

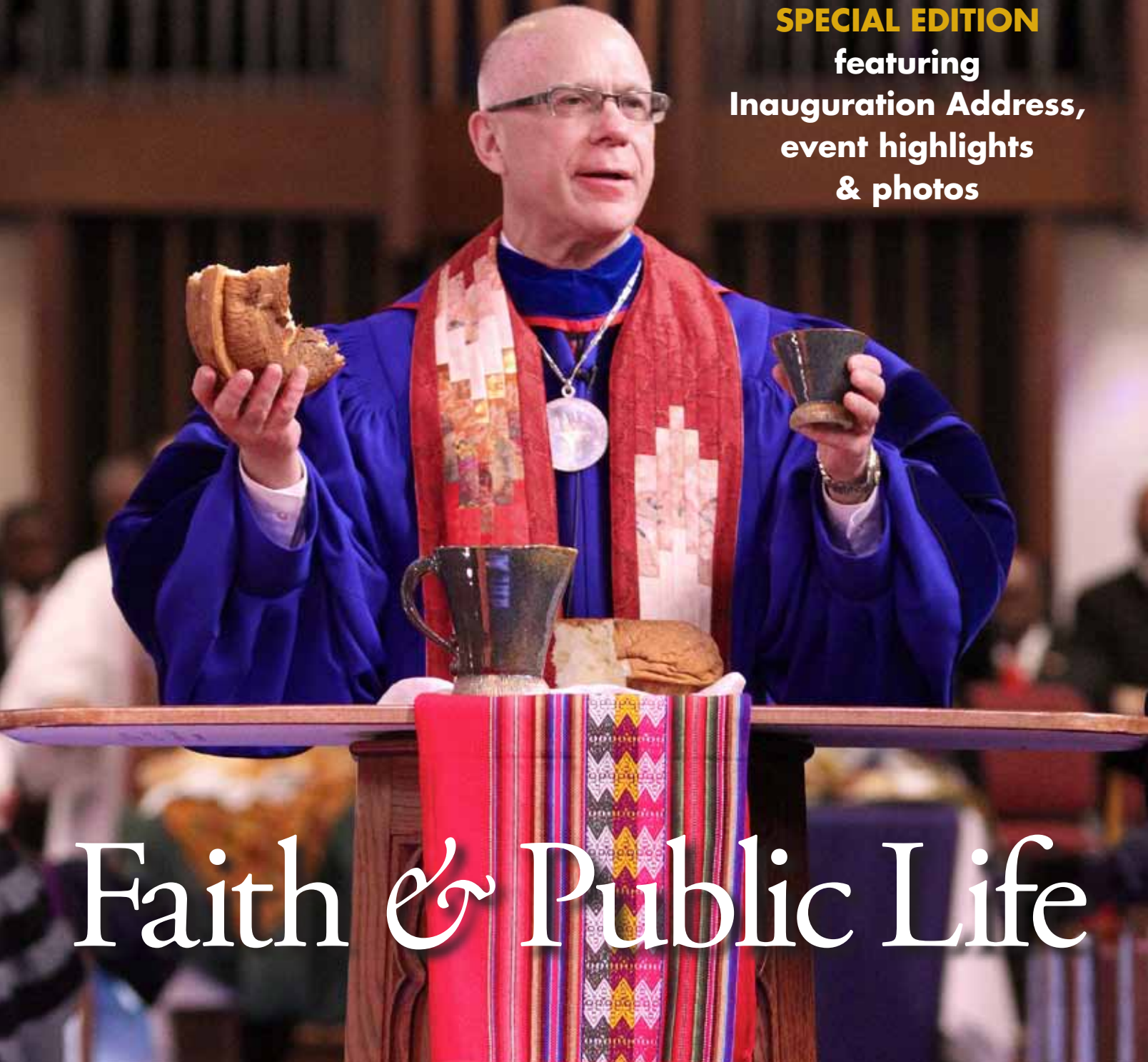
# CHIMES

SAN FRANCISCO THEOLOGICAL SEMINARY

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**18-PAGE  
COMMEMORATIVE  
SPECIAL EDITION**

**featuring  
Inauguration Address,  
event highlights  
& photos**



## Faith & Public Life

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# FROM THE PRESIDENT



Dear Friends,

My inauguration last February was an “experience of a lifetime,” which I will never forget. Something profound happened in that moment, not just to me but to all of us. Fresh ideas were entertained, new conversations were begun and deep commitments were strengthened or born anew. All in all, we opened ourselves to the future, a future to which God is calling us. I am grateful and proud to be a part of SFTS, and excited about the possibilities that lie ahead.

And now it is May, and the end of the school year is upon us. We will confer degrees upon new graduates. Graduations are always moments of celebration. Family and friends gather to bask in the glow of accomplishment and pride, beaming from the faces of those who are ready to venture forth in ministry, teaching and service. O happy day!

Graduates know that what they have learned during their course of study cannot be easily summarized or even put into words. Their education is, in one sense, greater than the sum of all their experiences inside the classroom and out. It is a refining fire of inquiry, wonder, challenge, surprise, discovery and opportunity, which molded them – heart, soul, mind and strength – into someone different and better than they were when it all began. It was a mixture of discipline and grace, hard work and serendipity, intention and circumstance.

They know, despite too little sleep, too much worry, and moments of doubt and disappointment, that their education at SFTS was worth it. Formal education, whatever its limitations and eccentricities, is a powerful experience of personal formation and intellectual growth. And the precious byproducts of such an experience are the deep friendships and sense of community forged with others who have shared in the humbling, shaping and empowering dynamic of theological education. It is a powerful bond that often lasts a lifetime.

This year we will have two graduation ceremonies for SFTS graduates – one in San Anselmo, the other in Pasadena. There is some sadness in this, because this is the last graduation ceremony for those who have been part of the

Southern California campus, which was a vibrant part of SFTS’s mission for more than two decades. The closing of the southern campus for financial reasons in February 2011 was a heartrending end to a magnificent, spirited adventure in theological education.

The SFTS Southern California campus was born in 1990 at the request of churches across Southern California to serve those who live and minister there. Like its northern cousin, the southern campus was both Reformed and ecumenical. Both campuses embraced diversity in its many manifestations, but the southern campus fostered an ethos of inclusion that capitalized on Southern California’s amazing mix of cultures, races, ethnicities and socioeconomic backgrounds in an impressive way.

There were differences, too. From the beginning the southern campus was intentionally a commuter school that catered to those living in the region. It focused on those who were in second careers, on recent immigrants, and on those already working, offering night and weekend courses. Its educational model stressed innovation, cross-cultural interaction, and mutual learning appropriate to the salad mix of cultures, background and experience that came together in the classroom. There is much to admire, and much to emulate, in what transpired there.

The Southern California campus will always be a part of SFTS’s history. Its graduates are spread across the world in ministries of teaching, justice, preaching and service. Those who will graduate from SFTS’s Southern California campus have been through the refiner’s fire, endured and emerged on the other side. Now they are ready to join their sisters and brothers in the faith, wherever they received their formal education, and proclaim the good news of the Gospel. Hallelujah!

We wish all our SFTS graduates, north and south, joy and Godspeed!

Grace and peace,

**Rev. Dr. James L. McDonald**  
President and Professor of Faith and Public Life



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VP Development - Cecilia Tonsing  
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## Carney, Tonsing fill key roles on administrative cabinet

San Francisco Theological Seminary President Jim McDonald is pleased to announce that Kay Carney has been named as Vice President of Communications and Cecilia Tonsing has been named as Vice President of Development. McDonald, the 11th president in SFTS history, has been working hard to round out his administrative cabinet since taking over in July 2011.

The addition of Carney and Tonsing brings vital educational, nonprofit and institutional experience to SFTS.

Carney was McDonald's first key hire, joining the Seminary staff in November 2011 just in time to serve on the 2012 Presidential Inauguration Committee. She previously worked as Vice President of Communications at The Bay Institute/Aquarium of the Bay and was Statewide Communications Director at the American Lung Association of California, where she won national awards for communications and branding excellence.

She has critical nonprofit experience, working for the Sierra Club Legal Defense Fund (now known as EarthJustice) for nearly five years as National Vice President of Communications. EarthJustice is a nonprofit public interest law firm dedicated to protecting natural resources and wildlife, and to defending the right of all people to a healthy environment. Early in her career, Carney was the Director of Public Information and Public Affairs for the City of Oakland, when former SFTS board member Henry Gardner was City Manager. Carney's career also includes serving as Associate Producer for ABC, NBC and PBS television.

As a communications strategist, Carney has helped organizations with media, public relations, brand development and marketing, partnership building and program development.

"I have always been passionate about and committed to public interest and social justice work, and joining the stellar faculty, administrators,



Carney



Tonsing

staff and students at SFTS is indeed an honor," Carney said. "For me, there is no better opportunity than to join an organization whose strong desire is to make a difference in the community and world."

A resident of Oakland, Calif., Carney earned a Bachelor of Arts from University of California, Berkeley, Master of Public Administration from California State University East Bay and a PhD in Public Policy from Golden Gate University, San Francisco.

Tonsing, also a resident of Oakland, has impressive credentials as a professional in nonprofit development with a specialty in philanthropy. She holds two professional credentials: Certified Fund Raising Executive (CFRE) and Life Fellow (FAHP). These credentials are the baseline international designation for a unified credentialing program for fundraising executives. The Fellow is an earned designation, considered a top level of achievement in the field of health care resource development - a line of work where Tonsing has spent 25 years.

For more than a decade, Tonsing was the President and CEO of the St. Luke's Hospital Foundation in San Francisco. There, she guided the institution through three successful capital campaigns. She has also held high-level development positions with the California State Parks Foundation, Mercy Housing, Sutter Health and Hospice Foundation, and the Foundation for Osteoporosis Research & Education, among others. While serving at Provi-

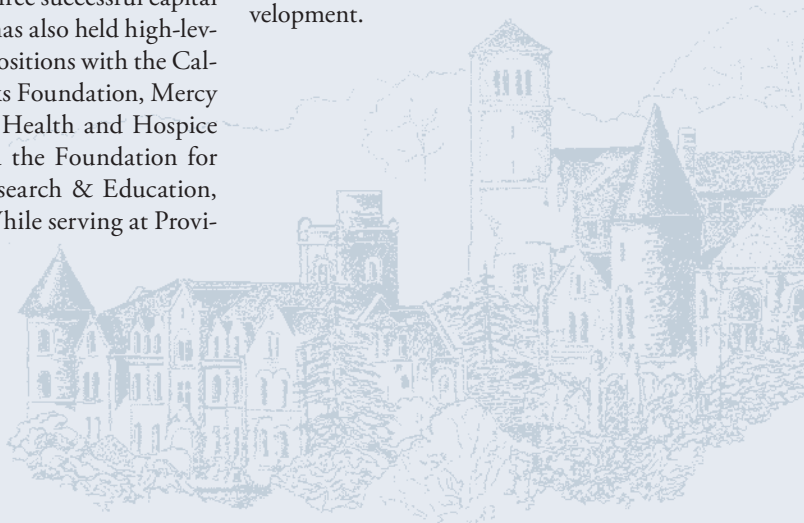
dence Hospital, she was the Chair of all Fund Development Chief Officers for 20 West Coast hospitals. For the past four years, she also has served as a Trustee of Saybrook University, successfully chairing the presidential search committee.

Tonsing also received three successive gubernatorial appointments and served as the Chair of California's Historic Preservation Commission. On her "watch," California funded, designed and completed a new state archive building in Sacramento, drawing rave reviews for aesthetic appeal and functionality.

Tonsing earned a Bachelor of Arts degree from Holy Names University in Oakland, received a Master's degree in Public Administration from California State University East Bay, and completed additional graduate work at Stanford University's Graduate School of Business in its Senior Executive Program.

"It is my sense that I am joining a truly impressive transformative group of scholars and learners, a unique and loving Christian academic community located in a beautiful setting", Tonsing said. "I'm delighted to be here."

Carney, Tonsing and McDonald are joined on the SFTS Administrative Cabinet by the following: Elizabeth Liebert, Vice President for Academic Affairs & Dean; Barbara Brenner Buder, Vice President for Administration and Finance & CFO; Polly Coote, Associate Dean, Associate Professor & Registrar; Scott Clark, Interim Associate Dean of Student Life; and Lynn Dunn, Associate Vice President of Development.



## 2012 DISTINGUISHED ALUMNI



### Rev. Dr. ChangBok Chung Doctor of the Science of Theology Class of 1978

Rev. Dr. ChangBok Chung came to the United States to further his theological studies. He returned to Korea and emerged as a well-respected teacher and seminary president who helped build a bridge of understanding throughout the Pacific Rim.

"His contribution to the churches in Korea by educating seminary students to be faithful preachers is widely recognized," said Dr. Syngman Rhee, former Presbyterian



Church (U.S.A.) moderator. "I am very proud to be called his friend and we are so grateful for his contributions to Korean churches and the church of Jesus Christ ecumenically."

For the past eight years, Chung has served as president of Hanil University and Presbyterian Theological Seminary in Jeonju, Korea. He will honorably retire later this year after more than 30 years in theological education.

During his time at Hanil Seminary, Chung helped the institution become debt-free and established it as an outstanding theological institution respected throughout the world. He has worked tirelessly to see Hanil Seminary become a vital center for global mission, a champion for the role of women in the church and theological education, and a leader in welcoming disabled students to seminary.

Chung received a Bachelor of Divinity degree from Presbyterian College and Theological Seminary (PCTS) in Seoul, Korea, in 1969 before coming to America to continue his studies. He graduated from Columbia Theological Seminary in 1974 with a Master of Theology degree.

>>Continued on page 36

### Rev. Dr. Joseph Kang Doctor of the Science of Theology Class of 1981

Rev. Dr. Joseph Kang's passion for theology and biblical scholarship has taken him around the world from Korea to the United States to Malawi in southeast Africa and even Russia.

In 1990, nine years after earning a doctorate from San Francisco Theological Seminary, Kang was invited by the Presbyterian Church (U.S.A.) Board of World Missions to serve as a missionary professor at Zomba Theological College in Zomba, Malawi. He taught Old and New Testament at the Presbyterian seminary for 10 years.

Kang spent the next 11 years teaching biblical studies in Moscow and St. Petersburg, Russia. He was at Moscow Presbyterian Theological Academy for two years, but decided to move on after it became clear that the institution was becoming a Bible school instead of a theological seminary. The PC(USA) Mission Board offered Kang the opportunity to teach Old and New



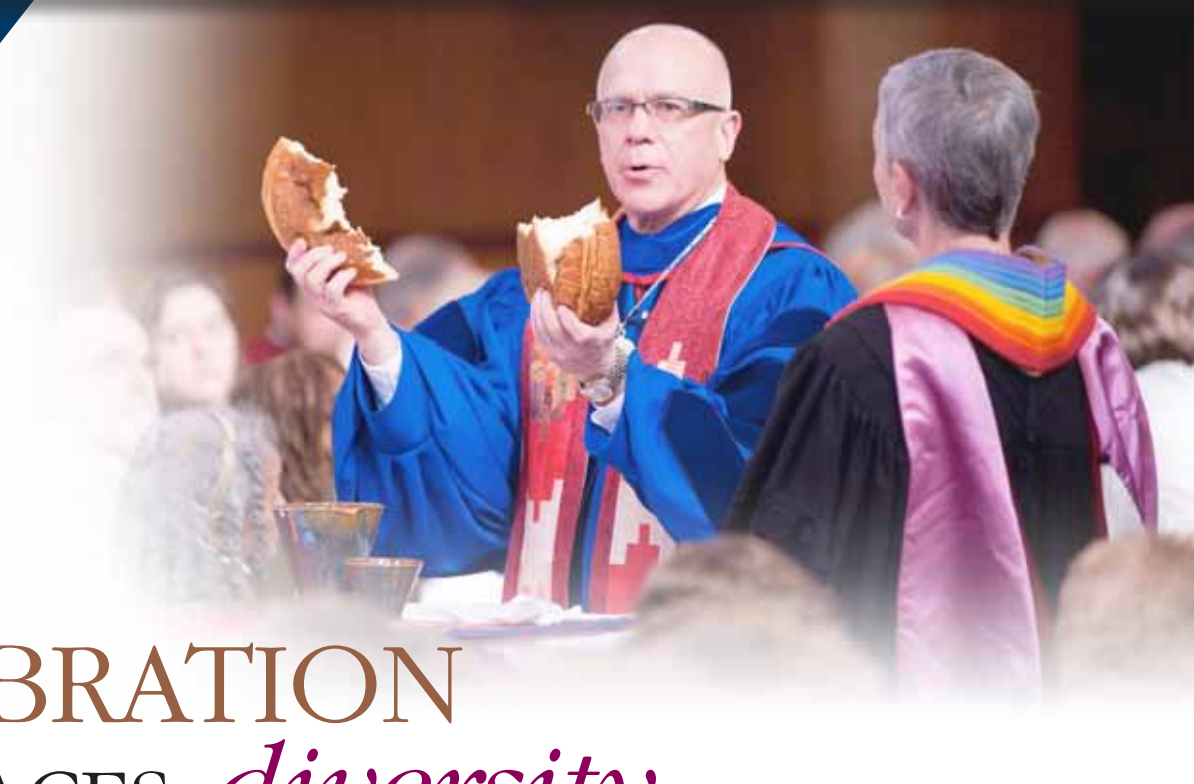
Testament in St. Petersburg at the ELCROS (Evangelical Lutheran Church in Russia and Other States) Theological Seminary. He retired from the ecumenical Lutheran seminary in 2011.

Kang was nominated as a Distinguished Alum by Dr. Herman Waetjen, SFTS Robert S. Dollar Professor of New Testament Emeritus. Here's what Waetjen had to say about him:

"Throughout those years of teaching, Joe has also composed and published articles and essays that communicate some startling new insights into biblical texts. His distinguished service to the PC(USA) and beyond to the

>>Continued on page 36

President Jim McDonald is joined by his wife, Rev. Dr. Dean McDonald, in breaking bread during the Inauguration Service.



# CELEBRATION EMBRACES *diversity* EMPHASIZES *social justice*

By Holly Woolard

**L**ong before the inauguration of Rev. Dr. James L. McDonald as 11th president of San Francisco Theological Seminary, the former director of Bread for the World promised that his inaugural celebration would be “festive and fun.”

The more than 500 people who gathered in San Anselmo Feb. 10-11 for Inauguration Weekend not only helped McDonald celebrate, but they were inspired by lectures, worship and fellowship.

McDonald’s inauguration address on Feb. 11 at First Presbyterian Church, San Anselmo, was titled “The Real Presence of Christ in the 21st Century.” McDonald called on those in attendance to seek justice, continuing a long tradition of service by the SFTS community. “Compassion is the essence of what it means to be the human beings God created us to be.”

Rev. Dr. Dean McDonald, the president’s wife, helped set the tone for the weekend by preaching at Community

Worship on Feb. 10. Among her many experiences, Dean McDonald directed the College of Preachers at Washington National Cathedral for five years and was a frequent preacher and worship leader in the Cathedral’s services.

After community lunch on Feb. 10, noted journalist and best-selling author Keith Boykin gave a keynote speech as part of the Inauguration Symposium. Boykin is a CNBC political commentator and social justice advocate who attended law school with President Barack Obama. Boykin’s rousing address brought attendees to their feet as they stood in ovation after his hour-long speech.

In addition to Boykin, the Inauguration Symposium panel included Mike McCurry, partner at Public Strate-

gies Washington, Inc., and former press secretary for President Bill Clinton. Dr. Daniel Aleshire, executive director of the Association of Theological Schools, also participated as well as Dr. Heidi Hadsell, president of Hartford Seminary, and Rev. Dr. Martha Taylor, SFTS adjunct professor and Christian leadership facilitator.

The Inauguration Symposium was one of several occasions when people of faith offered reflective thoughts on the Inauguration theme of “Faith and Public Life.” Others who participated in the weekend events included Chris Rhodes, representing the Presbyterian Church (U.S.A.) General Assembly Mission Council, President McDonald’s former pastor, Rev. Dr. Roy Howard of Saint Mark’s Presbyterian Church in Rockville, Md., and Dr. James Donahue, president of the Graduate Theological Union.

Representing Bread for the World, the Washington, D.C., nonprofit where President McDonald worked for 13

years, were Ricardo Moreno (M.Div. ’02) and Adlai Amor, a new member of the SFTS board of trustees. Proceeds from the Inauguration Service offering went toward Bread and the Marin and San Francisco Food Banks.

The town of San Anselmo was represented by Mayor Tom McInerney and The Very Reverend Archpriest Stephen Meholick of St. Nicholas Orthodox Church. Among the SFTS board of trustees members participating in the Inauguration Service were Rev. Dr. Joanne Whitt, pastor of First Presbyterian Church, San Anselmo, Peter van Bever, board chair, and Jan Doak, chair of the presidential search committee. Current and former SFTS faculty members who spoke during the Inauguration Service were Dr. Elizabeth Liebert, dean of the seminary, Rev. Dr. Eugene Park and Rev. Dr. Marvin Chaney.

U.S. Congresswoman Barbara Lee, who represents California’s 9th Con-

gressional District that includes the city of Oakland, could not attend but offered a heartfelt letter of support that was read during the Inauguration Service.

Music was a key part of Inauguration Weekend, featuring a concert by the Cyrus Chestnut Trio on Feb. 10 at First Presbyterian Church, San Anselmo. During the Inauguration Service on Feb. 11, there were performances by the Allen Temple Men’s Chorus of Oakland, the SFTS Korean Student Singers and the SFTS Seminary Singers.

Following the Inauguration Service, a reception was held at Alexander Hall on the SFTS campus. As the crowd began to dwindle, President McDonald jammed on his flute with a local jazz ensemble, marking a festive and pleasantly unexpected note to close a historic weekend for the SFTS community.

Holly Woolard is communications manager at SFTS.

KEYNOTE SPEECH

# Social justice advocate says religion should be tool for love

By Kay Carney

Powerful. Dynamic. Inspiring. Amazing. Attendees spoke these words after hearing noted journalist and best-selling author Keith Boykin deliver the pre-inaugural keynote address.

*“Fear is the antithesis of love.”*

— Keith Boykin

political conversations are being compartmentalized and categorized based upon people’s fears. “People use their faith in the public arena to alienate those who disagree with them,” he added. Boykin spoke of anti-Semitic, homophobic and anti-civil rights groups that mobilize and use religion as the foundation for their hate. “Religion should be used as a tool for love, and not a weapon for hate.”

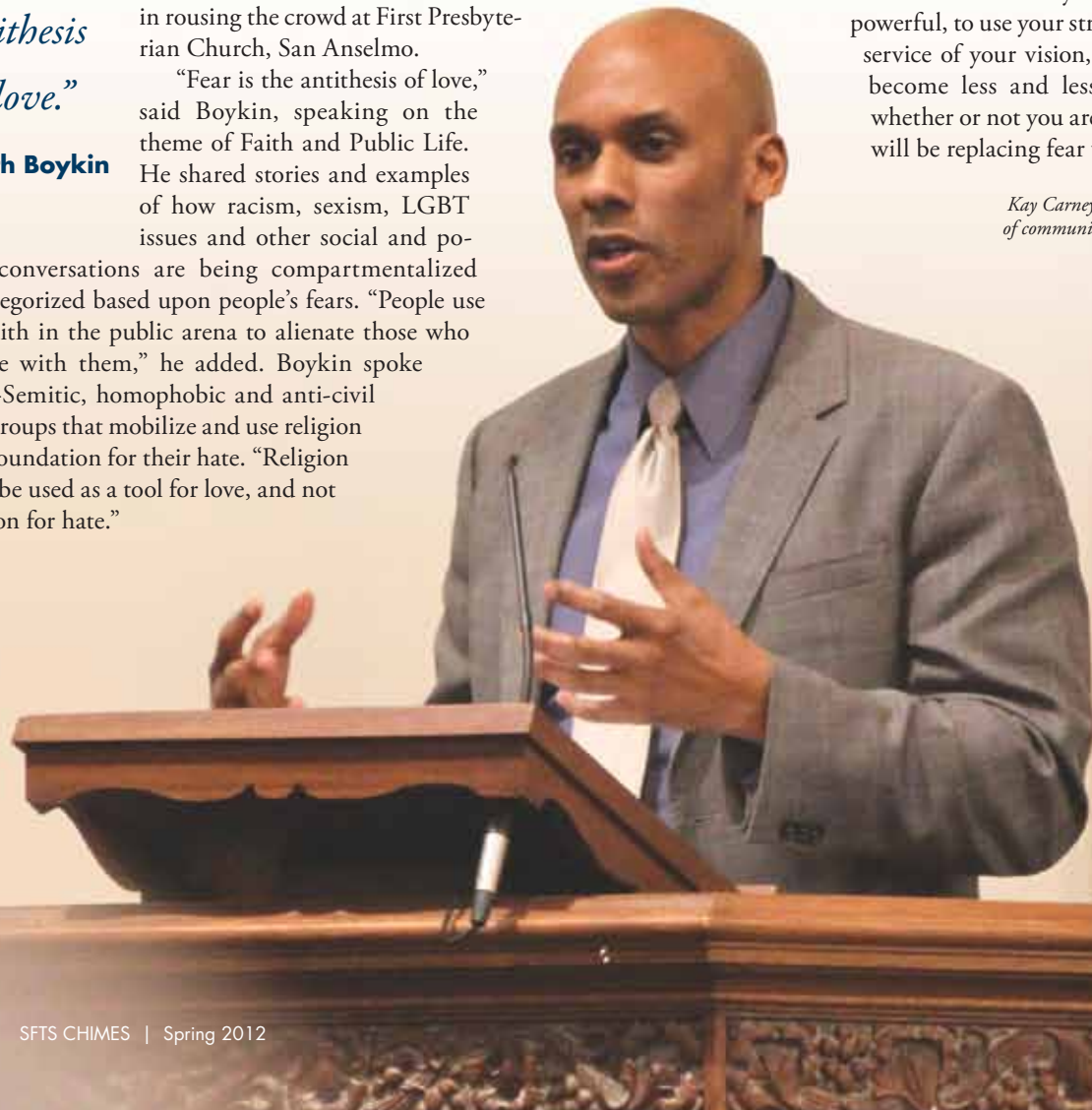
Speaking for nearly one hour, Boykin, a regular commentator with CNBC, former assistant to President Bill Clinton and Harvard Law School classmate with President Barack Obama, wasted no time in rousing the crowd at First Presbyterian Church, San Anselmo.

“Fear is the antithesis of love,” said Boykin, speaking on the theme of Faith and Public Life. He shared stories and examples of how racism, sexism, LGBT issues and other social and political

Boykin responded to the often-used catch phrase, “What would Jesus do?” Although a great question, he suggested that people need to examine their own ideologies: “Rather than assuming that we must automatically speak on behalf of the Lord, are we working on the side of the Lord? Are we putting into practice what the Lord teaches us about love, care and humility? If we are to use our faith for good ... to positively affect public life, then we must overcome fear with love.”

In closing, Boykin issued a challenge to the audience: “When you dare to be powerful, to use your strength in the service of your vision, then it will become less and less important whether or not you are afraid. You will be replacing fear with love.”

*Kay Carney is vice president of communications at SFTS.*



Dr. Heidi Hadsell



Dr. Daniel Aleshire & Mike McCurry



Rev. Dr. Martha Taylor

SYMPOSIUM

# Aleshire, Hadsell, McCurry, Taylor share experiences and hopes

By Holly Woolard

The Inauguration Symposium at First Presbyterian Church, San Anselmo, included distinguished panelists with rich experiences at the crossroads of faith and public service. Expounding on those experiences, insights and convictions, their collective voices helped define the inauguration theme of “Faith & Public Life.”

Noted journalist and CNBC commentator Keith Boykin opened the symposium with the keynote speech.

In addition to Boykin, the Inauguration Symposium panelists were: Dr. Daniel Aleshire, executive director of the Association of Theological Schools; Dr. Heidi Hadsell, president of Hartford Seminary; Mike McCurry, partner at Public Strategies Washington, Inc., and former press secretary for President Bill Clinton; and

*“Theological education is a soul-shaping experience, you really don’t come out on the other side quite the way you were when you came in.”*

— Dr. Daniel Aleshire

Rev. Dr. Martha Taylor, SFTS adjunct professor and Christian leadership facilitator.

Aleshire’s experiences and insights in theological education are heightened by his role in the Association of Theological Schools, which is comprised of 261 seminaries, schools of theology and divinity schools in the United States and Canada. His most recent work is *Earthen Vessels: Hopeful Reflections on the Work and Future of Theological Schools*.

“Theological education is a soul-shaping experience,” Aleshire said. “You really don’t come out on the other side quite the way you were when you came in. It is a formational pattern of education, not

just informational, and it has long-lasting effects as foundational frames of reference.”

Aleshire elaborated on the many ways seminaries and theological schools relate to the public. He pointed out that voices differ from institution to institution as well as each school’s public. The one thing all of these institutions have in common is that they “serve as educators to cultivate a broader public voice.”

He closed with this thought: “Humility belongs even more in our moral advocacy.”

Besides her role as a theological educator, Hadsell is a familiar face around SFTS since her father, John Hadsell, was a longtime professor in San Anselmo. Before Hartford, Heidi Hadsell was director of the Ecumenical Institute of the World Council of Churches in Switzerland, and served as professor of social ethics and vice president for academic affairs and dean of faculty at McCormick Theological Seminary. She is co-editor of *Changing the Way Seminaries Teach: Pedagogies for Interfaith Dialogue*.

Hadsell is committed to helping Christians engage in religious pluralism and developing relationships between people of other faiths. She says emphases on Islam in America and peacemaking have helped push Hartford Seminary into the public arena.

“We wanted to help our students and our publics and our churches understand Islam, engage Islam as an emerging American religion, and as a religion worthy of being our counterpart in conversation partner. And we want to help American churches come to terms with the fact of religious plurality in the United States.”

McCurry has served as spokesman for the Department of State and in leadership roles in several national political campaigns. Active within the administration of the United Methodist Church, he strives to make meaningful connections between faith and public policy.

“The primary challenge we have is how to overcome fear and how to relearn love and the Golden Rule if we are going to do anything about the desperately poor situation we’re in with our political discourse,” McCurry said.

McCurry pointed fingers at the poor role the media play in reflecting the complexities of issues and in promoting understanding through education and political debate. He also put some onus on pastors to fully engage their congregations in controversial issues of the day.

“There’s a responsibility in our DNA as a country to think about the role religion plays in our life together and how our faith calls us to be brothers and sisters and to live in communion with each other,” McCurry said.



Taylor specializes in church leadership development, workshop facilitation, Christian education and strategic planning for churches. The former pastor of Elmhurst Presbyterian Church in Oakland earned her Doctor of Ministry degree from SFTS.

As a person of faith who serves the African-American community, Taylor pointed out that her training and teaching at SFTS are often very different from the reality of her ministries.

Taylor believes she has been called to have a pastoral and prophetic role in communities plagued by unemployment, crime, drugs, overcrowded schools and teen pregnancies.

“What I am tasked to do is to try to bring my theological understanding to a community of people who live on the margins,” Taylor explained. “I try to help people understand not only the nature of sin and salvation, but I am trying to help people see the presence of God in their everyday life situations.”

“In the words of Jesse Jackson, I’m trying to keep hope alive.”

Holly Woolard is communications manager at SFTS.



## THE REAL PRESENCE *of* CHRIST *in the 21<sup>ST</sup> CENTURY*

Rev. Dr. James L. McDonald  
San Francisco Theological Seminary • Inaugural Address  
February 11, 2012

Isaiah 58: 6-11

Mark 6: 30-44

And here we are! – Gathered together to consider the future of theological education, and in particular, the important role that San Francisco Theological Seminary has to play in the years to come. And we should begin with the acknowledgement that SFTS and every seminary is first and foremost here to serve not itself nor its institutional survival and self-interest, but something larger, something more profound.

What is that larger purpose? A few might say that seminaries should serve the Academy — i.e., the academic community — by fostering erudite scholarship that deepens the Church’s understanding of a core set of subjects, and which challenges the Church’s culture-bound orthodoxies, mythologies, ingrained practices. But the Academy long ago distanced itself from the Church and even from faith. Over time, the Academy has become ever more specialized and atomized in its subject matter and theoretical formulations. Serving the Academy pulls

seminaries in the wrong direction. It alienates seminaries from the Church and produces graduates who must painfully reorient themselves to the realities of congregational and community life.

In no way do I mean by that observation to denigrate or malign scholarship or the importance of brilliant scholars to a good seminary education. Seminaries need great scholars and so does the Church. But seminary scholars must be clear that their ultimate service is not to the Academy but to something larger, and more profound.

Others would say that seminaries should exist to serve the Church. And therein lies a great deal of anxiety and concern. Because many are worried about the future of the Church, or at least, about the future of the Presbyterian Church (U.S.A.). We fear that the denomination is falling apart, shrinking, splitting, going bankrupt, committing heresy or apostasy, stuck in the past, afraid of change, or losing the battle against an increasingly secular and religiously indifferent culture. (Pick your poison.)

Oh, we of little faith! We have it backwards. We focus on the preservation and defense of the Church; we concentrate on our institutions; we cling to our structures, forms, and rules instead of opening ourselves to the power and guidance of the Holy Spirit.

**We don't need to defend the Church.**

In fact, despite what we may be experiencing here in the United States, today Christianity is thriving. Today, one in three people in the world proclaim their allegiance to Christian faith.<sup>1</sup>

Here in the twenty-first century, Christianity has become a truly global faith. A new report from the Pew Forum on Religion and Public Life tracks the remarkable changes that have occurred worldwide over the past hundred years. The report notes that in the Middle East and North Africa, where Christianity originated, a mere 4 percent of the population are adherents. In sub-Saharan Africa, however, Christianity has exploded. A hundred years ago, 9 percent were Christian; today 63 percent follow Jesus – a seven-fold increase. Today there are more Protestants in Nigeria than in Germany, more Presbyterians in Kenya than in the United States.

Today Christianity is alive and well, and it is everywhere, across the globe. That is the work of God, the movement of the Holy Spirit, the power of the Gospel of Jesus Christ.

<sup>1</sup> See Pew Research Center, Forum on Religion and Public Life, Global Christianity: A Report on the Size and Distribution of the World's Christian Population. December 2011. Available online at <http://www.pewforum.org/Christian/Global-Christianity-worlds-christian-population.aspx>

Just so, seminaries, including this one, should exist to serve not the Church, but the Gospel. Because when the Gospel is proclaimed in word and deed, the Church of Jesus Christ becomes visible and present. **If seminaries serve the Gospel, the Church will thrive.**

And this is the Gospel, the Good News by which we live and move and have our being, and to which we testify, in word and deed: That God, who made heaven and earth and all that lives, came to live among us, as one of us, in the person of Jesus. And that through Jesus' life, death, and resurrection, all the obstacles that stand in the way of our relationship to our Creator, to the Author and Source of Life, have been removed. Anyone in Christ is a new creation. Jesus the Christ, who overcame sin and death through the power of Love, is still present among us, still at work in the world through the Holy Spirit, to teach and heal, and make all things new in him.

The real presence of Christ in the world is not dependent on the Church. But the Church and seminaries can and should point to and embody the real presence of Christ through our words and actions. **The real presence of Christ in the world is strengthened and extended when seminaries embrace and proclaim the Gospel.**

The passage from Mark helps us understand how seminaries, including this one, can embrace and proclaim the Gospel.

Jesus feeding the multitudes is clearly one of the more important moments in his ministry. The story of the loaves and fishes appears in all four Gospels and twice in Matthew and Mark. It's familiar not only to all of us but to many who know little about Christianity.

So first let's note this: In Matthew and Mark, it says he and the disciples went into the wilderness, to a "deserted place."

*The real presence  
of Christ  
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strengthened and  
extended when  
seminaries  
embrace and  
proclaim  
the Gospel.*



In John, it says they went up a mountain. Either way, I think it's clear that Jesus had gone on a retreat, withdrawn from the daily rigors, taken some time to regroup and be refreshed, to rest and to pray, to be in touch with God and ground his humanity in God's will.

Let's not underestimate that move on Jesus' part. God knows, we live in a world moving at an ever-faster pace of breakneck speed. It's almost laughable, isn't it, to compare the pace of 2012 with the pace of the world in Jesus' time. But if Jesus needed to take time to retreat, to regroup, rest and pray in his time, when the world traveled by foot and donkey, and communicated by word of mouth, why wouldn't we also think that we — and all of those who live in the world of instant communication, technology-driven global community, and 24-7 social networks — don't need the same thing?

That very human need – to take time away from routine, to assess our lives, to make fresh commitments, to open ourselves to God's Spirit – is one of the quintessential reasons why seminary education is important in the twenty-first century. **Seminaries should be a place set apart**, where the pace of life is slowed to synchronize with God's time.

In the week after Christmas this year, there was an article in the *New York Times* called "The Joy of Quiet."<sup>2</sup> In it the author, Pico Iyer, describes the "urgency of slowing down." He put it this way:

The average American teenager sends or receives 75 text messages a day, though one girl in Sacramento managed to handle an average of 10,000 every 24 hours for a month. Since luxury, as any economist will tell you, is a function of scarcity, the children of tomorrow ... will crave nothing more than freedom, if only for a short while, from all the blinking machines, streaming videos and scrolling headlines that leave them feeling empty and too full all at once.

He continues,

A series of tests in recent years has shown ... that after spending time in quiet rural settings, subjects "exhibit greater attentiveness, stronger memory and generally improved cognition. Their brains become both calmer and sharper." More than that, empathy, as well as deep thought, depends ... on neural processes that are "inherently slow."

That's why driving cars in traffic can be hazardous to both our mental health and our Christian faith and why we need seminaries, and specifically why we need this seminary, with **its deep commitment to the nurture of Christian spirituality**. The need for a place that

<sup>2</sup> Pico Iyer, "The Joy of Quiet," *New York Times*, Dec. 29, 2011.



summons emotional and moral clarity, and deepens our understanding of the Gospel and our call to serve it, will only grow in a world increasingly wedded to the marvels and perils of high-speed electronics and communication.

And what about the pervasive violence on our streets, the families that can't stay together because of economic fracturing, employment, immigration? What about the widespread use of violence to solve tribal and national conflicts? These also are pervasive in our time, and also need centers of thoughtful moral and spiritual reflection that is biblically and theologically grounded, and historically sensitive. Those who are grounded in a life of deep faith will be the religious leaders of the Church to come.

But that's the beginning of the story, not its end. Let's talk about the crowd that gathered around Jesus. Consider for a moment who might have been there. This was a microcosm of Galilean life – rich and poor, young and old, male and female, Jew and Gentile, from every tribe and nation. It was **diversity** in all its glory. They had no common bond, no unifying purpose, no sense of relationship to one another – except this: they were listening to Jesus. It was a gathering of strangers. Perhaps like a church, or a seminary.

The celebration of diversity is not simply a tenet of liberalism or progressive politics. Diversity is a hallmark of the presence of the Holy Spirit. Do you remember what happened at Pentecost long ago? Those who had gathered from numerous locations across the ancient world began to speak in their native languages, and all could be understood – a kind of reversal of the Tower of Babel. The Holy Spirit gives us the capacity of people from different cultures to hear and learn from each other. That's the promise and possibility of the Church of Jesus Christ.

SFTS is already a diverse seminary, which makes for a rich educational experience. But it could be even richer. We can do more to open ourselves to the power and guidance of the Holy Spirit. Two points.

First, the possibilities of multi-racial, multi-cultural, global education will come not simply from recruiting a diverse student body to our campus, but primarily by structuring our educational methods and experiences, as well as our community life, to draw out and explore-in-depth the social and cul-

tural dimensions, life experiences and perspectives that SFTS students bring with them. We need a curriculum designed to expand and deepen our ability to communicate, interact, and learn cross-culturally. Diversity is wasted if it is not engaged in the educational process.

Second, we must do much more to partner with the Hispanic/Latino community here in the western United States. The last U.S. Census told us that, far and away, the fastest growing population in the United States is Latino. And California has, hands down, the largest concentration of Latinos, including more than a million and a half here in the Bay Area. In the western United States, three in 10 persons are Hispanic.

A 2007 study by the Pew Hispanic Center highlights the powerful religious force that Latinos are bringing to the United States.<sup>3</sup> “Hispanics are transforming the nation's religious landscape, especially the Catholic Church, not only because of their growing numbers but also because they are practicing a distinctive form of Christianity. ... While most

<sup>3</sup> Pew Hispanic Center, Pew Research, *Changing Faiths: Latinos and the Transformation of American Religion*, April 25, 2007. The report can be found online at <http://www.pewhispanic.org/2007/04/25/changing-faiths-latinos-and-the-transformation-of-american-religion/>

Latinos are Catholic, more and more are becoming evangelical, Pentecostal, or even Protestant. For the great majority of Latinos, regardless of their religious tradition, God is an active force in everyday life. Whether Catholic or otherwise, Latinos practice a distinctly spirit-filled form of Christianity.

The church isn't dying; it's just changing its face in our midst. The real presence of Christ is all around us, if we only had the eyes to see and the ears to hear.

But what happened next? That's the key, isn't it? What happened when the crowd gathered around Jesus?

Teaching is in fact one of the three great hallmarks of Jesus' ministry. He taught, he healed, and he fed people. Interestingly, in our text today there is no mention of the content of Jesus' teaching on that hillside classroom. No parables, no sermons, no sayings. The focus is on his motivation, on the needs of the people who had gathered, on his call to action, and on his insistence that the resources the disciples needed to minister to the crowd were already present.

The Gospels tell us that Jesus' first response to the crowd that gathered was **compassion**. In fact, we discover if we look at all of the stories of the loaves and fishes, that Jesus' compassion takes several forms. In this story of the feeding of the multitudes, Jesus' compassion moves him to teach. But in Matthew's account, Jesus' compassion moves him to cure the sick, and later his compassion moves him to feed the hungry crowd. In other words, Jesus' compassion moved him to do lots of different things, all of them focused on the needs of others.

Compassion is Jesus' natural response but it's a cultivated response for us. It does not come automatically,

as much as we might wish it. It asks us to enter into another person's reality, to understand their places of pain, to share in their brokenness, fear, confusion, and anguish. Since human beings are by nature pain averse, we don't automatically gravitate toward the suffering of others.

But in fact so many of the words that are given to us by our Christian faith are cultivated responses – grace, mercy, forgiveness, compassion, love. These are not

theological concepts so much as they are learned responses to the world in which we live – responses we learn from the life of Jesus as we encounter it in Scripture, and in our relationships and interactions with others.

Compassion is what moved Jesus to teach, to heal, and to feed hungry people. Compassion is what moved God to liberate the Israelites from their oppressors in Egypt. God heard their cry. Compassion is what moved God to become the Incarnate One, to become truly human in Jesus, in order to reconcile the world and make all things new. Compassion is what moved Jesus to accept the cup

of suffering, to take up the cross and break the cycle of violence by dying for the sins of the world. Compassion is what moved Jesus to break bread and share the cup with his disciples on the night in which he was betrayed.

Compassion is the essence of what it means to be the human beings God created us to be. As the prophet Isaiah put it so eloquently long ago:

If you remove the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry

*Compassion  
is the essence  
of what it means  
to be the human  
beings God  
created us to be.*



and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday.

And in our story from Mark, compassion moves Jesus to ensure that the multitudes had something to eat. And he takes the five loaves and two fish, blesses and breaks the loaves and divides the fish, and all eat and are filled.

It was the Lord's Supper. In this act, the mystery of Christ's life is expressed in the most succinct and stunning way. In this act, our lives and the story of Christ's life are brought together in joyful, hopeful celebration and the creation of a new community. In the sacrament of breaking bread, we participate in Christ and become his body in the world.

Compassion can move us to do a lot of things, things that enact the Gospel and make real the presence of Christ. SFTS should be a place where teaching is motivated by compassion, and where compassion is taught. It's teaching that begins where students are, with an understanding of their confusions, their hurts, their questions, their longings, their hopes. And as compassion is cultivated in the classroom and community, **it's only natural that our embrace of compassion would take us into public life and begin to address issues of justice.**

I want SFTS to be known as a center of teaching excellence. SFTS students should come to expect that when they enter a classroom, their lives will be rocked by their encounter with the real presence of Christ. SFTS students should come here knowing that no matter the subject matter, their experience with SFTS faculty will be transformative. Here at SFTS, students will experience great teaching, powerful healing, and be given a glimpse of the Heavenly Banquet, when all are fed and tears are no more.

The Gospel of Jesus Christ that this seminary should serve is incarnational and relational. It begins with each one of us, with our compassion toward one another and toward the world that God created. It should continue to be manifested among us in the regular breaking of bread in community – faculty, staff, students, and anyone else who would join us.

As we become more and more a place of compassionate teaching, we set the stage, and lay the groundwork, for doing justice — because compassion by itself is not enough. We also need to take concrete steps to change our relationship with those whom we have alienated or from whom we feel estranged. As Doris Donnelly writes:

*SFTS students should come here knowing that no matter the subject matter, their experience with SFTS faculty will be transformative.*

Weeping with the suffering also mobilizes us to help. We must be willing to get our hands dirty – to participate with the suffering, not merely as on-lookers full of suggestions.<sup>4</sup>

That's the essence of justice. Seeking justice is about getting relationships right. It requires restoring a lost balance in human relationships – balance between rich and poor, between the powerful and powerless, between the privileged status of celebrity and the lowly status of the despised or forgotten, between the honors bestowed upon the vaunted and the disgrace visited upon the discounted and undervalued among us.

Let me illustrate. The founder of Bread for the World, where I proudly worked for 13 years before coming here to SFTS, was a Lutheran pastor named Art Simon. In the early 1960s, Art was the pastor of a small congregation on Manhattan's gritty Lower East Side. Crime, substance abuse, single parents, school dropouts, high unemployment and empty refrigerators were commonplace.

<sup>4</sup> Doris Donnelly, *Spiritual Fitness: Everyday Exercises for Body and Soul* (San Francisco: HarperCollins, 1993), 97.



Like many pastors then and now, his church ran a food pantry and offered a variety of services to people in the neighborhood. But Art remembered something his father had told him many years before. If people are falling off a cliff, you can run an ambulance service for those who are injured at the bottom of cliff. But if you really want to help, you should also take time to build a fence at the top. That's what moved Art and an ecumenical group of church folks to start Bread for the World, a collective Christian voice that focuses on policy change in our nation's capital.

Bread for the World's members – which include lots of people and congregations here in the Bay Area – believe that by changing the policies, programs, and conditions that allow hunger and poverty to persist, they provide help and opportunity far beyond the communities where they live.

The first year I joined Bread for the World as an international policy analyst, I was involved in something called the Jubilee debt-relief campaign, a worldwide effort to cancel the unpayable debt that was strangling the world's poorest countries. Six months after I arrived, two remarkable women, Pat Pelham and Elaine VanCleave came to Washington as citizen advocates. Pat and Elaine lived in Birmingham, Alabama, and belonged to the Independent Presbyterian Church. They were self-described “soccer moms.” Their congressional representative, Spencer Bachus, had just been appointed chair of the international subcommittee of the House Financial Services Committee. In February 1999, they flew

to Washington at their own expense to meet with him. Here's how the conversation went:

“Mr. Bachus,” Elaine said, “I'm not a policy analyst or an economist, but I do know that tens of thousands of children die every day from preventable causes, more than half of them related to hunger.”

Mr. Bachus' eyes got big. “Wow,” he said. “That's terrible. I didn't know that. But – and I don't mean to be disrespectful – let me ask you this: what's that got to do with debt relief?”

“Well,” said Pat, “here's how I think about it. As a mother, if I had to choose between paying off the debt that my grandparents accumulated and feeding my child, I'd want to feed my child. Wouldn't you? I think that's the situation in the poorest countries today – struggling to pay their debts while so many suffer from hunger. That's why we want you to become a sponsor of our legislation.”

Spencer Bachus, a conservative Republican, was also a Southern Baptist. And that day he agreed to become a sponsor. But he became much more than that. Mr. Bachus became a champion of debt relief for poor countries, and to this day, Mr. Bachus is a strong advocate for efforts to reduce global poverty.

Mr. Bachus' decision to sponsor that legislation showed the Clinton Administration that debt relief had broad support. Not only did the administration adopt the policies that relieved the debts of dozens of countries, but they took those policies to the G-8 leaders of the world's biggest economies and negotiated a new deal on debt that is still making a difference for poor people around the world today.

And it all started because of the faith of two women who engaged the faith of their member of Congress.

But let's bring the question of justice closer to home. Here in San Francisco we have a profoundly disturbing saga unfolding. Recently elected San Francisco Sheriff Ross Mirkarimi has been charged with domestic violence against his wife, a charge he denies.

Rev. Laurie  
Garrett-Cobbina,  
SFTS Shaw  
Family Chair  
for Clinical  
Pastoral  
Education



Eve Ensler wrote the first set of monologues 15 years ago after interviewing 200 women about their views on sex, relationships, and violence against women. In a 2000 interview, she said, “Women’s empowerment is deeply connected to their sexuality.”<sup>6</sup> Every year a new monologue is added to highlight a current issue affecting women around the world. In 2003, for example, Ensler wrote a new monologue about the plight of women in Afghanistan under Taliban rule.

When these monologues are performed, as they will be again here a month from now, they bring the difficult and awkward issues of sexuality, power, and violence against women into the light of day, where they can be considered and discussed. They pose questions of justice and ask each of us what we need to do to achieve it. They undermine those who are prone to domestic violence and sexual exploitation.

Justice asks that each and every person, whatever their similarities or differences, be fully respected and have an unshakable sense of dignity – something easier said than done. In the end, justice requires both word and deed – and word and deed must match.

So, seminaries are primarily servants of the Gospel. We are signs of the real presence of Christ in our midst. Our primary task is not self-preservation, but the proclamation of the Gospel, the demonstration of Christ’s saving presence in our world. We should be, at the heart of who we are, evangelical – not in some narrow, ideological sense, but in the broadest, Biblical sense. **We are bearers of the Good News. Not only are we tellers of the story of God’s saving work in human history. We are the continuation of that story – messengers and message rolled into one.**

So let us break bread together and ask God to make us strong to carry on and embody the real presence of Christ in the twenty-first century.

<sup>6</sup> See <http://www.randomhouse.com/features/ensler/vm/qna.html>.

But those who are familiar with domestic violence see in Mirkarimi’s action, and even in his wife’s confused statements about their relationship, the classic pattern of abusive relationships. As the San Francisco Chronicle noted, “It’s very common for victims of domestic abuse to refuse to report the crime or cooperate with the police or district attorney’s office. Experts point to a number of reasons, including fear the violence will escalate if it’s reported, financial reliance on the abuser, worry over a custody battle for children, having nowhere else to live - or simply holding out hope the relationship will improve.”<sup>5</sup>

None of us knows how this case will end, but I am proud that here at SFTS there are a group of men and women who decided last year to stage a production of the Vagina Monologues. Now those of you who don’t know what the Vagina Monologues are, might think this is some kind of pornography thing or a crazy, liberal piece of nonsense. But it’s not.

<sup>5</sup> Heather Knight, “Why Domestic Abuse Victims Often Refuse to Leave,” San Francisco Chronicle, January 19, 2012. See <http://www.sfgate.com/cgi-bin/article.cgi?f=/c/a/2012/01/18/BAVQ1MR407.DTL#ixzz11lloXKGh>



*“The inauguration created this beautiful common ground. We came together and celebrated Jim McDonald. But more than anything, we celebrated a seminary community that cares for one another and is surviving amongst a world that considers itself decreasingly religious.”*

—Rachel Pence SFTS M.Div. Middler

INAUGURATION OF REV. DR. JAMES L. McDONALD

11TH PRESIDENT OF SAN FRANCISCO THEOLOGICAL SEMINARY



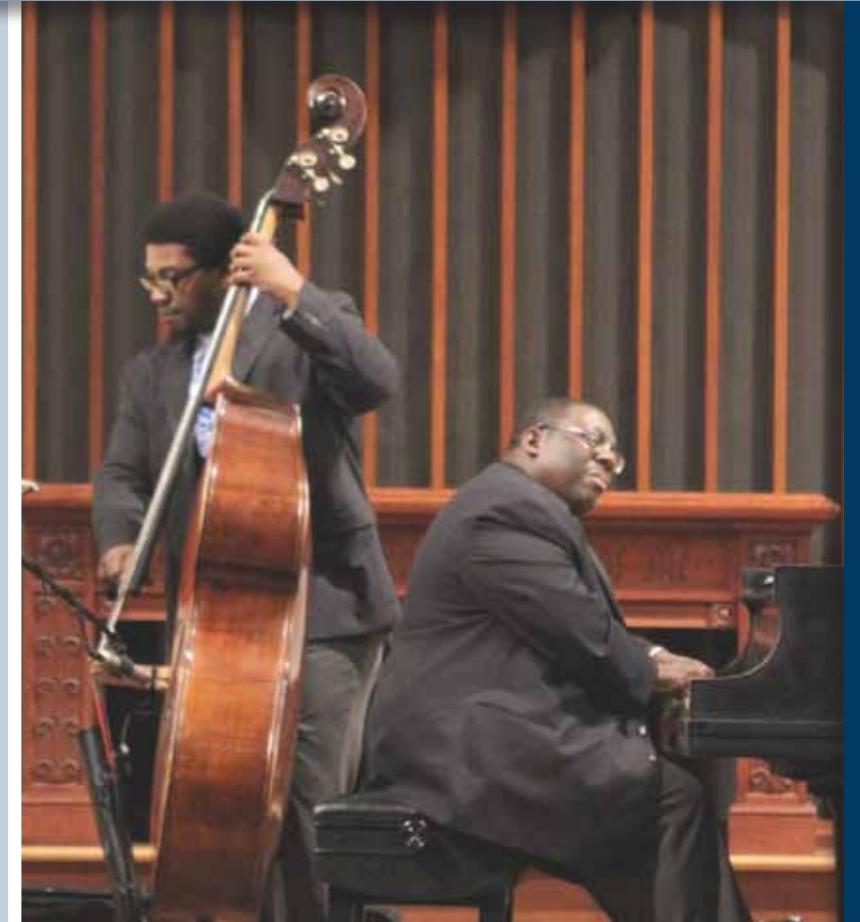
*“Our seminary life is fed by worship. Praising God, prayer, listening and responding to the Word are key to our life together. The inauguration featured a rich worship feast with festive banners, inspirational music, meaningful Scripture readings and prayers, and a beautifully laid table and font that focused on the weekend’s theme of sacrament.”*

— **Rev. Dr. Dean McDonald**  
Preacher for the opening Inauguration Worship Service  
Wife of President Jim McDonald



*“The jazz concert added a festive quality to the inauguration. A jazz musician once said, ‘Jazz is restless. It won’t stay put and it never will,’ which is also a good description of the Holy Spirit. We were reminded that seminary education and the Church, infused with the Spirit, won’t stand still.”*

— **Rev. Dr. Joanne Whitt**  
Pastor of First Presbyterian Church, San Anselmo. M.Div. 1997, D.Min. 2007.  
SFTS Board of Trustees member





*“Faith and Public Life was a great theme for the inauguration. As Christian theology is becoming largely irrelevant to the new universe of discourses in the 21st century, it is critical for theological educators to look beyond the small enclaves of their conventional purviews. It is very good for SFTS to have someone as president who has substantial experience working in the public arena for justice issues.”*

— **Rev. Dr. Eugene Eung-Chun Park** SFTS Dana and Dave Dornsife Professor of New Testament



*“The spirit of optimism was genuinely present everywhere and in everyone during this joyful celebration. Energized by the Spirit, supporters near and far appear ready to roll up their sleeves and get on with the important work that lies ahead.”*

— **Rev. Donald Register**  
SFTS BD 1963



# STUDENT LIFE

## Homeless shelter offers “enriching experience” for student volunteers

By Christopher L. Schilling

Standing outside First Presbyterian Church, San Anselmo, three of us held umbrellas as sheets of rain poured down around us. It was getting dark and the cold weather was not making it any better. On this particular rainy night in March, we expected a packed house of homeless men seeking shelter from the elements, a warm meal and compassion.

“Good evening,” said a tall, lanky man in his late 50s as he stepped off a yellow school bus that brought the men to the church. “It’s good to see all of you again tonight.”

One by one, the men stepped off the bus and carried their belongings into the church. Some of the men had book bags, others only had garbage bags to store their belongings. But as they walked off the bus and into the church hall looking tired from being on the streets all day, they began to engage with volunteers from San Francisco Theological Seminary.

The emergency shelter program is run by the St. Vincent DePaul Society of Marin and is a collaboration of churches and synagogues, which take turns providing a warm place for homeless people to sleep and eat a home-cooked meal. For the past three winters, First Presbyterian Church, San Anselmo, has been hosting an average of 40 men weekly in its Duncan Hall. On two nights this winter, the SFTS community partnered with the church to set up the hall, provide and serve home-cooked meals and wash dishes. But the most important gift SFTS community members gave was being a presence in the lives of these men, and taking time to have fellowship and break bread.

“Being recognized is one of the biggest gifts these men can receive,” said Joy Snyder, the shelter coordina-

*“Being recognized is one of the biggest gifts these men can receive.”*

— Joy Snyder, shelter coordinator



Students cook, serve and clean at emergency homeless shelter.

tor. Snyder and her colleague, Phyllis Ongaro, have made it their mission to help the men feel at home and offer hospitality by intentionally serving and waiting on the them, restaurant-style. While this may seem like something simple, it’s the simple things that let the men know that there are people who care about them.

“I heard Joy tell one of the men ‘I’m so glad you guys are with us tonight. This way I know you’re all taken care of,’” said Matthias Peterson-Brandt, a fourth-year Master of Divinity student. “To me, that is such a Jesus-like sentiment.”

Since First Presbyterian began hosting homeless men, SFTS students have volunteered at the shelter. This year, the seminary community took on the extra responsibility of providing all volunteers on two nights.

“Getting help from non-church members and the SFTS community were two goals of mine,” Snyder said. “It was great to have the seminary community involved in supporting the shelter.”

One of the hopes for the emergency shelter, according to Snyder, is to help eradicate the stereotypical images of homelessness, especially in Marin County where the homeless population is often invisible to most people. According to statistics provided by St. Vincent de Paul Society of Marin, there are 1,770 homeless people in Marin and at least 3,000 others on the verge of homelessness. Aid workers believe the numbers fall far short of reality. For 90 percent of the homeless, their last permanent housing was in Marin. Most live in San Rafael, Novato and Sausalito. More than half are white, three quarters are single, 60 percent are male and 20 percent are children.

“I seized the opportunity to help cook for the men at the shelter because there is a risk of the seminary becoming detached from involvement outside of our studies,” Peterson-Brandt said. “Also, it can be daunting to look for outside volunteer opportunities. So when I got the email looking for volunteers, I knew I had to sign up.”

The homeless men, who were served delicious pasta by the seminary students, weren’t the only ones who were touched by their warm hearts and generosity. SFTS community members were likewise filled with warmth and compassion as they dined and had fellowship with the homeless men.

“Volunteering with the homeless shelter was an enriching experience,” said Darice Balabanis, a second-year SFTS student. “Engaging with the men and women of the faith community to impact those at the shelter was both valuable and rewarding.”

Christopher L. Schilling is a SFTS Master of Divinity intern student. He is currently interning at First Presbyterian Church, San Anselmo.

# A Dove-Torn Sky

By Lucas Walker

*God may not have considered the fact  
That the whole world would rupture  
to make space for this dove –  
I mean, Jesus slid into the world in the usual way.  
One dove tore the whole sky open.*

*If you think about it  
as I’ve been thinking about it –  
since I can’t sleep and the wind  
Is knock slamming  
Knock thumping  
Like the persistent unwanted  
...guest is not the right word  
who doesn’t get the point of locked doors or doused lights.  
Anyway,  
as I’ve been thinking about it.*

*One dove falls through a rip in the whole world  
Its bones filled  
by the very thing it’s drifting through  
To land so  
so lightly  
On the sunburned shoulder of a horrified  
Completely poised young man:  
Little crescent nails finding purchase in skin.*

*And then the noise, that voice  
unyielding as the oblivious wind.*

*No wonder  
Jesus did what He must:  
walked calmly out from under  
that tremendously heavy bird*

*Its leaden weight matched by the voice that followed it down.  
He walked into the space where everything is simplified  
And only the sun is quite so heavy.*

*By this point,  
it was short work  
For angels to come in hordes,  
lightly lightly to His side  
For temple curtains to rip thunderous  
like a ragged gaping shift  
in the skin of the air  
For stones to shift grinding  
like old avian bones*

*And pour forth a young man with nail marks in his  
shoulder.*

Lucas Walker is a SFTS M.Div. senior and pastoral care intern. This poem was among the seminary’s Daily Lent Devotions, which were distributed via email Feb. 22-April 8.

## SFTS community learns and grows thanks to "Vagina Monologues" production

By Christopher L. Schilling

It started last year just as a conversation between four women at San Francisco Theological Seminary. But it turned into something that has not only shaped the seminary community, but has helped bring down barriers and provide a voice and a face to millions of women across the world who live in silence.

Fifteen women who are SFTS students, staff, faculty and community members from different ages, cultures and backgrounds performed "The Vagina Monologues" in March for the second year in a row. This production is based on Eve Ensler's original production, which consists of different monologues delivered by women. The goal is to help women feel empowerment and appreciation for their own bodies and also be a voice for many women across the

*"Hearing these voices not only helps others change their own behavior and how they interact with women in the world, but it also helps them to support these voices to help lift them from their silence."*

— **Marissa Danney,**  
second-year  
Master of  
Divinity  
student

world who find themselves voiceless when it comes to being abused and oppressed. Rachel Pence, a second-year Master of Divinity student at SFTS, helped organize the event last year and was also a performer this year. Pence noticed "The Vagina Monologues" weren't being performed at seminaries on a regular basis like they were on college campuses, prompting her and classmates to plan a production at SFTS to be a voice for women who find themselves surrounded in silence when it comes to violence, rape and oppression. "There is no better place to bring this voice than into the church, especially since the church has been a place where women have not always been uplifted," Pence said. "And at times, the church has been the source for the oppression against women. We want to change that."

Pence said it took a lot of effort to put on the 2011 production because people didn't fully understand what "The Vagina Monologues" were about. However, enthusiasm quickly built among the women who were performing, and by the end, all participants experienced a shared hope in bringing a voice to other women all across the world who are often suffering in silence.

Faith McClellan, a third-year Master of Divinity student, said the monologues are important to hold on a seminary campus because it gives a sense of inter-connectivity -- how one person can affect another.

"The monologues remind us how women who are different ages, backgrounds and cultures have been silenced," McClellan said.

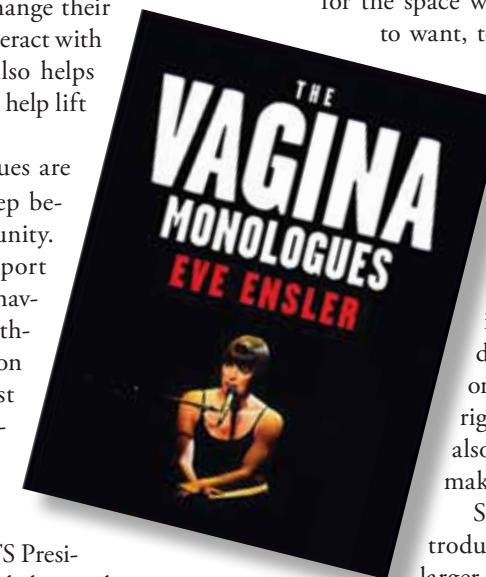
Marissa Danney, a second-year Master of Divinity student at SFTS, saw the monologues as a way to make others aware of the many issues women across the world deal with on a daily basis.

"I think in a lot of ways 'The Vagina Monologues' helps people hear and understand the voices that have been silenced," Danney said. "Some parts of the performance can be uncomfortable, but it helps people become aware of voices that they haven't heard before. And hearing these voices not only helps others change their own behavior and how they interact with women in the world, but it also helps them to support these voices to help lift them from their silence."

Danney said the monologues are a manifestation of SFTS's deep belief in social justice and community. "We received immense support from a community that enjoys having dialogue and growing together, and we have a shared passion for stopping violence against women. It's really a great experience for this community."

"The Vagina Monologues" has received lots of support from the seminary. In fact, SFTS President Jim McDonald mentioned the production in his inauguration address in February, and faculty and staff were among the performers this year. Students supported the production by serving as ushers and shuttle drivers, and by helping with post-performance refreshments.

"The monologues really helped the seminary engage the community," said Charles Wei, a third-year Master of Divinity student who helped with a bake sale following the performance. "It shows the relevance and importance of the issue among the community."



Leading up to the 2012 performances, SFTS students and professors exchanged emails, posted blogs and used social media to discuss the role of the monologues in responding to the call to proclaim the Gospel as Christians.

"The hard part is to realize we are invited 'to come and live,'" Talitha Phillips, a SFTS graduate and performer, wrote in her blog. "To live, to breathe, to not apologize for the space we take up, to hunger, to demand justice, to want, to create. Christ came that we might have life, and have it abundantly (John 10:10).

We embody our faith – that God loves us, heals us, sets us free, and wants us to have that life abundant. We claim it now and step into it now."

Eun-Joo Choi, a fourth-year Master of Divinity student, said performing and preparing for the production had a great impact in her life. "Being a part of this production is an empowering experience not only as a woman, but also in claiming human rights," Choi said. "It is a universal right and also a duty as human beings to make efforts to make sure voices are heard."

SFTS students believe it's important to introduce these issues to the seminary and the larger community, and hope to build on recent dialogue and exchanges to ensure future performances at SFTS.

"This is something that needs to be done, especially in seminaries," Pence said. "Not all seminaries feel comfortable with it, but it's something that SFTS stands behind. I hope it will stand on its own and grow year after year in support and understanding."

*Christopher L. Schilling is a SFTS Master of Divinity intern student. He is currently interning at First Presbyterian Church, San Anselmo.*

## Master's student awarded scholarship to study philosophy at Notre Dame

By Holly Woolard

Jacob Xiaoman Li, a second-year master's student studying philosophical theology at San Francisco Theological Seminary and the Graduate Theological Union, will spend the next academic year at University of Notre Dame. His studies will be sponsored by The Nagel Institute at Calvin College and The Society of Christian Philosophers (SCP).

With major support from the John Templeton Foundation, this initiative is designed for Chinese scholars to reflect on the relationship between values and virtues. Li's appointment will take place in South Bend, Ind., from August 2012 to May 2013. He is one of eight Chinese students selected to the program, and one of only two who will study at Notre Dame.

Like many SFTS students, Li's studies have been enriched by the seminary's affiliation with the Graduate Theological Union. Li's academic passion is philosophy, and he's been able to augment his theological studies with courses

through the Dominican School of Philosophy and Theology and the Philosophy Department of the University of California, Berkeley.

"Jacob is an acute thinker," says Dr. Christopher Ocker, SFTS professor of church history. "His contributions to the discussions of the Muilenburg-Koenig Seminar last year were always insightful, and he is cultivating a broad grasp of Christian intellectual traditions at SFTS. He's taken full advantage of the unique learning opportunities offered by the GTU, including study at Cal's philosophy department. We're all delighted that he has won this prestigious award."

With his recent appointment to study at one of the world's premiere philosophy programs, Li's academic pursuits will be heightened by weekly interaction with world-renowned philosophy scholars.

"This appointment will allow me to study with top-notch philosophers, like Peter Van Inwagen, Robert Audi and Thomas Flint," Li said. "I will be able to know them. They will know me."

Li is required to attend three graduate classes per semester and complete all written work and exams. He will also participate in activities sponsored by the Center for Philosophy of Religion in addition to the Friday morning discussion groups where work-in-progress of the fellows, faculty members and guests is reviewed.

Li has always excelled academically even though his interest in philosophy only began during his senior year at Oakland City University in Oakland City, Ind., where he earned a Bachelor of Science degree. His passion for philosophy was so deep that he began planning to pursue a PhD in the field, including earning a master's degree in a relative major.

As part of his undergraduate studies, Li also spent time studying at Harvard University. After graduating from college, he went to seminary in Texas to study philosophy of religion with Greg Welty, an Oxford scholar who studied under Richard Swinburne. A year later, Li transferred to SFTS and the GTU in search of a Reformed-based education and increased academic opportunities to pursue philosophy. He is in his second year at SFTS.

Following his 10-month appointment through the Nagel Institute, Li will return to the Bay Area to complete a joint Master of Divinity/Master of Arts degree from SFTS and the GTU in the summer of 2013. He then hopes to pursue a PhD in philosophy at Cornell University.

Li says he would likely return to China to teach, write and translate analytic philosophy books into Chinese. He believes that improving translations will thereby improve the accessibility of western analytic philosophy to more Chinese scholars.

*Holly Woolard is communications manager at SFTS.*



## FACULTY NEWS

### World-renowned scholars gather for "Bodies in Space and Time" workshop

The Muilenburg-Koenig History of Religion Seminar brought together 17 scholars for an intense two-day exchange of ideas around the theme "Bodies in Space and Time" on San Francisco Theological Seminary's beautiful campus.

On Feb. 24-25, scholars came from the University of California, Berkeley, Stanford, Pepperdine, University of Arizona, University of California, Santa Cruz, Free University of Berlin, Austrian Academy of Sciences, Pacific School of Religion and the Graduate Theological Union. The workshop also included presentations by five SFTS faculty and contributions by a select group of seminary students and three PhD students from the Graduate Theological Union, with another 15 faculty and students attending.

The goal of the workshop was to create conversations over a wide array of fields relevant to the study of the Bible and theology in their broadest historical and cultural contexts. The disciplines represented included Greek and Roman archeology, Roman history, Ancient Near Eastern Studies, the New Testament, Hebrew Bible, rabbinics, colonial history, early Christian art and architecture, literary criticism, medieval history, Byzantine art history, Dutch Renaissance art, liturgical studies, queer theory, and theology.

The workshop considered bodies as conditions of collective or individual experience, the manner in which



Dr. James Noel

Dr. Christopher Ocker

bodies and spaces are constructed in particular historical and cultural situations, and the corporeal and spatial dimensions of religious rites, beliefs, sites and practices, especially in the contexts of the Ancient Near East and Greek and Roman antiquity, medieval and early modern Europe, Africa and the African Diaspora, and America and Europe today.

✚ SFTS Professor of Church History Christopher Ocker introduced the workshop with observations about the relativity of spatial and corporeal knowledge in the history of European culture.

✚ SFTS Associate Professor of Old Testament Annette Schellenberg spoke on "Spaces, Bodies and God: On the Priestly Understanding of Holiness," focusing on priestly purity in the literature of the Old Testament.

✚ SFTS Associate Professor of New Testament Annette Weissenrieder

spoke on leprosy healing in the Gospel according to Luke, in "Stories Just under the Skin: Leprosy."

✚ SFTS Professor of American Religion James Noel explored "The Spatial Dimension of Black Embodiment."

✚ SFTS Associate Professor of Systematic Theology Gregory Love examined the relationship of God and nature in the theology of Karl Barth, in "Does God Have a Body? Trinity, Spirit, and Nature in Karl Barth's Doctrine of God."

Other contributions explored clerical vestments, the baptism of aborted fetuses in colonial Guatemala, Augustine and slavery, the poetic figure of race in William Blake, and much more.

The seminar is funded by a gift from Rev. Dr. Robert Koenig (SFTS Class of 1969) in memory of the distinguished scholar, the late James Muilenburg, professor of Old Testament at SFTS.



*It's important for SFTS faculty members to connect with people outside the seminary's close-knit community*



## Faculty offer workshops for pastors, lay leaders during Advent, Lent

San Francisco Theological Seminary faculty members staged two workshops that were timed to help answer age-old questions that arise during the seasons of Advent and Lent. The workshop in November was entitled "The Virgin Birth: Truths and Myths." The workshop in March was entitled "The Crucifixion of Jesus: Sacrifice or Tragedy?"

With expertise in areas such as the African-American Christian experiences, Church History, Old Testament, New Testament and Systematic Theology, SFTS faculty members presented a variety of views, along with past and current research on topics that are frequently debated during two defining Christian seasons.

According to Dr. Annette Weissenrieder, SFTS associate professor of New Testament, it's important for SFTS faculty members to connect with people outside the seminary's close-knit community to help pastors and lay leaders expound on old and new schools of thought to the congregations and organizations they have been called to serve. She added that it's



also good for faculty members to hear and reflect on each others' unique interpretations, since exchanges like this happen too infrequently.

The Advent workshop featured Weissenrieder, Rev. Dr. James Noel, professor of American Religion and the H. Eugene Farlough Jr. California Chair of African American Christianity, Dr. Christopher Ocker, professor of Church History, and Dr. Annette Schellenberg, associate professor of Old Testament. This workshop helped answer questions such as:

✚ Why is the idea of the virgin birth so important in the gospels of Luke and Matthew?

✚ What ideas are connected with it in history and what can we do with it today?

The March workshop also featured Rev. Dr. Greg Love, SFTS associate professor of systematic theology, in addition to Noel, Schellenberg and Weissenrieder. This group of scholars reflected on the crucifixion of Jesus from biblical, theological and homiletical perspectives, answering the following questions:

✚ Is traditional sacrificial language from Christian atonement theory still relevant in our world?

✚ If not, what is "good" about Good Friday?

✚ In what way is Christ's death relevant for today's believer?

With more than 50 people in attendance at both workshops, the SFTS faculty is committed to offering similar events in the future. To learn more about lectures by SFTS faculty and other events, visit [www.sfts.edu](http://www.sfts.edu).

## International conference on "Healing Stories" at SFTS

New Testament miracle stories are important for the everyday life of the church. They are endlessly preached on and referred to in pastoral care and Bible study.

At the same time, skepticism is inevitable. Are these "miracles" fact or fiction? And is this distinction integral to the text or an invention of modernity?

San Francisco Theological Seminary teamed up with the University of Frankfurt to sponsor a conference Nov. 17-18 that focused on New Testament miracle stories and their reception from antiquity to the Middle Ages. This question was pursued in light of ancient narratives, pilgrimages, medical texts and visual images, the latter especially from the Catacombs and Byzantine art.

The conference was led by SFTS Associate Professor of New Testament Dr. Annette Weissenrieder, who also teaches at the Graduate Theological Union in Berkeley. Dr. Stefan Alkier, professor of New Testament at Johann Wolfgang Goethe University in Frankfurt am Main, Germany, was co-convenor.



Since David Hume in the 1700s, if not earlier, the interpretation of miracle stories has been dominated in the West by the binary distinction of fact vs. fiction. Even the latest research accepts this modern opposition as self-evident. The resulting ontology continues to underlie the form-critical study of NT miracle stories, leading to interpretive nuances that presuppose the distinction of fact vs. fiction but have no basis in either the texts in question or their concepts of reality.



Weissenrieder

or their concepts of reality. Gerd Theissen, for example, distinguishes between stories with a historical basis and therefore a claim to facticity (e.g. healings interpreted in terms of psychosomatic therapies, or exorcisms in terms of social therapy) and stories invented out of whole cloth as fictional expressions of childlike desires (e.g. miraculous gifts or favors).

The conference examined critically this mixing of modern concepts of reality with interpretations of miracles. To this end, the conference addressed how ancient concepts of reality, always complex, came to expression in stories of miraculous healings and their reception in medicine, art, literature, theology and philosophy, from classic antiquity to the Middle Ages. These bygone concepts help contemporary interpretations of ancient healings gain plausibility.

It is likely that the relationship between accounts of healings and concepts of reality applies not only to New Testament healing narratives, but equally to ancient medical discourse. This is suggested by a further and likewise dubious binary opposition, one rooted in the distinction between fact and fiction, namely that between religious healing narratives on the one hand and rational medical discourse on the other.

Weissenrieder presented a paper on "The Proper Care of the Sick: Medical, Social and Theological Meanings of Healing Miracles." The conference papers will be published by de Gruyter in a volume called *Miracle Stories Revisited*.

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**Rev. Laurie Garrett-Cobbina**, the Shaw Family Chair for Clinical Pastoral Education, was a presenter and celebrant for the “African American Passover Ritual: Celebrating Liberation” at St. Andrew’s Presbyterian Church, Marin City, Calif., in April. She was also the keynote speaker at the Association for Clinical Pastoral Education, Pacific Region, in San Diego, Calif., in April. Her address was entitled “Cultural Competency/Diversity and Difference.”



**Rev. Dr. Sam Hamilton-Poore**, director of the Program in Christian Spirituality and assistant professor of Christian spirituality, will be returning to South Sudan in June as part of an ecumenical teaching team, working with pastors and church leaders of the Episcopal Church of Sudan and the Presbyterian Church of Sudan at the Nile Theological College in Malakal, Upper Nile State. The other members of the teaching team are Dr. Ellen Davis, Duke Divinity School; Peter Morris, MD, pediatrician and community health specialist; and Rev. Ann Copp of the Diocese of Maryland. The group will also visit church leaders, congregations, and ministries in and around Juba before returning to the United States. Hamilton-Poore will return to lead a preacher’s retreat at SFTS July 23-27. “Before the Cradle and Beyond the Cross” will study and pray the Gospel of Luke. This unique five-day event blends sermon preparation with spiritual formation. Dr. Antoinette Wire, Robert S. Dollar Professor of New Testament, Emerita, is the co-leader.



**Dr. Elizabeth Liebert**, dean of the seminary and professor of spiritual life, participated in the second session of a Wabash-funded Deans’ colloquy in March. Her colleague group of eight deans represented a wide variety of contexts for theological education, and she reports that the cases each brought were at the same time completely unique and had a striking commonality. She has also been selected to participate in the Hispanic Summer Institute week for deans and presidents in Puerto Rico in June.



**Rev. Dr. Gregory Love**, associate professor of systematic theology, continues to teach adult education series at First Presbyterian Church, Burlingame, Calif. In January, he led the men’s group in a two-session investigation of the relation between “God and Human Suffering.” In January-February, he led a five-week series on the relation between God and violence in the Bible. “Is God Violent Or Not?” looked at the portrayals of God and violence in the Old and New Testaments, and as seen through observations of the natural world as guided by Annie Dillard in *Pilgrim at Tinker Creek*. Love conducted a three-week series on happiness at Calvary Presbyterian Church, San Francisco, Calif. “The Pursuit of Happiness: Optimistic Psychology, Meaning and Christian Sanctification” looked at the latest findings by social scientists on what makes people happy and asked whether happiness is an appropriate goal for the Christian life. He also taught a six-week series on the meaning of the cross at First Presbyterian Church, San Anselmo, Calif. “How God Saves Us” looked at six different views of Jesus’ saving action on the cross. The series was based upon Love’s 2010 book *Love, Violence and the Cross: How the Nonviolent God Saves Us through the*

*Cross of Christ*. From July 8-13, Love will be leading a workshop for the Zephyr Experience Conference at Zephyr Point Presbyterian Conference Center in Lake Tahoe, Nev. “Science and the Christian Faith” will look at the relation between science and religion. Love will ask how it is possible for God to act in a world that science knows is ruled by natural laws, chance, and human free will, and is a world filled with massive sufferings. The course argues that you can be a Christian and have a scientific view of the world at the same time. Love’s wife, Julie Anderson Love, will also be teaching a workshop. “The Necessary Miracle” looks at what it means to forgive, and whether God requires us to forgive. The conference, an annual gathering of Christians from many Presbyterian churches throughout Northern California, invites anyone to attend.



**Rev. Dr. James McDonald**, president of SFTS and professor of faith and public life, was inaugurated on Feb. 10-11. (See pages 4-21 for Commemorative Special Edition.) McDonald’s schedule has been packed as he visits with SFTS alumni and friends throughout the nation. In January, he was introduced to executives of the Synod of Southern California and Hawaii, the Presbytery of the Pacific and Hanmi Presbytery at a lunch and dinner hosted by Paul Kim, SFTS trustee. In February, he was honored at a dinner in Portland, Ore., hosted by Peter van Bever, chair of the SFTS trustees. He also gave a welcome to the Presbytery of the Cascades at Mt. Tabor Presbyterian Church in Portland. Later in February, McDonald gave a presentation for the Convocation at Presbyterian Monte Vista Grove Homes in Pasadena, Calif. He met with San Diego Presbytery officials and attended a dinner hosted by Wayne Hoffmann, SFTS trustee, in March. McDonald will teach his first course at SFTS this summer as part of the Doctor of Ministry Summer Sem-

inars. He will lead “Faith, Food and Hunger” on July 2-13. Rev. Dr. Dean McDonald, Jim’s wife, will also teach this season, leading “Pastoral Counseling with Couples and Families” June 18-29.



**Rev. Dr. James Noel**, professor of American religion, helped stage a Womanist Symposium entitled “Who Do They Say I Am?” at McGee Avenue Baptist Church in Berkeley in January. The event, which drew nearly 100 pastors, lay leaders and seminarians, was offered through the Graduate Theological Union’s Black Church/Africana Religious Studies Program, which is under the direction of Noel. Martha Taylor, an adjunct professor for the SFTS Doctor of Ministry and Master of Divinity programs, was convener of the symposium, which engaged womanist theology within the context of Black women in the local church setting. Noel also serves as interim pastor at New Liberation Presbyterian Church in San Francisco.



**Dr. Christopher Ocker**, professor of Church History, coordinated the Muihlenburg-Koenig History of Religion Seminar in February (see page 27 for details). He was also a panelist in the session “Considering Esther Chung-Kim’s Inventing Authority: The Use of the Church Fathers in Reformation Debates over the Eucharist” at the annual meeting of the American Society of Church History in Chicago in January. He was a commentator in a conference in March discussing the book manuscript of a colleague in the University of California, Berkeley, history department, Maureen Miller, on “Clerical Clothing in Medieval Europe, 800-1200.” Ocker presented responses to

papers on Arabic Bible translations and missionary agendas, spiritual authority in biblical interpretation, and the use of Hindu scripture in the Saccidananda Ashram, a Catholic Ashram in India, in a session called “The Bible Meets the East” at the annual meeting of the American Academy of Religion Western Region at University of Santa Clara in March.



**Rev. Dr. Eugene Eung-Chun Park**, Dana and David Dornsife Professor of New Testament, presented a paper, “Meaning of dikaio-syne in the Torah hermeneutics of Jesus in the Gospel of Matthew,” at the annual meeting of the Society of Biblical Literature held in San Francisco in November. He wrote exegetical articles on “Matthew 26:57-68” and “Matthew 26:69-75” in Cynthia A. Jarvis and E. Elizabeth Johnson, eds., *Feasting on the Gospels*, Westminster John Knox (2012, forthcoming). He also wrote a book review on T. Ryan Jackson, *New Creation in Paul’s Letters* (Tübingen: Mohr-Siebeck, 2010) in *Biblical Interpretation* (2012, forthcoming). He will be participating in the IASACT program in Hong Kong in June and July as a mentor to junior scholars from various universities in Asia working on research projects in religions, humanities and social sciences.



**Dr. Annette Schellenberg**, associate professor of Old Testament, was invited to become a member of the editorial board for the *Biblical Interpretation Monograph Series*. She will teach during the Doctor of Ministry Summer Seminars June 4-15. Her seminar is entitled “Basic Theological Questions in the Old Testament.”



**Dr. Annette Weissenrieder**, associate professor of New Testament, was co-editor of the book *Contested Spaces: Houses and Temples in Roman Antiquity and the New Testament* along with David L. Balch. *Contested Spaces* was written by an international group of archaeologists, art historians and New Testament scholars who investigated the function of spaces in Roman houses and temples in Pompeii, Herculaneum, Corinth, Rome, Ostia, Ephesus and Judaea. The writings explore how archaeology and art are related to understanding New Testament texts, including narratives of the Lord’s Supper and other meals, and the function of ancient temples. Another focus is the relationship between different architectural forms (Roman domus, villae and insulae) and Paul’s letters and the Gospels. Weissenrieder also attended a conference in South Africa on “Well Being” last semester with scholars primarily from Africa and South Africa. She presented a paper on “Illness and Healing in the New Testament.” Weissenrieder was invited to write a paper entitled “Sacred Places and Social Magic: The Fig Tree and Politics of Representation in Roman East in Light of Matthew 21:18-22” for an introduction to *New Testament Miracle Stories* edited by Ruben Zimmermann. She also contributed an article on the meaning of the body in New Testament, ancient medicine and philosophy for a journal called *Zeitschrift für Neues Testament* (“Am Leitfaden des Leibes. Der Diskurs über söma in Medizin und Philosophie der Antike”). She completed a paper on “Insight Out: The Relationship between Inner and Outer Self in Ancient Medical and Philosophical Texts and in Paul.” It will be published in a volume of *Religion & Theology* at Brill with Gerhard van den Heever from the University of South Africa. Please see page 29 for the “Healing Stories” conference Weissenrieder helped lead at SFTS in November.

# ALUMNI NEWS

## Noted alum Ateek returns to campus to give talk on Israel/Palestine conflict

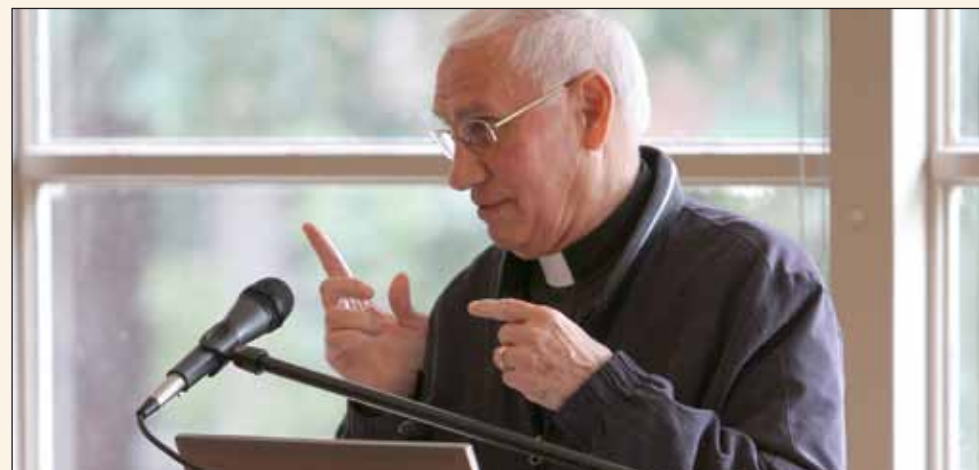
By Kay Carney

Rev. Dr. Naim Stifan Ateek reminded San Francisco Theological Seminary students, faculty, staff, alums, local clergy, community members and other guests that Jerusalem is a sacred place to Christians, Jews and Muslims during a visit to San Anselmo in March.

The 2002 SFTS Distinguished Alum, who earned a Doctor of Ministry in 1985, addressed the near-capacity crowd in Alexander Hall. A highly regarded Palestinian Christian, Ateek heads the Sabeel Ecumenical Liberation Theology Center in Jerusalem, which he founded in 1989. His organization is actively working to bring peace to the Israel/Palestine conflict. Ateek is also former Canon of St. George's Cathedral in Jerusalem.

Ateek was the first to articulate a Palestinian theology of liberation in his book, *Justice and Only Justice: A Palestinian Theology of Liberation*, published in 1989. His book laid the foundation of a theology that addresses the conflict over Palestine and explores its political, religious, biblical and theological dimensions. Ateek's latest book, *A Palestinian Christian Cry of Reconciliation*, was published in 2008.

Ineda Adesanya, SFTS Master of Divinity/DASD middler, said she definitely gained new insights from the discussion. "Dr. Ateek is an engaging speaker. The wealth of information he brought forth was amazing and profound, and deepened my awareness of and critical thinking about the Israel/



*"Whether your truths about the Promised Land reside in the Torah or the Bible, Jerusalem is a sacred place for all people."*

—Rev. Dr. Naim Stifan Ateek

Palestine conflict," said Adesanya. "If he were to teach a class at SFTS, I would be among the first to sign up!"

Ateek started his talk by offering praise. "Thank God for the Christians, Jews and Muslims who have the courage to speak up for justice." He expressed that it will take all of us working together toward a vision of peace if conflict resolution is ever going to be realized.

Politics have proven to be dismantling of any efforts to achieve peace

and justice for all, according to Ateek. He believes that achieving peace will require the three largest Christian denominations (Catholicism, Protestantism, Eastern Orthodoxy), which have major conferences and largesse, to raise their voices in unison and boldly lead the charge for peace. Ateek believes that Presbyterians can lead the way in the progression of non-violent action.

"The United Nations is ineffective because they are weak," stated Ateek. "We have to operate from a basis of truth, and not simply politics. Granted, this is an ongoing challenge because to some people, truth does not make a difference."

Ateek concluded his talk by saying, "Whether your truths about the Promised Land reside in the Torah or the Bible, Jerusalem is a sacred place for all people."

*Kay Carney is the vice president of communications at SFTS.*

1969

Douglas Huneke (BD)



retired as pastor at Westminster Presbyterian Church in Tiburon, Calif., in October 2011. He had been at Westminster since 1981. He has served the larger Marin community in many ways, including being a founding trustee of the Marin Community Foundation and a leader in the development of the Marin Interfaith Council. He began collaborating with a Jewish congregation in the '80s to offer temporary shelter for homeless people, which evolved to today's network of rotating winter shelters in Marin. Since a 1976 trip to Poland, he has researched, written and lectured on Christians who risked death to rescue Jews during the Holocaust. He is the author of the book *The Moses of Rovno*, the biography of a rescuer.

1970

Janie Spahr (BD, D.Min. '87)



continues to stand up for the rights of same-gender couples to marry even though the highest court in the Presbyterian Church (U.S.A.) upheld a ruling that she violated denominational rules. Spahr officiated at the weddings of 16 same-gender couples from June to November 2008 when same-gender marriages were legal in California. The PC(USA) General Assembly Permanent Judicial Commission ruled on Feb. 20 that Presbyterian ministers should not perform marriages of same-gender couples even in states where

such marriages are legal, because the denomination's constitution does not recognize such unions as ecclesiastical marriages. **Rev. Scott Clark**, SFTS interim associate dean of student life and chaplain, and **Rev. Beverly Brewster**, former SFTS enrollment director, represented Spahr during her hearings over a three-year span. Both Clark (M.Div. '09) and Brewster (M.Div. '08) practiced law before attending seminary.

1959

Robert Flynn (BD)



retired from College of Marin last year after working for the community college near SFTS for more than 42 years. He was head of the counseling department when he stepped down. Flynn now spends his time volunteering at Marin County Juvenile Hall, where he meets regularly with students at the detention center, helping them chart a path toward college or technical school. He also meets with students after they have been released, helping them achieve their academic goals and readjust to life beyond the center's walls. To Flynn, who helped countless students on probation adapt to the pressures of college during his years at the College of Marin, the question of what to do in his retirement was never really a question. "This will sound hokey, but I honestly feel that what I do is a calling. I'm not someone who was going to go and play golf in his spare time."

1974

John Lee (D.Min.)

was the co-editor of the book *Acts of*

*the Heart: Introductions, Forewords & Prefaces* by Robert Sardello. This collection comes from the many intros Sardello has authored for books on spiritual psychology. Readers will discover a deep and fresh understanding of the spiritual journey in every chapter.

1981

Dianne E. Deming (M.Div.)



has launched a blog offering children's sermons as well as occasional ideas and suggestions for children's ministry in general. *Children's Sermons Today* picks up where her popular series of books entitled *A Time With Our Children: Stories for Use in Worship* (published by The United Church Press, 1989-92), left off. Like the books, the blog is primarily based on the New Common Lectionary. "My goal is to retell the biblical narrative, or a story inspired by the day's periscope, in a way that relates to children and their faith development. I also keep the busy pastor or storyteller in mind by keeping props and preparation to a minimum." Deming has served churches in California, Colorado, Pennsylvania, Maryland and Delaware. The blog can be found at [www.childrens-sermonstoday.blogspot.com](http://www.childrens-sermonstoday.blogspot.com).

1991

Selisse Berry (M.Div.)



is the founder and executive director of Out & Equal Workplace Advocates, the world's largest non-profit organization dedicated to creating safe and equi-

table workplaces for lesbian, gay, bisexual and transgender (LGBT) people. This internationally recognized organization brings together LGBT employees, executives, and allies from Fortune 1000 companies to focus on workplace equality. Under Berry's leadership, Out & Equal has expanded to include 18 regional affiliates in the U.S., and works with many global partners. It offers numerous programs including the annual Workplace Summit, which convenes over 2,700 attendees from 30 countries to share best practices so that all employees can bring their whole selves to work.

1994

### Karen Hagen (M.Div., DASD '96)

and members and friends of her Tippecanoe Presbyterian Church in Milwaukee, Wis., were honored by the Interfaith Conference of Greater Milwaukee for projects and outreach that are making significant contributions to the quality of life in the area. Tippecanoe Church was named the 2011 Rev. Herbert Huebschmann Urban Ministry Award winner. The award highlights Tippecanoe's ministries of Living Waters Contemplative Life Center and Divine Intervention Cold Weather Ministry to the Homeless. The church's Food-Justice Ministries includes the Tippecanoe Community Garden and the Native American Wellness Garden, both organic and part of a larger local, sustainable, holistic health ministry. "We have learned to be faithful in the big things as well as the small things as we moved from a decision model of discernment-action to one of action-discernment. We deeply know we have more to lose by not acting, than acting."

1995

### Bruce Reyes-Chow (M.Div.)



is planting a church that meets online. Reyes-Chow, former moderator of the Presbyterian Church (U.S.A.), has been an advocate for use of social media in congregational life and now wants to flip that paradigm upside down, resulting in a powerful way to establish church. He wrote in his blog that the church he envisions will live under the PC(USA) constitution. Among the church leaders he is seeking help from is **Rev. Derrick Weston** (M.Div. '07). Reyes-Chow points out that his new congregation is "not an online church." It's "a church that meets online." For more information, visit the church Facebook page at <https://www.facebook.com/groups/193231114114803/>.

1999

### Nancy Corran (M.Div.) and Rus Kosits (M.Div. '12)

welcomed Giles Mark Geoffrey Kosits into the world on March 3. He weighed 8 lbs, 1.5 oz and was 20 inches long.

2000

### Michael Landon (DASD, D.Min. '10)

has based his latest book *Grieving Hearts in Worship: A Ministry Resource* on his D.Min. dissertation/project. An excerpt explains that *Grieving Hearts in Worship* offers an opportunity to challenge questions concerning a growing disconnect between how we grieve and how we worship God. Through the use of stories, poetry, creative wor-

ship services and thought-provoking discussions, Landon shares his unique understanding of the nature of our need for rituals in worship as a beneficial part of our journey toward healing. This book will open your eyes to a new way of seeing God's love for the grieving. Landon finished his D.Min. degree while struggling with chronic Meniere's disease and is working on a second book *Finding Your New Balance: Reflections on Faith and Living with Chronic Disease*.

2001

### Yvette Flunder (D.Min.)



was a keynote speaker at the "Transforming Faith's Tradition" conference at Furman University in February. The conference was designed for interested laity, church members and ministers who want to learn about and practice their faith well. Flunder is founder and senior pastor of City of Refuge United Church of Christ in San Francisco. She is an ordained minister of the United Church of Christ. She returns to SFTS June 4-15 to teach in the Doctor of Ministry Summer Seminars. Her seminar is entitled "Incarnational Preaching in the Urban Setting."

2002

### Kim Thompson (M.Div.)



was named as director of an organization that provides affordable housing in western Marin County. Thompson previously was an activist for clean air

*"SFTS has been very important to me, and I am profoundly appreciative of its pioneering work in offering a doctoral degree aimed at creating scholar pastors. The work required of me not only helped to keep me reading and thinking about things, but was appreciated by the congregations I served."*

— **Tom Fisher (STD 1988)**

Pastor Emeritus, First Presbyterian Church, Athens, Ohio. Ohio University Adjunct Religious Advisor  
Member of the University of Massachusetts, Amherst Religious Affairs Committee

and fair housing in the San Joaquin Valley, working closely with fellow SFTS graduate, **Rev. Sharon Stanley** (M.Div. '89). Before seminary, Thompson served in Ghana with the Presbyterian Church (U.S.A.) Young Adult Volunteers. She is currently in the ordination process through the United Church of Christ. "I am grateful for the foundation in scriptural and theological study I received at SFTS that confirmed and deepened my commitment to social justice. I apply skills I learned in organizational leadership, reflection, and empathetic listening every single day - and now in this new role to address big needs in a small community. Spiritual grounding and growth remain crucial as I continue to serve in wider circles of commitment and leadership. I'm grateful for the shape of my path, formed during my years at SFTS and in Presbyterian service."

2007

### Rob Hewell (D.Min.)

has published *Worship Beyond Nationalism: Practicing the Reign of God* (Wipf & Stock 2012), which is based on material from his dissertation/project. *Worship Beyond Nationalism* explores faithful worship as a political act by which Christians declare their allegiance to God in Christ rather than to worldly empires, enabling congregations to enact the reality of God's kingdom and embody the gospel for the glory of God and for the sake of the world. Hewell is director of the Worship Studies Program

and associate professor at Ouachita Baptist University in Arkansas. He is also a resident fellow at B. H. Carroll Theological Institute.

2009

### Carl Gregg (DASD, D.Min. '12)

writes a blog called "Pluralism, Progressivism, Pragmatism: A Protestant Pastor in a Postmodern World" for Patheos.com. He has been the pastor of Broadview Church in Chesapeake Beach, Md., since July 2010. He is currently in the process of revising his dissertation, "Practicing Communion in Progressive, Free Church Congregations" into a popularized form for publication as a book. To follow Gregg's provocative and progressively insightful blog posts, go to [www.patheos.com/blogs/carlgregg/](http://www.patheos.com/blogs/carlgregg/).

### Cindy Morgan (DASD)

has been serving as a PC(USA) missionary in Bangladesh since 1989 with her husband, Les. The Morgans are based in the capital city of Dhaka, where they are advisors for the Church of Bangladesh health ministries. A medical doctor, Morgan helps treat children who live on the street. She sees lots of colds and skin ailments, and also treats wounds sustained in the rough-and-tumble life on the streets. But she brings more than medical care to the clinic. "I delight in affirming them as children who are precious in the sight of God. Despite the hardness of their lives, many of them treasure a deep assurance of God's love for them." The Mor-

gans also serve at Christian Mission Hospital in Rajshahi traveling there once or twice a month. CMH is an 80-bed facility for Muslims, Hindus and Christians. Morgan earned her MD from the Louisiana State University School of Medicine in Shreveport and an MPH in international health from the Johns Hopkins School of Public Health.

### Laura Lyter (M.Div.)

has become pastor at First United Presbyterian Church in Loveland, Colo. Since graduating from SFTS, she volunteered at an orphanage in rural India and battled human trafficking. When she returned to the U.S., she served as pastoral associate at Wildwood Presbyterian Church in Illinois.

### Ordinations and Calls

2004

### Stasia Van Buskirk (M.Div.)

was ordained to the position of chaplain at Legacy Meridian Park Medical Center in Tualatin, Ore., on Dec. 2.

2010

### Annamae Taubeneck (M.Div.)

was ordained to the validated ministry of chaplain/Clinical Pastoral Education Supervisory Education Student at Stanford Hospital & Clinics. Her ordination service was March 4 at Lafayette-Orinda Presbyterian Church.



The SFTS Alumni Council met on campus prior to Alumni Reunion Weekend April 19-21. The council is proud to announce the development of a new online directory for alumni. To learn more about this tool to help SFTS graduates stay connected, contact Lynn Dunn, associate vice president for alumni and church relations, at [ldunn@sfts.edu](mailto:ldunn@sfts.edu).

>> 2012 DISTINGUISHED ALUMNI CONTINUED FROM PAGE 03

## Chung

He earned a Doctor of the Science of Theology degree from San Francisco Theological Seminary in 1978. Chung's thesis was entitled *A Study of Preaching with Particular Reference to the Korean Cultural Context*.

Chung remained in California until 1980, serving as organizing pastor for Daesung Presbyterian Church in Mountain View, Calif. He returned to Korea to teach theology at Presbyterian College and Theological Seminary for 24 years until he was named president at Hanil in 2004. In addition to his numerous academic and church responsibilities, he also served as adjunct faculty at SFTS in 1985.

Chung's gift as an educator has had far-reaching impacts. Rev. Dr. Jana Childers, SFTS professor of homiletics and speech communication, nominated Chung to be a Distinguished Alum for that very reason.

"Dr. Chang has helped me understand Korean preaching, culture and my own students in more ways than I can detail in writing," Childers said. "I have delighted in his advice over the years and found him to be a generous mentor also to a number of the M.Div. and PhD students we have shared."

## Kang

international ecumenical communities in Malawi and Russia, his dynamic teaching of the Bible and his original contributions in contextualizing biblical interpretation has made Dr. Kang a superlative representative of the best in theology and biblical scholarship."

Born in South Korea, Kang earned a Master of Theology degree from Hankuk Theological Seminary in 1971 before fulfilling his duties in the Korean Army as a chaplain. He arrived in San Anselmo in 1977 to begin his studies at SFTS, earning a Doctor of the Science of Theology degree in 1981.

Upon graduation, Kang moved to Springfield, Va., with his wife and children to begin pastoral ministry at the First Virginia Korean Presbyterian Church in Annandale, Va. He took over as pastor of the Washington Young Nak Presbyterian Church in Silver Springs, Md., in 1984. He also served on the board of trustees of the Korean Institute for Human Rights.

# IN MEMORIAM

1933

## Glenn Darrell Puder (BD course work)

died Dec. 19 in Napa, Calif. He celebrated his 100th birthday on Nov. 10. Before earning his M.Div. from Princeton Theological Seminary and attending SFTS from 1931-33, he graduated from Occidental College, where he met his wife, Dorothy Disney, the niece of Walt Disney. Puder had a sense of call as early as age 12 and fulfilled his dream of becoming a Presbyterian minister. His early churches included Immanuel Presbyterian Church in Los Angeles and First Presbyterian Church of Bakersfield. In Bakersfield, Puder became known as "The Pastor to the City," serving as chaplain for the police department and the memorial hospital. One of his career highlights was delivering the invocation at the opening of Disneyland in Anaheim at the invitation of Walt Disney. In 1995, the Puders moved to Napa Valley and found a home at First Presbyterian Church, St. Helena. He volunteered at St. Helena Hospital, Napa Valley Museum and taught Bible study classes.

1943

## Robert Harold Bonthius (BD)

died Aug. 14 in Worthington, Ohio, at the age of 92. After seminary, he went on to Union Theological Seminary and Columbia University in New York for his MA and PhD degrees. His doctoral dissertation became his first book, *Christian Paths to Self-Acceptance*, and was chosen Book of the Month by the national Religious Book Club. Bonthius was

professor of religion at College of Wooster and then served as chaplain and professor of religion at Vassar College. He was named president of the National Association of College and University Chaplains. Bonthius moved to parish ministry in 1959, accepting a call at Westminster Presbyterian Church in Portland, Ore. He joined voter registration efforts in Hattiesburg, Miss., in 1964 and was honored by Portland's Jewish community with the B'nai B'rith Brotherhood Award for service to city and state. In 1966, Case Western Reserve University in Cleveland, Ohio, asked Bonthius to teach clergy of all faiths how to organize for social changes in their communities. The success of this five-year pilot program led to the formation of the Action Training Network of Ohio (ATN), which helped make systemic changes regarding racism, sexism, hunger, poverty, public education, domestic violence and the environment. He also helped organize U.S.-Soviet Nuclear Freeze town meetings throughout Maine, and advocated for U.S. justice toward El Salvador and Nicaragua. In 1983, Catholic and Protestant groups in Nicaragua asked for support in building a just economic society by stopping the U.S. government Contra War against them. Bonthius responded by co-founding Witness for Peace (WFP). For the next 13 years (to 1996) he took major leadership roles in WFP at the international level. As poor majority groups in Guatemala, Mexico, Haiti, Cuba and Columbia have requested international solidarity, WFP has continued to grow, multiplying U.S. delegations and increasing its challenges to U.S.

policies that favor the "haves" rather than the "have nots."

1944

## John Lloyd Reimers (BD)

passed away on Jan. 23 in Medford, Ore., at the age of 99. He led Presbyterian congregations in Vallejo, Gridley and Winters, retiring in 1978. Among his published works was *The Pioneer Presbyterian Church of Winters*. In his autobiography, he wrote, "God had a plan for me. He used me to instruct and encourage and love people. For Him, I (to count the countable events) conducted 258 weddings, 568 funeral services, presided at meetings of all kinds, worked with young people and adults and preached to everybody who would listen." His greatest loves were fishing and the outdoors, as well as his writing. There was never a trip or vacation that wasn't written up and shared with others. He also enjoyed backpacking, camping and traveling. His other hobbies included reading, doing stained glass work, stamp and coin collecting, woodworking and other handiwork. He was constantly busy on multiple projects, which regularly amazed all who came in contact with him.

1945

## James Miller (BD)

died on July 16 in Medford, Ore., at the age of 91. He was ordained shortly after graduating from SFTS. He was a member of Redwoods Presbyterian.

1950

**Phyllis Hart (MA)**

died Dec. 10 from breast cancer at the age of 85 in Eugene, Ore. She worked as an elementary school teacher in California before working for the Eugene School District for 23 years until her retirement in 1985. Hart was a tutor in Greek at SFTS and she always felt that experience pushed her toward a life mission of education. She connected deeply with her classmates. "She always spoke highly of her education at SFTS, its supportive atmosphere, and what fun it was to be so immersed in the studies there," Hart's daughter Joanna Jacobs wrote. In addition to earning a master's degree from SFTS, Hart returned to school several decades later to receive a master's in education from University of Oregon.

**Malcolm Carrick (BD, ThM 1956)**

passed away Oct. 14 at the Hospice Care Center in Richmond, Ky. He was 86 years old. Following his ordination, he was commissioned to be a missionary in Japan and served in that country with his wife, Jean Carrick, until 1990. Jean, who preceded Malcolm in death, was also a Presbyterian missionary. The Carricks were volunteers at Brea Hospital.

1953

**Arthur Ferdinand Dahlberg (BD, D.Min. '78)**

died of heart failure on Feb. 25 in Lincoln City, Ore., at the age of 84. Before attending seminary, he served as a youth minister in Arcadia, Calif., where he met his wife, Diane. After seminary he worked with youth, the poor and unemployed while serving his church

in San Francisco. He started the church and community group which helped troubled youth, provided shelter for the homeless and helped others find jobs. He served churches throughout California, Arizona and Oregon. He was also a member of various presbyteries and the Kiwanis, who emphasize helping children. He was deeply interested in peacemaking, classical music and singing. A celebration of his life was held in March at Chapel By The Sea Presbyterian Church in Lincoln City.

1954

**Taylor McWilliams Potter (M.Div.)**

died peacefully on Dec. 6 in Pasadena, Calif., at the age of 84. He served in the U.S. Army Air Corps before receiving a BS in architecture from Penn State and then attending seminary. He was awarded a Guggenheim Fellowship in 1966. As an architect and minister, he built churches, hospitals and schools as a missionary and architectural consultant, completing over 120 projects in over 40 countries. As a Presbyterian minister, he served churches in California, Thailand, Oregon, Pennsylvania and Hawaii.

1955

**James W. Hardy (M.Div.)**

died Feb. 24 in Vacaville, Calif., at the age of 86 from complications due to Alzheimer's. He served as pastor at Community Presbyterian Church in Vacaville in addition to being a marriage and family therapist. He also worked as a drug and alcohol counselor at Starting Point, was a minister at Folsom Prison and served an internship at Napa State Hospital. A loving teacher and mentor, Hardy touched the lives of many, especially youth when he

worked as a fifth-grade special education teacher at Monte Vista Elementary in Vacaville.

1962

**George F. Bott (BD)**

died at Pikes Peak Care Center in Colorado Springs, Colo., in March 2011 at the age of 84. Ordained to the U.S. Navy Chaplaincy by the Presbyterian Church (U.S.A.), Bott served 37 years with distinction in the U.S. Marine Corps and in military civilian and penal communities. He was employed as an adjuster and investigator, then as a prison chaplain at San Quentin. His civilian posts also included interim pastor at College Presbyterian Church, San Francisco, and supply pastor in Florida. He regarded his highest achievement as the care of hundreds of abandoned and orphaned children in Korea and the Philippines while serving as senior chaplain. He received numerous medals and awards, including the Navy and Marine Corps Commendation Medal.

**Hollis A. Bartges (BD)**

passed away in February in Denver, Colo., at the age of 75. She started her lifelong love of the stage while participating in SFTS's Festival Theatre. She was ordained in 1965 as assistant to the field director in the Colorado Christian Education office and as an assistant pastor at Saint Andrew's Church, Denver. She was associate pastor at Westminster Presbyterian Church, Westminster, Colo., assistant pastor at First Presbyterian Church, El Paso, Texas, assistant pastor at South Gate Community Church in Los Ranchos Presbytery, and assistant pastor at St. Luke's Presbyterian Church in Rolling Hills Estates, Calif. She

produced/acted/directed over 150 productions while a minister in the church. Later in life she became a key figure in the Denver theater community until her death.

1975

**Henry Medd II (D.Min course work)**

passed away on March 25 at the age of 89 at the United Methodist Homes Wesley Village Campus, Jenkins Township, Pa. Medd was a World War II veteran serving in the U.S. Navy. After the war, he earned his BA from Temple University and a Bachelor of Divinity degree from the Crozer Theological Seminary. He returned to Temple for his Master's degree and later attended SFTS. Medd was a chaplain at the Veterans Administration Hospital in Wilkes-Barre, Pa., for many years. He was a founding member of the Wyoming Valley Meals on Wheels program. He was also active with Habitat for Humanity, Planned Parenthood, Interfaith Council and was instrumental in establishing homeless shelters at various churches throughout the area. He was a member of Second Presbyterian Church, Pittston, Pa.

1980

**Sylvia Van Dyk (M.Div.)**

died at the age of 72 on Oct. 27 in Portland, Ore. She enjoyed reading, bicycling, hiking and skiing. She was a member of the Oregon Nordic Club and Meriwether Women's 9-Holers Golf Club.

1983

**Louis George Jeannot (STD course work)**

died at the age of 84 on June 28, 2011. Jeannot, who took STD courses from 1973-83, taught theology for 18 years at Seattle University and was the director of Religious Education at St. Michael's Catholic Parish in Snohomish, Wash., for nine years.

1984

**Jesse L. Trotter, Sr. (D.Min.)**

died in November 2010 in Ocean Springs, Miss., at the age of 85. He was pastor of Macedonia Missionary Baptist Church of Ocean Springs, Miss. He also served as moderator emeritus of the Shiloh Missionary Baptist District Association. Among his accomplishments and achievements are: Founder of Lift Bible Crusade College and Seminary, Inc., The Gulf Coast Theological Seminary and The World Crusade for Christ, Inc., Who's Who in Executive and Professionals 1999, Personalities of the South Award by the Editorial Board of American Biographical Institute, A Division of Historical Preservation of America 1976-77, Gulf Coast Community Action Agency Distinguished Community Service Award 1993, WLOX Channel 13 Television Radio Telecast, The Hour of Commitment Since 1972, former alderman Ward One, Ocean Springs, Miss., and author of several Christian publications including a booklet on ministering to single adults.

1987

**Rudolf (Rudi) Versloot (D.Min.)**

died Sept. 21 in Camden, Australia, at the age of 90. He served as minister of Presbyterian churches in Rockdale, Arncliffe and Brisbane and Uniting Church at Asquith/Berowra.

1988

**Jack Hanson Phillabaum (D.Min.)**

passed away peacefully on Feb. 12 in Tempe, Ariz., at the age of 83. His celebration of life was held at Mission del Sol Presbyterian Church in Tempe in March. He was a retired chaplain major in the U.S. Army and 60-year Masonic member. Phillabaum enjoyed woodworking, hunting, fishing and Arizona State University sports. He was actively involved with the Military Officers Association of America and the Military Order of World Wars.

**SFTS also prayerfully remembers:****Rev. Allan Philp (BD 1946)**

passed away in January 2010 at the age of 91. He served as pastor at churches in Oregon and California, and was a member of the Presbytery of San Joaquin until his passing.

**Charles F. Ray (MRE 1960)****Roger Putnam (M.Div. 1967)**

died in April 2010 at the age of 83 in Bend, Ore.

**William L. Fischer (BD 1967)****Patrick V. Faggianelli (M.Div. 1974)**

died in 2008 in Tampa, Fla., at the age of 92.

**Kenneth W. Scovill (D.Min. 1983)**

died in 2009 in Los Osos, Calif.

# CALENDAR OF EVENTS

## MAY

12

### SFTS Southern California Commencement

There will be a special celebration for the SFTS Southern California students, who represent the final graduating class from that campus. 10 a.m. at First Presbyterian Church, Pasadena.

19

### SFTS Commencement

Take part in the celebration of academic achievement for all 2012 graduates. President Jim McDonald will be the keynote speaker. Rev. Dr. ChangBok Chung and Rev. Dr. Joseph Kang will be honored as the 2012 SFTS Distinguished Alumni. 9:30 a.m. at Bouick Field.

## JULY

23-27

### Before The Cradle & Beyond the Cross

Join a community of peers to study and pray the 2012-13 lectionary year in this unique event that blends sermon preparation with spiritual formation. Each day begins and ends with contemplative worship, and includes both a scholarly and prayerful approach to the Gospel lectionary texts from Advent to Easter. The co-leaders are Rev. Dr. Sam Hamilton-Poore, Director of the Program in Christian Spirituality, and Dr. Antoinette Wire, Robert S. Dollar Professor of New Testament, Emerita, with assistance from worship leaders and spiritual directors. Registration deadline is June 30. Information: 415-451-2838; dasd@sfts.edu.

20-22

### Supervisor Training for Spiritual Directors

Dr. Rebecca Langer and Dr. Maria Bowen, both adjunct faculty in the SFTS Diploma in the Art of Spiritual Direction (DASD) program, provide supervisor training for spiritual directors. There is a seminar on the SFTS campus followed by a year of distance learning and a closing weekend seminar. Information: maria@togetherinthemystery.org.

## AUGUST

12-17

### Companions on the Inner Way

Retreat sponsored by Seventh Avenue Presbyterian Church of San Francisco and the SFTS Program in Christian Spirituality. Held at the Zephyr Point Presbyterian Conference Center on Lake Tahoe, the speaker will be Dr. Lisa Fullam, associate professor of Moral Theology at the Jesuit School of Theology of Santa Clara University. Information: 415-235-1027; companions@seventhavenuechurch.org.

19-20

### Furniture Faire

The SFTS Auxiliary will be collecting furniture and household goods for incoming and returning students. The drop-off is at Alexander Hall. Information: Sarah Campbell 415-451-2830; scampbell@sfts.edu.

## SEPTEMBER

8

### Auxiliary Horizons Bible Study

Horizons Bible Study author Rev. Nancy Benson-Nicol will teach on "Dispatches to God's Household - The General Epistles." Benson-Nicol leads chapel and other convocations at College of the Ozark. She also provides spiritual counseling and serves as the university's liaison to the Presbyterian Church. Along with the Bible study, this event will include lunch and a special time for devotions. At First Presbyterian Church, San Anselmo. Information: Sarah Campbell, 415-451-2830; scampbell@sfts.edu.

## OCTOBER

17-28

### Sacred Quest

The SFTS Program in Christian Spirituality invites you on a Sacred Quest. This extraordinary holy adventure provides time for silence and personal integration in a wilderness-quest experience to discern how God is present in your life and to rediscover your gifts, talents and call to service. It is our hope that you emerge to serve your community with renewed energy, imagination, clarity and love. At SFTS and Ventana Wilderness. Information: 415-451-2838; dasd@sfts.edu.

## PROSPECTIVE STUDENT VISITS

*Campus visits are available by appointment for prospective students and their families. SFTS also hosts an Inquirers' Weekend for prospective students each fall and spring semester. For more information, please contact the SFTS Enrollment Team at 800-447-8820 ext. 831 or via e-mail at admissions@sfts.edu*



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**For more info or to schedule a tour, contact SFTS Conference Services: 800.447.8820 ext. 836 conferenceservices@SFTS.edu**



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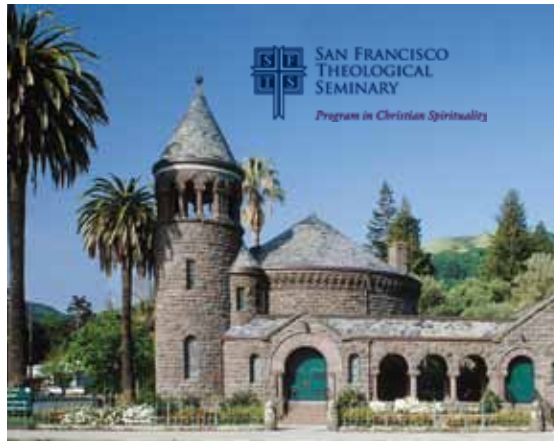
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CONTINUING EDUCATION  
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## BEFORE THE CRADLE & BEYOND THE CROSS



## A LECTIONARY RETREAT FOR PREACHERS

Studying and Praying the Gospel of Luke

Each day begins and ends with contemplative worship, and includes both a scholarly and prayerful approach to the Gospel lectionary texts from Advent to Easter. We will study and pray the Gospel of Luke this summer. Join a community of peers in this unique event that blends sermon preparation with spiritual formation.



Questions? (415) 451-2838 email: [dasd@sfts.edu](mailto:dasd@sfts.edu)

The co-leaders will be  
Rev. Dr. Sam Hamilton-Poore  
and Dr. Antoinette Wire.



Hamilton-Poore  
is Director of the  
Program in Christian  
Spirituality, Assistant  
Professor of Christian

Spirituality, and a Presbyterian  
minister who has served  
congregations in North Carolina,  
Missouri and Iowa. He is the  
author of *Earth Gospel: A Guide to  
Prayer for God's Creation*.



Wire is the SFTS  
Robert S. Dollar  
Professor of New  
Testament, Emerita.

Her latest book is *The Case for  
Mark Composed in Performance*,  
which argues that this Gospel was  
not the product of a literary author,  
but was composed by those who  
told the story in early Christian  
communities over several decades.