



ESR Reports
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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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Richard J. Wood

"Christ has come to teach his people himself." So what need have Friends of theological research and instruction? This objection is common even in these days when the need for a broader, better-educated leadership among Friends is obvious to many of us. So I propose to address it directly.

First, I have to grant that much theological education, both in the period when the Quaker movement arose in England and since, has been sterile indoctrination. The challenges of George Fox and other early leaders to the preachers of their day were strong and often appropriate. And I have had to sit through many a bad sermon or lecture by someone with a theological degree.

But I have also been informed

Quaker Theological Education

By Richard J. Wood

and inspired by great theological lectures and sermons, both in my own seminary training at Union Theological Seminary and in my years at Earlham and at Yale.

One way to a Friends' understanding of theological education is through the very Quaker notion that the Light is directly available, that Christ has indeed come to teach his people himself. Here a fact about teaching and learning is

very important: Both the teacher and the learner have contributions to make. Everyone who has ever taught others knows this deeply. Some people just resist learning. Some endure it. Some welcome it. Jesus himself recognized this fact in his parable of the sower (Mark 4:3-9). At its core, theological education is preparation to respond to the Light, preparation to learn from

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An "Altared" Journey

By Jay Marshall, a message delivered at the 50th anniversary celebration

Welcome to worship, both as an occasion to sit corporately in the presence of the Holy, and also as a time to celebrate a milestone in the history of Earlham School of Religion.

The story of God's call to Abram has been heavily upon me as I've reflected upon this anniversary year. "Now the LORD said to Abram, 'Go from your country and your kindred and your father's house to the land that I will show you'" (Gen 12:1). That is exactly how it was with the birth of ESR. Only it was Landrum Bolling, not God. And Wilmer Cooper, not Abram. And there wasn't nearly as much certainty or promise of blessing as Abram received. On second thought, maybe it was nothing like God's call to Abram except that it was a call to leave home. In this case, leaving home meant leaving the comfortable position occupied by Friends for three centuries, that theological education was at best a non-necessity, and at worst, a heretical thought.

Perhaps the faint reverberations of that call to Friends came during the era of Tom Jones' presidency and Elton Trueblood's

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Up Coming@ESR

Annual Spirituality Gathering

March 6, 2010

Willson Lectures

April 5-6, 2010

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

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THEOLOGICAL EDUCATION *continued from page 1*

Christ's presence in the Holy Spirit. Theological education, from the disciplined study of Scripture to that of religious history (including the history of religions other than Christianity), to ethics and systematic theology, to pastoral care, leadership, preaching and the other dimensions of caring for a congregation, is fundamentally preparation to learn.

What we study in theological education are human responses to the Divine, not God directly, for that is not possible. Even continuing revelation is always mediated; we always have to test leadings to ensure that they truly are of the Spirit. The history of religion is too full of tragedy caused by people who claimed a direct, untestable, relationship with God. Actually, anyone—even an atheist—who makes claims about God is a theologian. The question is how good a theologian is that person, and how plausible are the claims?

Because we are shaped inevitably by our history and culture, theological study must be historical and cultural. Because God has given us the ability to reason, to connect ideas in ways that make sense and allow us limited transcendence over history and culture – especially in this time when we are heirs of many histories and cultures – theological study must be disciplined and logical. Because reason is only one dimension of what it

means to be human, theological study must pay attention to the emotional and aesthetic dimensions of human experience. One mistake of fundamentalism has been to divorce the interpretation of Scripture from its historical and cultural context, thereby unconsciously leaving that interpretation to be shaped by the fundamentalist's contemporary historical and cultural context. Good theological education promotes both historical and contemporary self-awareness.

A second implication of the teaching/learning model in the parable of the sower is that formal training of the sower, or the teacher, is not a necessary condition for sowing or teaching. *In Portrait in Grey: A Short History of the Quakers*, John Punshon notes that George Fox vigorously denied that educational qualifications were a necessary condition for ministerial gifts (p. 36). Nor, to use an old philosophical distinction, is formal education a sufficient condition. Some people seem to be born teachers, gifted with an instinct for reaching people. Some people seem to lack the ability to communicate with others, no matter how much education they receive. We can all think of Friends who fall into both categories. Not all of us are called to teach or lead – it would be a strange world if we were! Moreover, teaching and leadership can be very dependent on context;

someone might be effective in one setting and not in another.

But it is a mistake to move from these facts to a claim that theological education is irrelevant. Universal success is not possible in education, secular or religious. The witness of important recent Friends thinkers—from Thomas Kelly to Rufus Jones, Elton Trueblood, Wil Cooper, and Tom Mullen is that theological study can and does prepare people to help others grow in faith, to listen to the Holy Spirit. The examples of Helen Hole and Paul Lacey, to name only two of what could be a long list, show that a good mind, a good education (not a theology degree), and a receptive spirit also can be very effective.

This list naturally, because I spent 25 years there, is heavily Earlham-oriented. In using it to illustrate, I do not intend to claim superiority for Earlham College or Earlham School of Religion. However, as someone who in ESR's early years was doubtful that we needed a Quaker theological school, I want to use this opportunity to confess that I was wrong. I am glad that 20 years later, as Earlham's president, I was privileged to work actively with ESR, especially in the capital campaign that led to the construction of a new building and renovation of what is now Barclay Center. I was also pleased to be able to assist in the move of Bethany

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In Memoriam Thomas J. Mullen

1934–2009



Along with many others, ESR has continued to grieve the passing of Tom Mullen, who died Friday, June 19th. His service to the School of Religion, ministry to Friends everywhere, and just his gentle and often humorous presence has been, and will continue to be, sorely missed.

Tom founded the Ministry of Writing program at ESR, which encourages students to minister through the written word. He wrote more than a dozen books, and had a weekly column in the *Palladium-Item* until the past couple of years. Tom joined the School of Religion as Lecturer in 1966, later becoming a professor of Applied Theology, and serving as dean from 1984-1990.

Theological Seminary to the Earlham campus as a partner with ESR. Just as theological education must be historically and culturally sensitive – in ESR’s case something greatly aided by affiliation with Earlham College – it must be ecumenical, so the Bethany partnership is very important.

Earlham School of Religion was founded 50 years ago with a primary mission of improving the theological education of pastoral leaders in those Friends meetings

who had adopted a pastoral system. One of the main things we have learned since is that it also is making an important contribution to unprogrammed Friends. The teaching/learning model in the parable of the sower makes it clear that we should not be surprised.

Richard J. Wood was president of Earlham College from 1985 to 1996. He then served as dean of Yale Divinity School from 1996 to 2000.

JOURNEY continued from page 1



Jay Marshall tells ESR’s story.

work at Earlham. It leaked onto a yellow legal pad as Landrum Bolling rode a train between Richmond and Washington, D.C. The voice developed clarity and resonance during Wil Cooper’s consultation with Friends about the feasibility of a Quaker seminary. Rather than Abram, Wil may have felt more like Noah, who was building some silly ark, while

others wondered what kind of rain from God would ever create a legitimate use for such a thing.

Calls often come with multiple layers of intrigue and meaning. It was true of Abram’s call and is true of ESR’s.

When we tell the story of Abram, we often make much of the call and what it took to venture forth on a journey into the unknown. Perhaps that is because we have wrestled with our own calls, or simply the need to venture into unknown territory in the process of living our own lives. We know the fears and hesitations that come when that call pricks our consciousness.

When we spend more time with this story, we are likely to ruminate on the covenant, wondering how either circumcision or a child born late in life could be signs of God’s blessing and faithfulness. We chide Abraham for his periodic lapses of judgment, and castigate him for participating in the oppression of patriarchy. Such wrestling fuels our own maturation in the faith even as it may cause us to wonder how that narrative could ever be our narrative or that God could be our God.

If we survive those vulnerable interpretive moments, ultimately, possibly, we will applaud the patience and persistence of one who continued to believe and hope even though he exercised poor judgment at times, and even though the fulfillment of the

divine promise always lies just over the horizon.

The call to create ESR was more than simply a call to create an educational institution and likewise has been subject to various interpretive lenses. It was also a call for Friends to give intentional consideration to our thoughts about the Divine, to the substance of our beliefs, to our understanding of what is and isn’t ministry. It was a call to understand, in the words of William Penn, that “true godliness don’t turn men out of the world, but enables them to live better in it, and excites their endeavors to mend it.”

I want to acknowledge those as multiple functions of Abram’s call and ours. But on this day of celebrating the beginning of ESR’s journey,

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“The call to create ESR was more than simply a call to create an educational institution and likewise has been subject to various interpretive lenses. It was also a call for Friends to give intentional consideration to our thoughts about the Divine, to the substance of our beliefs, to our understanding of what is and isn’t ministry. It was a call to understand, in the words of William Penn, that ‘true godliness don’t turn men out of the world, but enables them to live better in it, and excites their endeavors to mend it.’”

JOURNEY continued from page 3

I’m drawn beyond the monologue in Abram’s story to the narrator’s comments.

I love narrators. They get to reshape and revamp story lines. Sometimes they muddy the story with new information only they seem to know. It comes out of nowhere and is inserted abruptly: *Meanwhile, after calling in sick the pastor played golf, not realizing the funeral procession would pass by the seventh green.* Imagine the impact on this story, if after presenting God’s call the narrator had said, “But the Lord knew that Abram had a terrible sense of direction, and like most men would never stop and ask for help, and thus would never find his way out of Haran.” That would make this more of a religious hazing than a call story! But other times, like this time, the narrator’s news opens us to a useful direction.

After conveying the call and the promise, the narrator says, “So there he built an altar to the Lord, who had appeared to him. Then he moved to the mountain on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and he built an altar to the Lord there and called on the name of the Lord. And Abram journeyed on, still going toward the Negeb” (Gen 12:7-9). He builds an altar again in chapter 13 under the oaks at Mamre. Again, he builds an altar in that chilling chapter 26

where he prepares to sacrifice his son Isaac. The tradi-

tion of building an altar and worshipping wherever they set their tent continues with the next generation of Isaac and Rebekah, and with Jacob and his family. An image begins to emerge of a family in progress and process moving toward an unseen, unverifiable promise. In faith, in hope, and in the face of mystery, they continue steadily, worshipping and celebrating as they go. Just as a call alters our journey, the remembrance to worship and celebrate along the way might be called an “altared” journey.

I care less about the construction of an altar—which in other books of the Hebrew Bible creates a heap of trouble if they aren’t built in the correct place—and more about the commitment to worship and celebrate wherever they happen to pitch their tent. For Friends even worship and celebration can be a challenge. What language do we use? Can we use language at all? Should we sing? If so, which hymnal? Can we preach? If so, do we have to use the Bible? And so on. Assuming we can get to that point, the altared journey is a wonderful expression of the conviction, if not knowledge, that God is always present, always accompanying us. Worship acts as a catalyst along this

“In faith, in hope, and in the face of mystery, they continue steadily, worshipping and celebrating as they go. Just as a call alters our journey, the remembrance to worship and celebrate along the way might be called an ‘altared’ journey.”

uncertain journey, making the mystery less threaten-

ing, even when God is shrouded by it. That is the power and the effect of remembering to worship, of sitting in the presence of the holy, of offering thanksgiving for God’s presence along the way—wherever one pitches one’s tent on a journey to which we’ve been called, but whose destination is not fully in sight.

After 50 years, Friends (or at least ESR) should no longer be dumbfounded by the call, question the call, or give excessive focus in our narrative to the fact that God has called us to undertake this work. We should never forget the call, for it is our only legitimate reason to do what we do. However, it would be better that we set aside any lingering sense of a need to defend the value of offering theological education and ministry preparation in the manner of Friends.

Since Wil Cooper built this ark, there’s been more than enough rain to justify the size of the boat. Now our attention is better directed at how we travel this path. For that, the narrator’s comments sound like sage advice. Wherever we pitch our tent, let us remember to worship and celebrate the God who calls us, accompanies us, and is preparing us for the next phase of the journey.

*Gathered in worship at the
50th Anniversary Celebration as
Nathan Macy plays the guitar.*



Let us also give clear thinking to the type of journey it is. Faith is often described as a journey. It is that, but it is a particular type of journey. Faith can be a journey even if we never leave the town where we were born. It is a search, but it is more than that. We undertake it as a move toward meaning, truth, and perhaps certainty. But we find that whatever certainty we discover stands in the midst of incredible mystery. Properly understood, faith invites us into mystery as much as it does certitude. It asks us to go to unfamiliar places in our hearts and minds, not to walled fortresses where everything is perfectly arranged.

What else could account for a dissenting movement coming to embrace the words “peculiar people” as an apt description of their spiritual understandings? Faith demands that we look toward people and issues we have not fully noticed and ask, Where is God in this situation? How am I to relate to it? It reveals that many of our most deeply held convictions of faith are little more than regional and denominational prejudices.

The call and the journey may solidify our belief in the Holy One and our certainty that Christ is present within us and among us, but it will leave many other things messily

undone. While that seems contrary to the basic ideas that God brings order to chaos and that Jesus brings certainty with regard to salvation, I am grateful for small references such as in Jeremiah where God says through the prophet: “I remember the devotion of your youth...how you followed me in the wilderness, in a land not

“Since Wil Cooper built this ark, there’s been more than enough rain to justify the size of the boat. Now our attention is better directed at how we travel this path. For that, the narrator’s comments sound like sage advice. Wherever we pitch our tent, let us remember to worship and celebrate the God who calls us, accompanies us, and is preparing us for the next phase of the journey.”

sown” (Jer 2:2). It raises the questions: What *is* the difference between desert and wilderness? Between journeying and wandering? Whatever it is, the wilderness and its mystery were not signs of faithlessness, but of devoted pursuit.

For ESR, the move toward mystery meant thinking about things such as what is ministry in the manner of Friends. How does one teach this type of ministry? How do we manifest Christianity within Quakerism without becoming creedal in our orientation? From the center, how do we radiate outward, embracing as much of the theological

spectrum as we can without compromising our integrity?

The move into mystery was recognized by some of our colleagues from an earlier generation, prompting comments such as those of Leonard Hall quoted in Wil Cooper’s *ESR Story*. Hall said, “I don’t know whether George Fox would feel at home in our present day Earlham School of Religion. But I do believe that we have here not only the expertise and the knowledge, but we know through experience that here is a community of faith. We have at ESR an experience of openness through our uncertainties and anxieties, but also a vision of light and the love of God which can overcome the darkness within ourselves and in our world.”

Over 50 years, ESR has come to know that leaving home in response to the Divine call leads us unto truths we did not expect and into a mystery we can not fully anticipate or know. It means it is necessarily exploratory, at times fearful, and frequently frustrating.

I don’t know how it is with you, but I find that, if I am not attentive, the issue of the moment can define the bigger picture. When that happens, the mindset or the emotions of the moment drive my processing and responses. God has planted within me one phrase that calls me back to my center. From Colossians 3:23: “Whatever you do, do it with all your heart, as though

you were doing it for the Lord.” It functions like an internal mantra that constantly calls me toward my best self.

With that, I’m reminded that this is an accompanied journey, made in the presence of God, among the cloud of witnesses, alongside my current community. It becomes a mystery of invitation rather than confusion, a mystery of rapture rather than despair. It is an invitation to commune with the Holy, to encounter Christ, to be broken and remade, inwardly reoriented so that love for the Divine and all that the Holy One values drives us to travel further.

I believe a key to seeing mystery as rapturous invitation rather than confusing despair is contained in the innocent commentary of the narrator. It is the remembrance to build an altar and worship wherever we set up our tent. It is, for us, a catalyst so that ours is not a frenzied journey of lost searching, embattled by groups who think we have no sense of the Truth. As it was said of Abraham in the book of James, may it be said of ESR as well: “ESR believed God, and it was reckoned to them as righteousness; and they were called the friends of God.” May it be said of ESR, and of Bethany. May it also be so for all those who labor with or alongside them, and all who go forth to deliver the good news of promise and blessing, and of salvation and liberation.

God's Message

to Earlham School of Religion, on the occasion of its 50th Anniversary

Our beloved God wants to let you know that Earlham School of Religion was chosen to take an important role in God's ministry. So far this school has contributed enormously to the education of the Religious Society of Friends due to the work, financial and spiritual support that it has received from its former and current Administrative Faculty, Teaching Faculty, Staff, Students, Trustees, Advisors, and Quaker Meetings and Organizations. However, because the Religious Society of Friends has grown as a diverse Christian Community in the last century, this seminary needs to renew its strength, and seek for more academic and spiritual growth through true prayer. The prayers will help to understand God's will and guidance so that Earlham School of Religion will fulfill its purpose, which is to be the special seminary that offers the best service to the Religious Society of Friends and as well to society in general.

A salute to this wonderful school and to all former and current members of this great school community, because of all your work and effort. God chose you,

Continued on opposite sidebar

50th Anniversary Kick-Off Celebration

The Earlham School of Religion hosted their 50th Anniversary kick-off celebration on Friday, September 25th on their Richmond campus. Alumni/ae, former and current faculty and staff, and f/Friends of the school attended the day-long event.

The celebration began with morning worship in Quigg Worship Room. Introductory words were given by Earlham President Doug Bennett. Nathan Macy, son of ESR Board of Advisor and 1970 ESR grad Howard Macy, played the guitar and led the group in song. Students Sarah Swift-Simons and Silas Wanjala contributed readings, and Dean Jay Marshall provided the message.

Lunch for a large group followed in the ESR Center, with a short program presented by Rob Pierson, *ESR Access* student and winner of the 50th anniversary essay contest. After lunch, guests and the wider community were asked to "reconnect" with ESR by touring several classrooms dedicated to displays of ESR's archives, alumni/ae photos and information, online programs and resources, and the future of the school.

The highlight of the celebration was a catered dinner that welcomed 150 to ESR's gathering area and

dining room. Following the dinner, a program was presented that included contributions from ESR Dean Jay Marshall, Earlham President Doug Bennett, President of Bethany Seminary, Ruthann Knechel Johansen, and former ESR Faculty member and Alumnus, Keith Esch.

"With this occasion, we celebrate the fact that an experiment launched by the Earlham College Trustees fifty years continues to flourish five decades later," stated ESR Dean Jay Marshall. "The day's events gave ample opportunity to thank those who have contributed to the school's success, and for renewing old acquaintances. Energy and enthusiasm filled the building all day as friends came and went, providing a strong reaffirmation of the value of this ministry of education."

Following the dinner, a commemorative video was presented that showcased



Essay contest winners Rob Pierson (1st) and Kim Pratt (2nd)



Bill Ratliff greets alumni/ae at the celebration.



Guests watch a video from ESR's archives.

interviews from many ESR alumni/ae and former faculty and staff, including the late Wilmer Cooper and Tom Mullen, who both served as deans of the school.

Awards were presented for the first and second place winners of ESR's anniversary essay contest, which asked participants to answer the question, "What message or gifts do Quakers offer today in answer to the world's greatest needs?" First place was awarded to current *ESR Access* student Rob Pierson for his essay titled, "Science, Faith and Building the Kingdom," and second place was awarded to ESR alumna Kim Pratt for her essay "The Delightful Inheritance of Friends." The winning essays have been printed in a commemorative pamphlet.

Also recognized was ESR 2007 alumna Eileen Kinch,



Counterclockwise from left: Showcase of archive photos; Keith Esch shares his memories of ESR; Silas Wanjala reads Scripture text at worship; Paul Anderson and Judy Wood enjoy the day.

who recently finished writing *The ESR Story: 1985-2010*. This book is a follow-up to Wilmer Cooper's original *The ESR Story*. Eileen's book highlights the most recent 25 years of life at ESR, and along with the commemorative essay pamphlet, is available for purchase in the ESR online store at: <http://store.esr.earlham.edu/>.

The evening concluded with a special concert in Goddard Auditorium, which featured performances by the Common Meal Quartet (Paul Anderson, John Carter, Denis Knight, and Gary Wagner) and several other ESR alumnae and Friends including



Sabrina Falls on harp and a repeat performance by Nathan Macy on acoustic guitar.

ESR will be continuing their 50th anniversary celebration during the coming year,



hosting events and educational opportunities throughout the country.

as it is written in the Holy Bible, John 15:16

“You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name.”

And you decided to stay with God and to be a member of God's family.

Our Holy, Everlasting, and Living God's words.

Blessings,
Emma Condori Mamani
Bolivian Friend and
current ESR student

50th Anniversary Celebration Travel — 2009-2010

DATE	PLACE	EVENT THEME
Sept. 25	Richmond, IN, Earlham School of Religion	50th Anniversary Celebration
Oct. 3	Philadelphia, PA, Arch Street Meeting House	The Intersection of Faith and Practice in Life and Ministry
Nov. 7	Grinnell, Iowa, Grinnell Friends Church	Vitality Among Friends
Dec. 5	Carmel, Indiana, Carmel Friends Meeting	Quaker Theology for our Time
Jan. 23	Greensboro, North Carolina, Centre Friends Meeting	Staples of Life: Resources for Vital Meetings
Feb. 20	Whittier, California, Whittier Friends Meeting	Quaker History in the West
Mar. 13	Evanston, Illinois, Evanston Friends Meeting	Pastoral Care in the Monthly Meeting
Apr. 10	Wichita, Kansas, Heartland Friends Meeting	TBA
May 15	White Plains, New York	TBA
June 19	Boston, Massachusetts, Cambridge Friends Meeting	TBA
July 31	Wilmington, Delaware	TBA
August	Baltimore, Maryland	TBA
September	Atlanta, Georgia	TBA
October	Finale – Richmond, Indiana	TBA

For updates and more information on 50th anniversary celebration events, go to esr.earlham.edu/50years.



ESR People & Places FACULTY NEWS

New Faces at ESR

ESR has welcomed five new faces to our administrative faculty and staff since this past summer. **Valerie Neverman** joined us in July of 2009 as Director of Recruitment and Admissions. She has a Bachelor of Arts in Biopsychology and a Bachelor of Music in Performance, both from Oberlin College. Prior to this position, Valerie served as Admissions Counselor for Beloit College.



Valerie Neverman



Ed Farmer

Ed Farmer joined ESR in August 2009 as our new Director of Information Technology, which is a joint position with Bethany Seminary. He holds a graduate degree in management and administrative science from the University of Texas at Dallas. He has been a systems engineer for Dayton Cincinnati Technology Services since 2004 and Tech Coordinator for Precious Blood Elementary School in Trotwood, Ohio since 2007.

Matthew Mosey joined ESR as the Assistant to the Dean this summer. Matthew is a Richmond native and worked previously for a local law firm. He is a 2005 graduate of Indiana University East with a major in Sociology. His primary field of experience outside of academia is within office management and administrative support.



Matthew Mosey

On October 1st, **Micah Bales** (M.Div. 2008) joined ESR in a temporary, half time position dedicated to cultivating engagement with Young Adult Friends. As a member of that age group and a leader among them, Micah offers a significant resource for connecting with this important group.



Micah Bales

Our newest administrative faculty member is **April Vanlonden**, who joined the ESR and Bethany Seminary communities on October 12th as the Director of Academic Services. April received her M.Div. from ESR in 2004 with an emphasis in Peace and Justice Studies. She is also a graduate of Indiana University in Bloomington and IUPUI in Indianapolis, and served as the Pastor for Fountain City Friends Meeting.

David Johns is writing entries for the second edition of the *Historical Dictionary of the Friends (Quakers)* on: "Maurice Creasey," "Clifton Robinson," "Quaker Religious Thought," "Instituto Teológico de los Amigos de El Salvador," "tradition," and "authority." These will be in addition to his entries on "theology," and "ecumenism." He is also working on two books, one on Quaker worship in North America and another on the writings of Maurice Creasey. David participated in a three-day Wabash Center event, "Reflecting on the Pedagogy of Online Theological Education."

In October **Susan Yanos** delivered a paper at the ICEA (Indiana College English Association) conference. Her paper, "Growing Up in Raintree County," is a creative non-fiction essay about myth. The essay explores the links between Ross Lockridge's novel, *Raintree County*, her native Henry County, Indiana (which served as the model for Lockridge's fictional geography), the Biblical myth he drew upon, and her own story, revealing the Midwest as a kind of inner and outer geography for not only its residents, but the universal experience. Two of her writing students, Rena Holcomb and Patty Willis, also read papers at the conference.

Steve Angell visited Iran as part of a "Neighbors East and West" delegation in April and May, 2009, traveling to Tehran, Qom, Esfahan, and Shiraz, among other

locations. Since his return he has shared accounts of his experiences with Friends at West Elkton Friends Meeting in West Elkton, Ohio; West Richmond Friends Meeting in Richmond, Indiana; Miami Friends Meeting in Waynesville, Ohio; and ESR Common Meal. He is available to come to your Meeting, too; contact him at angelst@earlham.edu. Steve offered a workshop on "The Foundations of Liberal Quakerism" at FGC Gathering in Blacksburg, Virginia, in July. In May Steve (together with Hal Weaver) offered a workshop on "Black Quakers" at Pendle Hill.

Jay Marshall participated in FWCC Section of the America's annual meeting in Oregon during March. During April, he and ESR student Etienne Nsanzimana visited Heartland Meeting in Wichita and New Castle Meeting in Indiana to talk about Friends ministry in Rwanda. Jay was invited to preach at Jamestown Friends Meeting on the occasion of their 45th anniversary in July. In September, he gave the message at Richmond First Friends Meeting's bi-centennial celebration.

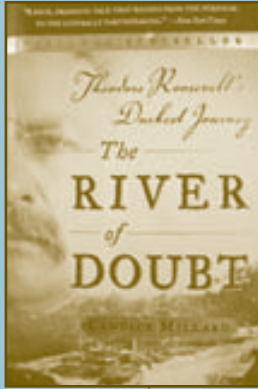
Nancy Bowen was honored to bring the sermon for the ordination of Tyler Connoley (M.A. 2002; M.Div. 2009) in the United Church of Christ. Tyler was ordained Oct 10, 2009 in Silver City, New Mexico, where he is a hospice chaplain. The church was packed and it was quite a celebration. When in Silver City you should visit the Curious Kumquat (curiouskumquat.com).

RECOMMENDED reading

The River of Doubt: Theodore Roosevelt's Darkest Journey

by Candice Millard (New York: Random House, 2005) is an absolute page-turner about a little-known episode in American Presidential history. After his presidency, Theodore Roosevelt put together a team of explorers that mapped for the first time one of the Amazon's longest tributaries. A major theme of this book is the disaster that didn't happen: Why did not the Native Americans through whose territory the Roosevelt expedition traversed kill all of the explorers? A substantial part of the answer lies in (what I would call) Quaker testimonies possessed by the major characters.

The leading Brazilian member of the expedition, Candido Rondon, insisted adamantly that if any member of one of his exploring team ever was killed, that there must be no retaliation, for the eminently practical reason that the Indians would grow ever more hostile and doom his exploring activities. Theodore Roosevelt became a much better practitioner of the testimony of Equality in his post-presidency, working humbly with people of color on a very difficult expedition. An astounding set of oral histories collected by Millard discloses that



the Cintas Largas, the hitherto unknown tribe through whose lands the Roosevelt team

traveled, did not attack and kill the expedition, because such a decision would have required a consensus decision among the tribe's warriors and leaders. Since such a consensus was never achieved, the expedition proceeded without interference under the watchful observation of the Cintas Largas. For a successful conclusion, therefore, it was not necessary that each of the main characters exhibit all of the Quaker testimonies; rather, that each main character had one Quaker testimony on full display was enough for a peaceful outcome to occur!

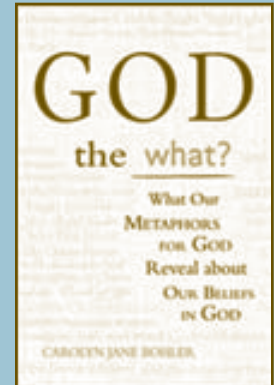
—Steve Angell
*Geraldine Leatherock Professor
of Quaker Studies*

In *The First Word*, linguist Christine Kenneally tackles the challenging and controversial topic of the emergence and evolution of language. She draws upon and critiques theorists such as Chomsky, Savage-Rumbaugh, Pinker and Bloom, and Lieberman. Throughout, Kenneally places human language in the broader evolutionary discussion of cognition and communication throughout species. What results is a fascinating study of the history of discourse, social intelligence,

meaning, and imagination. Particularly interesting to me was her chapter on gesture. According to some researchers, complicated manual and facial gestures may have preceded speech by a significant margin of time. Disregarded in the past by researchers as “paralinguistic,” gesture is actually so tied to language that children’s language ability at three years of age can be predicted by their use of gestures at one year.

So why read this as a theologian? Worship, whether programmed or unprogrammed, formal or informal, contains complex rhythms of patterned behavior, customary speech, and more or less structured and predictable manual and facial gesturing. We usually analyze and structure worship in theologically articulate ways; but the capability of doing so lies in a complex and ancient history of human development which precedes any theological description. If as Irenaeus of Lyon said, “the glory of God is a human fully alive,” then living deeply into the meat of human existence is not to be avoided. I am constantly perplexed by religious efforts to deny creation and human creatureliness (including specifically Quaker ways of doing so) by dismissing language and patterned behavior as inferior means of knowing and expression. Acknowledging the deepest structures of human knowing, interacting, performing, and so forth, lead us, I am convinced, to a more fully embodied manner of existence and to a life of greater beauty.

—David Johns
Associate Professor of Theology



In *God the What? What Our Metaphors for God Reveal about Our Beliefs in God* by Carolyn Jane Bohler

(Woodstock, VT: Skylight Paths Publishing, 2008), Bohler writes as a United Methodist pastor and former professor of Pastoral Care at United Theological Seminary in Dayton, OH. In this book Bohler invites readers to consider what they actually believe about God and the images that convey those beliefs (and vice versa, what our images convey about what we believe about God). She spends time considering the nature of metaphor and biblical and non-biblical images of God. Chapters focus on God's power, God's will, and our relationship with God. Although she is considering profound theological issues, the book is very readable and would be suitable for use in meeting/church settings with adults of all ages. Discussion group questions are included in the book. A helpful supplement is the “God Belief Checklist” and the “God Metaphor Checklist,” which provide a simple way to reflect on your own beliefs and images.

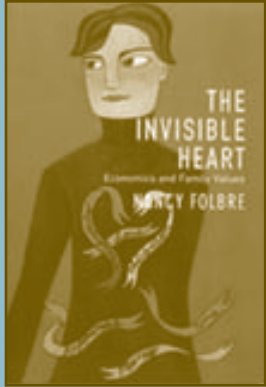
Nancy Folbre is a feminist economist. Her book *The Invisible Heart: Economics and Family Values* (New York: The New Press, 2002) considers the economics of care in a capitalist economy.

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Nowadays

ALUMNI/AE NEWS

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The question in our economic pursuits is how we care for others, especially children and the elderly. Not surprisingly, women are the ones normally given responsibility for such care and are either unpaid or underpaid. Folbre argues that a market that ignores the economics and value of care becomes heartless and cruel. Supply and demand alone cannot meet our needs for care. Folbre defines “family values” as those of “love, reciprocity, and obligation” and argues that we need an economic system that rewards both achievement and care for others. Folbre applies her views to the issues of welfare, children, education, taxes, and globalization. In many ways this is a scathing critique of capitalism. Although written from a secular perspective, the “family values” she advocates clearly connect with Christian values. The book is well written, and also very funny. As a non-economist I found the book both illuminating and thought provoking.

—**Nancy Bowen**
Associate Professor of
Old Testament

The book **Kathy Luethje** edited that was released from Cambridge Scholars Publications in the UK this July is called *Healing with Art and Soul: Engaging One's Self through Art Modalities*. Kathy is one of 40 authors included in the publication. She hopes some of you will take a look at it on Amazon.com where a few sections can be read.

John Zehring ('81) has been called as Senior Pastor of the South Church in Andover, in Massachusetts. He is the 17th Senior Pastor to serve in the church's 298 year history. Previously, John served as Senior Pastor of the Kingston Congregational Church in Kingston, RI and was a member of the adjunct faculty of Bryant University, where he taught public speaking. **Donna Zehring** has retired as an Adult Education Teacher and is a graduate of the University of Rhode Island's Master Gardening program. John and Donna have four grandchildren, living in Massachusetts and Maine.

Anna Shirey ('02) and her husband, **Clint Coffey**, started a new ministry in July as co-pastors at First Christian Church in Odessa, MO. They are both ordained clergy with the Christian Church (Disciples of Christ.) Anna and Clint have two children – a daughter Shirey (5) and a son Raiden (2).

Ingrid Fabianson ('01) says, “I have been working for a mainland company (I live on San Juan Island USA, near Victoria BC) as a Hospice social worker but now my hours have been cut to ‘on call’ so I have

joined the ranks of the under-employed. I know I am not alone. I am using my extra time to write and research job possibilities and to maintain my Fall garden. I truly love my island home. Hello to all my ESR friends. I welcome hearing from you. fabiaian@earlham.edu”

Paul Buckley ('01) says that the new version of *The Journal of Elias Hicks* that he edited will be out in October. Information will be available at www.innerlightbooks.com. This version restores more than 100 pages that was expunged, probably by a yearly meeting editorial committee, when the journal was first published, and shows Hicks to be a far more complex and interesting man than the usual stereotype painted of him. He says, “I am teaching Modern Quaker Life and Thought at ESR this fall. I continue to serve as the Illinois Yearly Meeting Field Secretary. We are midway through a series of surveys of Friends that I am conducting for *Friends Journal*.”

Earl Prignitz has just completed *My Religious Journey*, and it can be seen at: <http://ejp2.homestead.com/mrj.html>.

The latest news is that **Gary Cummings ('83)** retired from full-time work after working 22 years as a Nurse Clinician (LPN-1987-1991 and RN 1991-2009). He says, “Since 1994, my wife Faith and I have lived in Central Virginia and the Shenandoah Valley, and I have worked primarily in Home Health Care as a RN Clinician. I have taken care of all: rich and poor, black and white, educated

and non-educated and a lot of children with life-threatening diseases. I still work 3 or 4 days a months doing chemotherapy on two patients, insurance assessments., and one or two home health patients for wound care.”

Faith Funk Cummings (Attended 1979-1982, Episcopal Theological Seminary of the Southwest- MA in Religion-1985) is completing a very complex and demanding certification from the Library of Congress in Braille Transcription. She continues to counsel women, usually on the phone or in Internet groups she runs. Faith continues perfecting her fiber crafts in knitting and crocheting. She learned to spin and has her own spinning wheel.

Faith and Gary never had children, but had a lot of church kids in Indiana, California, and Virginia. Their closest friends are in California, a Chinese-Cambodian family who survived the death camps of the Khmer Rouge, Russell and Eleanor Caplinger of Paoli, Indiana. Then there are several friends in Virginia, especially John and Anna Miller of the Mennonite Church. Faith and Gary left the Society of Friends in 1996, and have been hanging around Mennonite Churches and independent churches. Both Gary and Faith have served in ministry in house churches, the Mennonite Church, and a non-denominational church.

Gary and Faith took the summer off and just spent time together, as Gary worked 50- 60 hours since 1983. They are considering a trip to South Africa next year.

LOOKING BACK on *ESR* Events

Fall events are well underway at ESR, with the first being our annual Pastor's Conference. This year's conference theme was "The Art of Pastoring," with Pastor Dave Hansen of Cincinnati, Ohio as the keynote speaker. Hansen is currently the Interim Pastor at First Baptist Church in Hillsboro, Ohio.

"I have one goal for my talks...to defend and to magnify, or expand, our vision of some of the really simple things in pastoral work," stated Hansen as he began his keynote presentation. Hansen gave three presentations, as well as providing the Common Meal talk while he was on campus September 28th and 29th. He spoke about the importance of pastoral care, saying, "Pastoral ministry is a set of very simple things to do that obviously become very difficult at times. I really want to show you how beautiful and powerful for good a lot of these simple things really are."

Hansen has served in pastoral ministry for 30 years, speaks regularly at pastors conferences and teaches Doctor of Ministry courses. He spoke on three topics during the conference, "Pastor as a Parable of Jesus Christ," "Four Loves for Ministry," and "Praying Enough to Get Fired." Hansen shared an

alternative view of prayer as "thinking in the presence of God," and spoke to the crowd at common meal about visions and being aware of God's work in our lives. One participant stated, "David, I believe, is a gifted pastor. His insights were powerful."

This year, ESR also offered a free, live webcast of the keynote sessions, which was viewed by individuals from across the country who could not attend in person. This is an exciting addition to our campus events, making them accessible to a wider audience.

Afternoon workshops were offered by area pastors on the topics of "Pastoral Transitions," "Pastoral Priorities and Time Management," and "Does your Church Need a Bill of Rights?" These workshops offered practical advice for the work of the pastor in a variety of situations.

One participant summed up the experience at the conference by saying "my life is richer for having attended."

On Saturday, October 3rd, ESR traveled to Philadelphia to host the first of many anniversary celebrations around the country. Friends from the Philadelphia area gathered at Arch Street Meetinghouse for a day of fellowship and reflection. During the day, the topic



Alan Kolp

"The Intersection of Faith and Practice in Life and Ministry" was discussed by both a panel of ESR Alumni/ae and a panel of area Friends. Participants also worshiped together and the event concluded with a dinner.

During the week of October 12th, ESR welcomed Alan Kolp, former ESR Dean and currently the Moll Chair in Faith & Life and Professor of Religion at Baldwin-Wallace College, as Friend in Residence. While on campus, Alan participated in several events and opportunities to engage with the ESR and wider Richmond communities. He spoke at Common Meal on Tuesday on the topic of "Contemplation: A Quaker Pastoral Academic Benedictine Oblate's Perspective." Alan, along with Peter Rea, his co-author of the 2006 book, *Integrity is a Growth Market: Character-Based Leadership*, conducted a workshop on Friday that was open to the public. The workshop focused on "Innovating with Effectiveness, Leading with Integrity." While on campus, Alan also participated in several opportunities to connect with ESR faculty, staff and students, including a dinner, reception and guest teaching an ESR course.

DEAN'S WORD *continued from page 12*

of the Church in the collective consciousness of society. Its social importance, the priority of its message, and its expected responsibilities to its membership are just a few of the areas that have changed. Adding to the complexity is the fact that cultural wars enter the sanctuary outfitted in theological combat gear and erupt within the confines of the Church, leaving good-intentioned folks at odds with their neighbors. It gets particularly messy among a non-creedal group like Friends.

In situations like this, some look to seminaries to be referees. In effect, it is a request for affirmation of a position, or gathering strength through numbers. In reality, the better role for ESR in these situations is to help frame the discussion and facilitate the conversation and subsequent learning process. It is a role that includes: teaching, but without self-righteous certitude; listening, without reactive or impulsive judgment; and facilitation of conversation, but without manipulating the participants. Our friends can expect this, and more, as we begin our second 50 years!



Dave Hansen

In this issue:
The Journey Goes On



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THE
DEAN'S
word



Our Work Continues

By Jay Marshall, Dean of ESR

After months of planning, the launch date for celebrating our 50th anniversary arrived. We survived the myriad of details that accompany such events, defied the attempts of Murphy's Law to have the last word, and enjoyed the daylong celebration on September 25th. It was wonderful to have so many of ESR's friends on campus at the same time! A sense of euphoria accompanied me on the drive home that evening. The words uttered by my then five-year-old niece, Claire, after returning from a long four-hour drive echoed in my mind: "That was great. Let's don't ever do it again!" That we succeeded was largely due to the excellent work of Tim Seid, Jennie Isbell, Tracy Crowe, Mandy Ford, Matthew Mosey, Gail Bingham, Donna Trankley, Mike Jordan and Ryan Davis, as the administrative faculty and staff carried the bulk of the load for planning and executing this work. Together

they covered just about everything from the creation of videos to the moving of furniture. Thank you all!

During the celebration, we were reminded more than once of ESR's precarious origins. When one hears the stories of the debate and doubt surrounding the creation of the Earlham School of Religion, it is easy to understand the sense of satisfaction that is ours; survival is sweet, and success even more so. However, we intend for these celebrations to be more than just recognition of work well done. We believe God has called us to this work, and much remains to be done. We hope to use this year to demonstrate the quality of education we offer, as well as the value of intentional spiritual formation and theological reflection. Students, meetings, and churches alike stand to benefit from our commitment to this work.

Even as our mission to

"We hope to use this year to demonstrate the quality of education we offer, as well as the value of intentional spiritual formation and theological reflection. Students, meetings, and churches alike stand to benefit from our commitment to this work."

prepare persons for ministry in the manner of Friends remains constant, much has changed for seminary and for church. Theological education has developed from a pedagogy of primarily information dissemination to one that gives great emphasis to spiritual formation and cultural context. Meanwhile, the Church for which we prepare ministers today is not the same as the Church of the 1960s and 1970s. Much has changed in the location

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