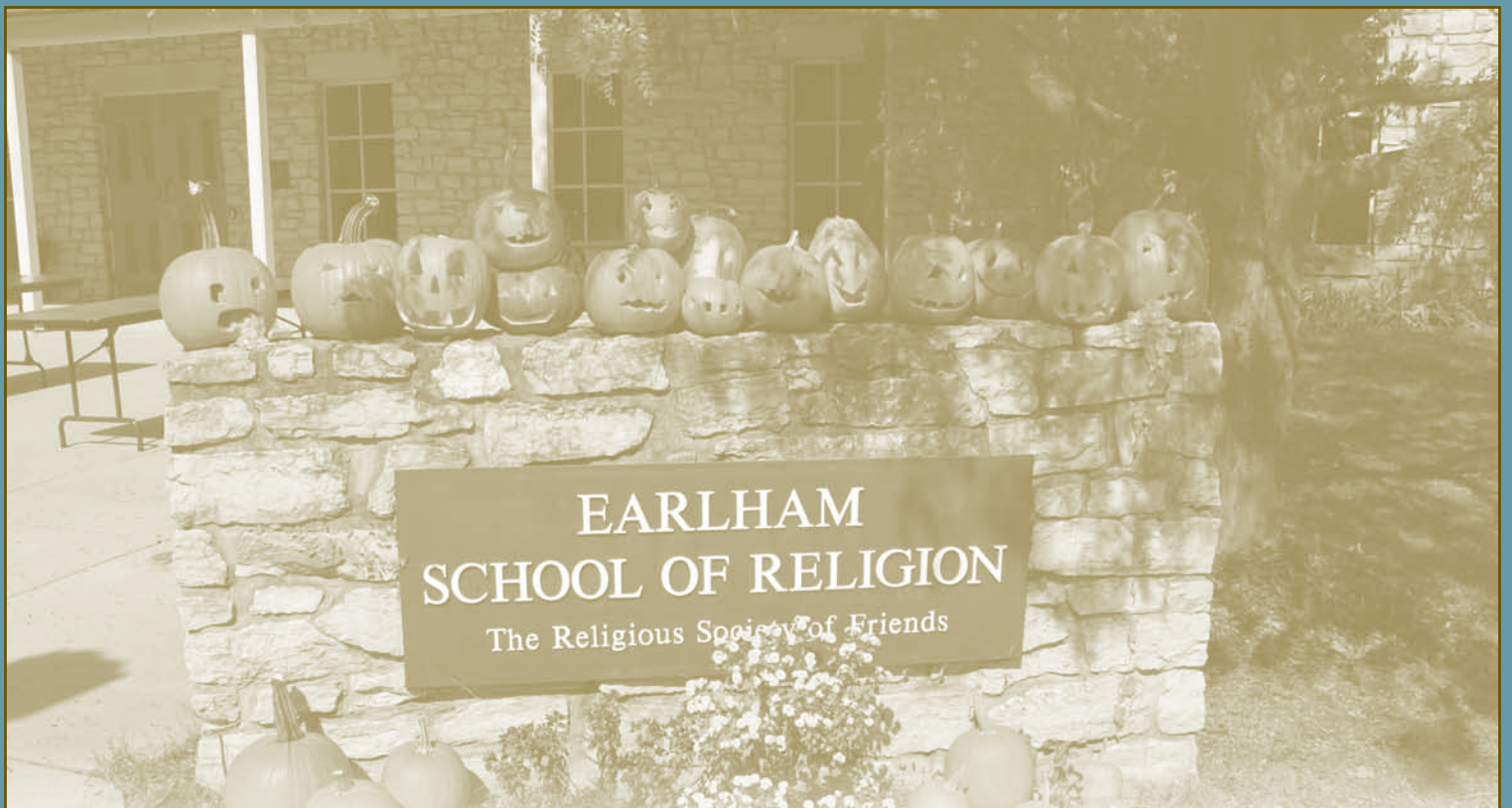
Newton Garver



Carrie Newcomer

which was an inspiring mix of performance and spoken word





on the topic of *Spirituality and the Arts*. Attendees were also able to choose from a wealth of workshop opportunities, presented by published authors including ESR alums Brent Bill and Shirley Dodson. Lil Copan, senior editor with Paraclete Press, met with those who submitted book proposals to review and critiqued their work. As in



Brent Bill

past years, the presenters, including Newcomer, read and performed from their writing on Friday evening, and attendees were able to share from their works on Saturday evening. These times for sharing always

add richness to the event.

During the week of October 25-29th, Diane Randall visted ESR as Friend in Residence. Diane has been a member of the ESR Board of Advisors since 2003, and works as the Executive Director of the Partnership for Strong Communities, a non-profit organization that develops policy and advocates for solutions to homelessness, affordable housing and effective com-

munity development. During her time with us, she spoke at Common Meal on the topic of *Speaking Truth to Power: A Spiritual Lobbyist's Journey Through the Political Landscape*. In this talk, she discussed the intersection of our spiritual and political lives from the perspective of her work as an advocate for

She also participated in class sessions, met with students on the topic of leadership in non-profit organizations, attended worship and enjoyed spending time with our students and faculty. It was an enlivening week and a timely topic to address considering the recent addition of a Christian Leadership emphasis to our curriculum.

Looking forward, we are sure to have many more inspiring events and speakers on campus in the spring, and we hope you will be able to share in them with us!

Mandy Ford is Director of External Relations.



Diane Randall

ending homelessness, creating affordable housing and building strong communities.



Susan Yanos, Assistant Professor of Writing and Director of the Mullen Ministry of Writing Program



In this issue:
Where We're Going



THE
DEAN'S
word

Faithful Responses to Future Challenges

By Jay Marshall, Dean of ESR

This issue of *ESR Reports* completes four issues dedicated to the celebration of our 50th anniversary. With it, we shift our thinking toward the future.

What will be required to succeed in the coming years? What challenges and opportunities are

before us? One thing is guaranteed: the coming years will bring change. That is always the case, though the magnitude of the change varies from situation to situation.

We already know of some important changes. Earlham's President, Doug Bennett, announced his retirement a few months ago. He ends fourteen years of service on June 30, 2011, during which he has been a strong advocate for ESR.

Dick Smith, Earlham's Chief Finance Officer is retiring as well, phasing out his responsibilities. By December 31, 2011, that transition will be

“What challenges and opportunities are before us? One thing is guaranteed: the coming years will bring change.”

complete. ESR's endowment has prospered under his guidance. Their successors will bring new ideas and personalities to their roles.

Meanwhile, our faculty continues its quest to engage the important questions related to ministry in the 21st century. On the front lines of society, questions and chaos present opportunities for in-

novation. The challenges that accompany new generations invite attention and ingenuity as part of a faithful response.

As a final note, let me mention my own plans. As this Fall semester draws to a close, I will embark on my second sabbatical. In 2004, that experience initiated conversations that led ESR to build relationships with Friends in Latin America. This sabbatical will carry me to South America to explore the potential for relationships with Bolivian Friends. I will also take advantage of this release from daily tasks to develop new materials for our emerging program in leadership.

I ask for your prayers, encouragement, and continued financial support as ESR steps forward in service.

“The challenges that accompany new generations invite attention and ingenuity as part of a faithful response.”

