



NEWSLETTER OF THE Earlham School of Religion

Winter 2022

VOL. I, NO. 2



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FROM THE DEAN'S DESK *Greetings Kindred Spirits!*

Greetings, my kindred spirits! The ginkgo trees at the front of the ESR campus have turned to bright yellow and the array of colors is magnificent. ESR recently acquired a new bench swing, drawing students and faculty alike into community and conversation. It is fall. It is beautiful. It is ESR at its best.

The welcoming return to gathering in person and the continuing commitment to keep up with distance students make the ESR circle complete. Yet, the pandemic and political situation, which have brought both challenges and blessings, have changed us. I am reminded of the ways in which life can feel overwhelming and difficult.

In 1937, Thomas Kelly wrote, "The times are severe, the need is great, and we must hasten, we all agree." Indeed, 1937 had its own challenges. I often wonder how Quakers and people of faith got through Hitler's lawlessness and the Second World War. Actually, I do know. Kelly continues, "But whither shall we hasten? Two directions we must hasten in order to plumb the depths and scale the heights of life. We must hasten unto God, and we must hasten into the world. But the first is the prime need . . ."

Seeking God's solace as the primary activity of our lives brings us an abundant life and offers us the strength we need to move through severe times.

Describing the Light Within, Kelly writes: "God plucks the world out of our hearts, loosening the chains of attachment. And he hurls the world into our hearts, where we and He together carry it in infinitely tender love."

Ultimately, together with the Divine Spirit, we embrace the world and carry it in our hearts. With "infinitely tender love" and Divine assistance, we can weather any storm and rise above life's small inconveniences and its larger miseries.

Let us be reminded of God's invitation and accompaniment. Let us hold one another in infinite love. Let us carry this precious (and only) world in tenderest love with God's help.

May God be with you today and always,

A handwritten signature in blue ink that reads 'Gretchen Castle'.

GRETCHEN CASTLE
Dean ESR



Tom Decker (development), Colleen Weseel-McCoy (professor) and Gretchen Castle (dean) enjoy a lovely autumn day on the ESR swing.

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"I hope that students and the deep network of ESR will collaboratively give shape and focus as we faithfully respond to the conditions of our day . . ."

— Colleen Wessel-McCoy
Professor of peace and justice studies



Getting started with Colleen Wessel-McCoy

An interview with ESR's new assistant professor of peace and justice studies

Colleen, we are glad to welcome you to ESR. You are an assistant professor of peace and justice and the director of the M.A. in Peace and Social Transformation (MAPST) program. Tell us where you are coming from and how you got here.

My family and I drove from Phoenix, Arizona, this summer. It was 115 degrees when we left, but we arrived just in time for a heat wave here in Richmond. So, it was hot when we loaded the truck and hot when we unpacked. Thankfully an ESR welcoming committee was here when we arrived. Jade, Tom and family helped us unload the truck. Well, Jade was pregnant, so she took my youngest daughter Harriet to the playground at West Richmond Friends. Harriet still talks about that. We lived in Phoenix for two years while I was a visiting professor at Arizona State University. Before that, we lived in New York City for sixteen years.

All three of my kids were born in New York City: Myles is 14, Josephine is 10, and Harriet is 3. I grew up in Marietta, Georgia. My husband, John, is from Decatur, Illinois. Our extended family is excited to have us close.

What do you think of Richmond?

A: We love it. We have been grateful for the many ways the ESR community has introduced us to Richmond and showed us where everything is.

We started going to Hayes Arboretum, Morrison-Reeves Library, the farmers market and connecting with Earlham's Miller Farm. Around every corner, ESR is associated in some way. I was introduced to Howard and Patty Lamson of Amigos, the Richmond Latino Center, and we discovered that we live just a few doors down from each other. So, we've really enjoyed getting to know everyone and finding our way around. We feel very welcome.

What were you doing in Arizona?

A: In the spring of 2000, I was invited to attend Arizona State University's School of Public Affairs as the first Neely Visiting Professor of Religion and Public Policy. The position is designed to build relationships between religious communities and public policy, with the aim of teaching faculty and students about the intersections between religion and public policy. I arrived that fall, and although COVID-19 pushed classes and worship services online, the questions of faith and policy-making were in the headlines every day. There was no need to try to win anyone over to the idea that we needed to understand religion in the work of public policy. The first class I taught was on the public health crisis, the crisis of systemic racism and the economic crisis. We looked at what was happening in the three areas that year and explored how religion intersected with each area historically. While in Arizona, John and I got to be part of the Arizona Poor People's Campaign and partner with Apache Stronghold in their work to Save Oak Flat from being destroyed by a copper mine. If you haven't heard about that struggle, I encourage you to seek them out.

Tell us about the book you wrote.

In 1967, Martin Luther King Jr. began organizing a campaign for the poor, starting with a nonviolent occupation of Washington, D.C., in the spring of 1968. He was assassinated just a few weeks before it was set to begin. He was very intentional about the multi-racial campaign, seeking out poor white, poor indigenous and poor Latinx community leaders to join him in planning the campaign and to mobilize their communities to caravan to D.C. One of his first partners in this project was the American Friends Service Committee. He approached them not only because he had worked with them before but because he knew they had relationships in poor communities across the country. The book I wrote, *Freedom Church of*

the Poor: Martin Luther King Jr's Poor People's Campaign (Lexington/Fortress, 2020), explores this history, particularly how King's theological ethics shaped his political vision. In the last chapters, I look at a few examples of contemporary organizing that have used King's vision for a campaign of the poor in how they're organizing today, including the Poor People's Campaign: A National Call for Moral Revival.

I also want to mention a book I contributed to: *We Cry Justice: Reading the Bible with the Poor People's Campaign* (Broadleaf, 2021), edited by Liz Theoharis. It's a devotional with over thirty authors, including organizers, pastors, low-wage workers and teachers. Wess Daniels has two beautiful chapters. I was part of the team that brought the authors together, sorted out who would write what and collected all of the entries, along with getting to be part of the editing team. We're working now on a related collection of worship resources.

How are classes going?

A: ESR students are lovely. Each person is unique, and they all bring themselves to the space kindly and generously. Every class session humbles me. I'm teaching Spiritual Formation for Public Ministry and Feast and Famine: Food Justice this

semester. The two classes are different in form and content, yet what I love most about both is the same: an honest and thoughtful community of learners who take the most urgent questions of peace and justice seriously, discerning their contributions to the world. Last week in the spiritual formation class, everyone shared their practicum placements with the class and a little about how it's going. It's a diverse range of experiences, but they had thoughtful queries for each other, really being interested in what others were doing and drawing insights from each other. And the food justice class has been excellent. I'm hoping we can find ways to share their work more widely.

What are your plans for peace and justice at ESR?

I hope to continue in the tradition of reflection and action that has made this study area an essential part of ESR. I bring my own experiences in working practically and scholarly in these areas. I hope that students and the deep network of ESR will collaboratively give shape and focus as we faithfully respond to the conditions of our day, including persistent systemic racism, the climate crisis and related food crisis, the encroachment on democracy and ascending Christian nationalism, and pervasive inequality, all tied intimately to

nonviolence and peace. I hope we can grow in each of these areas, drawing from existing experiences and relationships and fully integrating the ongoing process of spiritual formation, including through embodied learning and praxis.

Lonnie Valentine was generous in helping me get set up this summer. He was still teaching the MAPST summer practicum when I arrived, but he moved out of his office so I wouldn't have to move twice. That was really kind of him. He shared contact information for guest speakers who have come to classes and showed me examples of student research and practicums. That made a big difference as I got ready for the semester.

Anything else you'd like us to know?

I'm on the worship committee with my new colleague **Julianna Smith** and **Tammy Forner**, our student representative. That has been a lot of fun. We're hoping the wider ESR community will join meeting for worship by Zoom when they are able on Tuesdays at 11:20 a.m. Eastern. Some weeks are programmed, and some are unprogrammed. We have a Google calendar you can subscribe to (the genius suggestion of ESR student **Sarah Gillooly**) to find out what we're doing and with a direct link to join us. I hope you'll seek us out.



Feast and Famine: Food Justice class on miller farm — Earlham College.

"My greatest hope is to nourish that which is in each of our students so that they might be conduits of peace, hope and justice on the earth."

— Julianna K. Smith

Assistant professor of
Hebrew Bible

New faculty member Julianna K. Smith shares her hopes and dreams for ESR going forward

Julianna K. Smith, Ph.D., assistant professor of Hebrew Bible

I grew up an hour and a half down I-70 East from ESR in Hilliard, Ohio. I was raised in the Friends tradition. It was one of the few traditions that allowed my Freewill Baptist mother and my Roman Catholic father to participate in worship together, as equals with everyone else in attendance, and without any pressure to perform some rite that would nullify their place in the Baptist or Catholic churches. At an early age, I learned something about respect for others' consciences and radical acceptance. I also learned something about negotiating religious differences.

As an undergraduate student in a post-9/11 world, I thought I might redeploy these lessons from my childhood and adolescence in the international diplomatic sphere. A transformative study abroad experience, however, saved me from that version of my future self. My semester in Egypt turned into a post-baccalaureate gap year in Egypt, and that gap year turned into a graduate degree in Arabic and Islamic studies. The graduate degree turned into a few more years working in healthcare and education in Egypt, as well as a few heartstrings permanently tied to my neighborhood in Cairo.

I had always felt a call to teach, and my time working as a teacher in Cairo

solidified my love for the craft. Instead of narrowing my scope in my graduate education, I broadened it, earning an M.A. in theological studies from a Christian seminary and a Ph.D. focusing on Hebrew Bible. I have found an academic home among the foundational texts of Judaism, Christianity and Islam and a spiritual home among Quakers that respects and radically accepts these three traditions. I hope to incorporate texts from each of these traditions into my teaching at ESR.

As I think about other hopes and dreams for my future at ESR, I am excited by the prospect of teaching collaboratively with other faculty. For example, Colleen Wessel-McCoy and I are dreaming about designing educational trips and learning experiences that take students out into the world to learn more about biblical interpretation and justice. I also am excited to bring current ESR students into contact with ESR alumni through these off-campus experiences. ESR alumni are doing innovative and meaningful work in the world. I am looking forward to getting to know the alumni community better.

Meeting the future ESR alumni and our current students has fueled my hopes and dreams. ESR students are incredible. Their kindness, creativity and tenacity in pursuing just causes is awe-inspiring. My greatest hope is to nourish that which is in each of our students so that they might be conduits of peace, hope and justice on the earth.



Second year student Mimi Holland reflects on why she came to ESR

My name is Mimi Holland. I'm from Minnesota, but I lived for a good while in Chicago. I used to have hobbies like jazz guitar and making kaleidoscopes, but now I have grad school. That's not a complaint. I love it. I'm reading the most fascinating books and articles about the most fascinating ideas, engaging in the most enlightening discussions and discovering all sorts of new things about myself. For example, I consider myself to be pretty even-keeled, but as soon as I have to write any paper longer than fifteen pages, I turn into the most melodramatic, tortured tenderfoot. Alas, how I suffer! I start to fancy myself a 19th-century opera heroine perishing alone in an attic for Love and Sentence Structure. And then, as soon as I submit the paper, the orchestra stops playing, and I become boring old normal Mimi again. It's a thing.

I chose ESR because a bunch of people in my meeting (Evanston Friends Meeting, ILYM) have studied here, and they all recommended it. I'm glad I listened to them. It's everything I hoped it would be. My professors and classmates are the smartest and most interesting people I have ever met, and it is such an honor and joy to be part of this community.

I'm in my second year of the M.Div. program hoping to one day work as a chaplain. I think. I mean, let's back that up; I *might* be in the M.Div. program. I also may have been corrupted by a theology class I took as a January intensive, and, oh, I don't know, perhaps I'll end up in the world of theology. It surprised me that I would find so much joy in reading moldy 400-year-old Apologies and such, and yet it's super engaging. That might sound puzzling, and you might ask, "So why did she go to seminary if she thinks Robert Barclay and early Friends are moldy?" and that's a fair question. I'd answer that perhaps being wrong righted me.

I thought my spiritual journey was pretty straight and well-lit. It's not. It's more of a spiritual adventure. Or even better, a spiritual opera! I feel really lucky that along the way, I get to travel and sing with some pretty amazing minds and hearts, both living and dead. Because yes, I now feel I'm walking with and enjoying the company of that moldy old Elizabeth Bathurst, bonnet-headed Lucretia Mott, and so many others. It's pretty amazing.

"ESR is everything I hoped it would be. My professors and classmates are the smartest and most interesting people I have ever met, and it is such an honor and joy to be part of this community."

— Mimi Holland
Second year M.Div. student



"As someone once told me, it is not about waiting for God to do something, but about taking a step of faith as God also waits for us to do something."

— Oscar Lugusa Malande
ESR Alumni



ALUMNI FOCUS: Oscar Lugusa Malande '17

Life lessons: Deciding to serve in ministry and life after seminary

I was asked two questions about my decision to serve in ministry, one before I fully made the decision and another when I about to graduate from ESR. First, I was asked how I would survive. Later on, I was asked about my plans after seminary.

My father asked the first question after I informed him that I had decided to serve in ministry and that I needed to join a Bible school. That was twenty-two years ago, and I still remember that it did not go so well. He thought I had gone out of my mind. Like many parents, he had a desire to see his children take up careers that would eventually be fulfilling in their lives. Serving as a pastor among the

Kenyan Quakers then seemed like an unimaginable choice to my father because he had seen what it took for pastors to serve in ministry. The memories of his father struggling while serving in ministry lingered in him, so he was right in asking me how I would survive.

When I decided to serve in ministry and join a Bible school, it was so challenging that I almost gave up. Many people could not believe that I had decided to train to serve in ministry at a young age. They could not imagine how I would survive because serving in ministry was not lucrative enough to sustain a living. To them, and to many others, the decision I was making was the wrong one.

If someone wants to survive while they serve in ministry, they require an income that can support them and their family. I had to bear the reality of surviving on handouts, which was discouraging, but I never gave up. It turned out to be the best decision that I ever made. At first, it seemed foolish in the eyes of my fellow human beings. To God, however, I think it seemed wise. It is reported by Paul in the

first letter to the Corinthians, "For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength" (1 Corinthians 1:25).

The idea that always stuck with me was that God would provide. Reflecting on where I am now, it is with no doubt that God has been providing. However, I have learned that one does not just sit back and expect things to work out. You must work hard while you pray and trust in God for success in your service. As someone once told me, it is not about waiting for God to do something, but about taking a step of faith as God also waits for us to do something. This perspective requires endurance, a persevering heart and resilience to overcome challenges. It requires living in the hope that someday things will be better as you trust and have faith in God.

After I finished Bible school, I decided to apply to study at ESR. I came to realize later that I needed more preparation to be able to join ESR, and I ended up waiting another twelve years. The first time I applied, I was accepted to study in the access program, but it did not work out. Over the next eleven years, challenges and opportunities with my ministry and studies came and went. Finally, after taking the test of English in foreign language and applying for my visa twice, the right time came for my admission into ESR.

It was not easy to wait as I worked hard to join ESR, but it was worth it. It later became a testimony that spoke to many as a source of encouragement. It is noted again by Paul in his Second Letter to the Corinthians that, "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all consolation, who consoles us in all our affliction, so that we may be able to console those who are in any affliction with the consolation with which we ourselves are consoled by God" (2 Corinthians 1:3-4).

The question about my plans after ESR was critical, too. When I left Kenya to study

at ESR, it was not clear to me what would happen after I finished my studies. When I decided to go to ESR, I was cautioned not to come back, or if I did, I risked the danger of living a miserable life. However, my prior experience taught me to soldier on in whatever circumstances came along. I still trusted and hoped that God would provide.

Even though I did not have clarity about my plans after ESR, it seemed like God had a plan in place already. At that time, ESR rolled out a certificate in entrepreneurial ministry, which I enrolled in as one of the pioneer students.

The rationale of the certificate in the entrepreneurial ministry program was to support those graduating at ESR. This program helped me identify innovative income streams to sustain my family while I served in ministry. My wife and I acquired a small piece of land, and we planted trees as a long-term investment. On a short-term basis, we decided to plant corn, sweet potatoes, vegetables and napier grass for our domestic use and for our dairy cow. What we get from the farm subsidizes our costs, especially food. We

hope that someday the farm will be used as a demo farm where those who train and serve in ministry will have an opportunity to learn about entrepreneurial ministry. What I earn as I serve among Quakers is relatively minimal, so I cannot imagine how life would be if it were not for the program. God continues to provide. Quite amazing!

It is not always clear what will happen after graduating from seminary, even if there is a definite plan. There is no assurance that you will find a place to serve after you finish your studies. When you decide to join a seminary or serve in ministry, there is no guarantee that you will get employed or earn a living. It is critical to be open to the Spirit and let God take the lead on the next steps.

What matters is growing in Christ and serving God, humanity and all creation more effectively. Some may wonder why someone would choose to advance their studies just to serve in ministry, but it is necessary to receive an education and proper training to respond to the challenges in our fast-paced world. The crises facing humanity and all creation,

including climate change, war, famine, incurable diseases, poverty and domestic violence, to mention a few, require those serving in ministry to be prepared to respond effectively. Furthering your studies is also about role modeling and acting on behalf of future generations, which is critical for transforming lives for good.

The two questions posed here that have lingered in me are forward-looking questions that may not have a ready answer. Someone who asks such questions may consider what it takes to serve in ministry. One piece of advice I have is to stand your ground, whether you move forward to serve in ministry or not. You will likely face discouragements in your life that lead you to want to give up. It has been five years since I graduated from ESR, and despite the many challenges I've faced, I have never regretted my choice. Today, I am in the third year of doctoral studies, continuing to work on my entrepreneurial ministry endeavor and serving at Friends Theological College in Kaimosi, Kenya.



Oscar's Entrepreneurial Ministry initiative in Vihiga, Kenya

"At some point in my ESR journey, I realized I did not make my gifts; rather, my gifts were given to me."

— Jill Frame
ESR class of '22



ALUMNI UPDATE

David Garman '76 reflects on his journey to ESR

After graduating from Kalamazoo College in 1968, I served as a VISTA Volunteer assigned to the Nez Perce Tribe in Idaho. During this time, I began to correspond with one of my college roommates, a student at Colgate Rochester Divinity School, about religion. These discussions planted seeds that would continue to grow later on in my education and career.

While in Idaho, I decided to file for status as a conscientious objector to military service. After my wife, Mary, and I were married, I moved back to Kalamazoo, MI, to do alternative service at Borgess Hospital. A cousin of mine was a member of the Kalamazoo Friends Meeting and encouraged me to explore living in the rental apartment at the meetinghouse. As it turned out, the rental was not available, but the resident caretakers were leaving. Mary and I became resident Friends and started attending Meetings for Worship. Eventually, we became convinced Friends. Through the Quaker network, I learned about ESR. The seeds planted by those conversations with my college friend, Charlie Hartman, took root, and I became a student at ESR in 1973.

As a student, I worked as an assistant to Keith Esch. This position included helping students find jobs and get settled in Richmond, taking photography for ESR publications and a few other fun tasks. My ministry project was serving as the Campus Ministry Intern at Earlham. I graduated from ESR in 1976, and Mary and I were head residents in Barrett Hall at Earlham in 1976-77.

After Mary graduated in 1977, she and I moved to Indianapolis, where we served as co-pastors of Second Friends Church until 1982. With help from Western Yearly Meeting, we led a young adult program called "The Gathered." The program was

made up of Quaker students, graduate students and folks who had moved to Indianapolis to work. The group also included some seekers, Church of the Brethren folks, and Mennonites from time to time. I served on the Urban Affairs Unit of the Church Federation of Greater Indianapolis. Mary and I also worked with Metropolitan Indianapolis Campus Ministry.

In 1982 we moved back to Richmond for two years. I was the pastor of the Centerville Friends Church, which has since been closed. I had completed a unit of clinical pastoral education (CPE) at Methodist Hospital while we lived in Indianapolis and did a second one at Reid Hospital, which had a CPE program at that time.

Next, we moved to Evanston, IL, for Mary's Ph.D. at Northwestern. I did a residency in pastoral care at Rush-Presbyterian-St. Luke's Medical Center in Chicago and then worked as a staff chaplain at Northwestern Memorial Hospital for three years.

We moved back to Richmond when Mary joined the Religion Department at Earlham in 1988. I took a few months off to spend more time with our children, Sam and Kristy. In the summer of 1989, I was the interim pastor at Back Creek Friends Church and began working as the hospice chaplain at Reid Hospital. This was a part-time position that enabled me to be more help with childcare and running the household for a while. The job at Reid became full-time in 1990 with the additional responsibility of serving as the chaplain on the psychiatric services team for several years. I went from serving as the psychiatric services chaplain to serving as the hospice and oncology chaplain until I retired in 2011. During my Reid years, I became a board-certified chaplain in the Association of Professional Chaplains. I also had the experience of being a field education supervisor for several ESR students.

Peace,
David Garman, '76

ALUMNI UPDATE

Jill Frame ESR class of '22



Most spaces in our modern world don't honor sitting in silence. At ESR, the practice of quiet contemplation is something I saw my professors and many of my fellow students fold into their daily lives.

I found that slowing down and waiting in silence is an act of patience and faith. Over my years at ESR, I moved away from charging forward impulsively. Instead, I discovered that life would unfold around me regardless of how much I tried to force it. While this was scary at first, my education at ESR helped me to both find peace in being less attached and feel more grounded in following the path my life takes rather than attempting to control it.

Please don't get me wrong. While I wax poetic about silence, space and discernment, I still find it challenging. I still forge my path while running right past my Still Small Voice with great frequency. My black-or-white thinking continues to come into direct conflict with my practice of discernment.

However, I have loosened my love affair with control. At some point in my ESR journey, I realized I did not make my gifts; rather, my gifts were given to me. Like the Parable of the Talents, I had hidden my gifts underground, covering them up with my dreams, desires and fast-paced living.

Once I opened up to discerning my gifts rather than deciding on them, it became evident that I was called to be a counselor. I later learned that all my friends, family and fellow ESR students were aware of my calling long before I was, but such is life.

As a student, I was taught that each client has their own best answers inside of them. I would call their own best answers their Inner Light. Much to my surprise, in my counseling classes, this concept was also emphasized. In counseling vernacular, it's called taking a "not knowing" stance, which allows both therapist and client to slow down and get curious about their life circumstances.

This "not knowing" stance is a simple concept to explain in a textbook. However, it is a spiritual practice that takes much time, patience, faith and commitment to implement in life (and in the counseling room).

When clients tap into this "not knowing" stance and begin to uncover their inner voice, I consider it a holy moment. There's a shift in the energy of the room, which feels like an opening. It creates space for contemplation, mutual inquiry and transformative dialogue. It is an honor to bear witness to these holy moments. In that way, my counseling office can be a sacred place that is not so different from a church.

Now that I have graduated with my M.Div. from ESR and a master's in marriage and family therapy from another institution, I have gained more clarity about my purpose. With this clarity, I have a different answer to the question I first posed: Even though it may not be clear to others how I'm using my M.Div. now, what I learned at ESR is the foundation of my career as a therapist. I shudder to think what kind of therapist I would be without my time at ESR, because working toward my M.Div. gave me the skills to be qualified for my calling.

"What do you plan to do with your M.Div.?" is a question that followed me during my time in seminary. When I started the program, I had no plan, no agenda and no real concept of how I would apply what I learned at ESR to a future career. The only honest answer I could provide at that point was, "I don't know."

Prior to studying at ESR, I had a bad habit of speaking before thinking and moving so quickly that I would often run past "knowing" in favor of "doing." I unconsciously worshiped at the altar of certainty and control, and had no skill in holding paradox. My default was to look at the world in black and white—in absolutes.

At ESR, I was given time and space (along with ample writing assignments) to slow my thinking, get curious and listen to the Still Silent Voice within. Learning how to discern was both uncomfortable and freeing. It allowed me to unwrap my values slowly and discover my gifts and calling.

Mostly, when I think of ESR, I think of the creative tensions that allow for both intellectual and spiritual growth: academic rigor, caring and astute staff and flexible programming. I'm deeply grateful to the people, spirituality, and energy that make ESR such a unique and rich space for ministry formation.

— Travis Etling '17

Pastor, First Friends Meeting
Richmond, Indiana

FACULTY UPDATES



PHIL BAISLEY

Baisley wrote a chapter on "Preaching in the Friends Theological Family," published in *Preaching the Manifold Grace of God, Vol I*, edited by Ronald J Allen.

BEN BRAZIL

Brazil has been named the Elton Trueblood chair of Christian thought. The chair was established in 1967 and rotates every five years between Earlham College and the School of Religion. He will be on sabbatical for the spring of 2023 and returns in the fall of 2023.



COLLEEN WESSEL-MCCOY

Wessel-McCoy served as a panelist at the annual Peace and Justice Studies Association Conference at the University of Mount Union in Alliance, Ohio, from Oct. 13–16, 2022.

STEVE ANGELL

Angell led the First Monday Lecture at Pendle Hill. You can watch his talk, "Listening, Learning, and Expanding Community: What I've Learned from Teaching Quaker Studies and African American Religious Studies," on Pendle Hill's website at pendlehill.org.



XAVIER L. JOHNSON

Johnson wrote a chapter titled "The Transformative Power of Black Preaching" in *Transformative Spiritualities for the Pilgrimage of Justice and Peace*, published by the WCC. Visit globethics.net to download a free copy of the book.

JULIANNA K. SMITH

Smith wrote an article titled "The phallus in our stars: Sexual violence in the Animal Apocalypse," which was published in the *Journal for the Study of the Pseudepigrapha*. The article can be found on journals.sagepub.com.



GRACE JI-SUN KIM

Grace attended the 2022 United Nations Climate Change Conference, better known as COP27, in Egypt with the World Council of Churches in early November.





The faculty and staff of ESR.

"Theology is so encompassing because it often grapples with mysteries that evade us, the real and vital interaction between humanity and God."

EARLHAM
SCHOOL OF RELIGION — David Johns

The Religious Studies Department ESR Class of '89

Former ESR Associate Professor of Theology, 2001-13