

CHIMES

SAN FRANCISCO
THEOLOGICAL
SEMINARY

Summer 2013
Volume 58
No. 2

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GRASS ROOTS Ministries

New generations
point the way to God
in unexpected
places by tapping
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FROM THE PRESIDENT



Dear Friends,

The Trustees met on campus early in May. The meeting was pivotal to the future of the seminary. Without a dissenting vote, they passed the strategic plan that's been a year in the making. The plan emphasizes innovation, flexibility, increasing access to programs, and a strong, vital connection with the Church.

We seek to become part of God's new life in Christ and serve the Church of the 21st century. The changes ahead are daunting. We have to innovate—in our teaching, in our use of technology, in our course offerings, in the variety of our educational offerings, and in the extracurricular activities that occur on campus. We have to grow our enrollment, not only in our degree programs, but also by expanding the range of offerings to new audiences and possible constituencies.

We are talking about a culture change. SFTS will become open to a broader spectrum of experience and perspectives, vocational aspirations and choices. We are serious about serving the Church and about helping the Church engage hopefully and constructively with the world. We want to serve the new Church in new ways.

At the heart of the plan is our proposal for the Center for Innovation in Ministry. This Center will be a place for both scholars and practitioners. They will be able to assess, share, and spread new models and methods of effective, relevant ministry in today's world. It signals our commitment to a forward-looking, innovative ministry. This is essential to building a vibrant Church for the 21st century.

I rejoice that Professor Jana Childers will once again become Dean of the Seminary and Vice President of Academic Affairs on July 1. Both the Faculty and Trustees unanimously approved Jana's return to this key leadership role. We all give hearty applause and thanks to Beth Liebert, who has served ably as Dean for the past four years. Beth will have a well-deserved sabbatical this next year.

One of the innovations that excites the seminary community is a new position called Director of Vocations. Rev. Elizabeth McCord (SFTS M.Div. 2006),

who headed our enrollment efforts for the past two years, will lead this new focus within the administration.

Enrollment is getting people to sign-up for a degree program. But actually, seminaries are principally about vocation – God's call and claim upon our lives. We want to recognize this in the way we interact with the people who come to SFTS.

Discerning and living out one's vocation is a lifelong process. When a prospective student contacts SFTS, we are invited to interact with that person's discernment process. It's a sacred trust and we want to honor it – not just when a person enrolls but throughout her or his life.

Elizabeth and her team are going to revamp our effort to start and stay in conversation with people about their vocation—from the first point of contact through the completion of their degrees, and throughout their lives and ministries. That's what seminaries are supposed to do. That is our dedication at SFTS.

That means that SFTS alumni are going to be better served as well, because we are committing ourselves to serving the continuing process of vocational discernment. We want to see SFTS alumni as lifelong partners in ministry. That's a big shift, and an important one.

I'm grateful for the support you've given the seminary over the years. I hope you'll continue to pray for the seminary and stay in touch as we live into the vision God has given us. The coming year could very well be one of the most important in our history.

May God's Spirit that poured out at Pentecost astound and amaze you.

Grace and peace to you,

A handwritten signature in black ink that reads "Jim McDonald". The signature is written in a cursive, slightly slanted style.

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

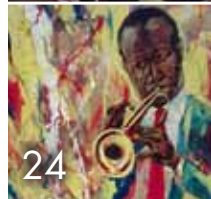


CHIMES

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SAN ANSELMO

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FROM ENROLLMENT



“As it is, there are many members, yet one body.” — 1 Corinthians 12:20

Dear Friends,

The graduating class of 2013 chose 1 Corinthians 12 as one of the Scripture readings for Baccalaureate: many members, one body. Class members selected this text in part because of the strong bonds they have formed during their time at San Francisco Theological Seminary. As an SFTS alumna still close to my own classmates, I deeply appreciate this sentiment of kinship and connection.

As our current graduates step off this beautiful hill and out into the world, these bonds will be especially important for them. They face substantial challenges as they become leaders in the church. Statistics from the Presbyterian Church (USA) website state that the denomination experienced a 21.7% decline in membership from 2001 to 2011. The Church Leadership Connection lists 137 first-call positions available in the PC(USA), while nearly three times that many seminary graduates are looking for their first ordainable call. As director of enrollment for SFTS, I am sometimes asked why anybody would go to seminary in light of these facts. *Why indeed?*

In my ministry with prospective and current SFTS students, I have become convinced that God is calling a new kind of leader for a new church. At a time when parish positions decrease in mainline churches, I see more and more students entering seminary to minister outside of traditional ecclesiastical settings. Today, many students come to SFTS sensing a call to serve as chaplains in a hospital, hospice, or branch of the military. Others hope to work in education as teachers or spiritual counselors. Still others plan to serve in faith-based nonprofit organizations or to establish nonprofits themselves.

For those who do wish to serve in a congregation, their dream worshiping community may look very different than the one in which they were raised. How about church in a coffee shop or in an art gallery, or even in a brewery? With movements such as the PC(USA)'s 1001 New Worshiping Communities, seminary graduates can find support to do something

truly new, not just in the church but in the broader world. They can help cultivate communities of faith that bring the gospel to those outside the walls of our too often sparsely filled church buildings.

I don't think this upswing in nontraditional calls is happenstance. I believe the Holy Spirit is moving in and through our current and future students to guide the church in a new direction: one in which we move beyond the familiar constructs of our known church entities. Smart, passionate, gifted and capable, our graduates are ready to be Christ's hands, feet, eyes, and ears in the world. And they are willing to embrace the vulnerability of Christian vocation in a time when they will have to blaze their own trails.

San Francisco Theological Seminary is also listening to this leading of the Holy Spirit. As we continue to discern our calling as a seminary, we are prepared to meet the educational needs of these new and future faith leaders. We are also committed to looking beyond the majestic walls of our hilltop castles to the changing needs of the church and the world. It is truly an exciting time to be a part of this seminary community and to witness how God is moving in our midst.

So why are people still coming to seminary? Because God is still calling people here. Just as 1 Corinthians 12 describes, God is still appointing apostles, prophets, and teachers. God is still beckoning those who will do deeds of power or who have gifts of healing. God is still empowering those who will help, lead, and speak with various tongues. The Body of Christ is still on the move!

Grace and peace to you,

A handwritten signature in black ink that reads "Elizabeth E. McCord". The signature is written in a cursive, flowing style.

**Rev. Elizabeth McCord
Director of Enrollment**



PC(USA) moderator speaks about the changing church

By Kay Carney

The Rev. Dr. Neal Presa (M.Div. 2002), moderator of the Presbyterian Church (USA) General Assembly and alumnus of San Francisco Theological Seminary, found time during his tightly scheduled travels to visit the seminary recently. He spoke to a gathering of faculty, staff, students, and leaders of local churches.

There was vigorous discussion about the challenges facing today's churches and about how to prepare for the church of the 21st century. Presa offered a clear assessment of the state of affairs facing many denominations and congregations today and shared valuable information about the current and future generation of faith leaders.

According to Presa, Presbyterians need to have a flexibility that honors our Reformed traditions while reaching out to others outside our tradition. "The richness of the Reformed tradition has always been to engage all sectors of society," he said. "All churches, all Christian traditions, but even beyond the Christian community—civic organizations, nonprofits, anyone and everyone who shares the vision of transforming the world."

This transformation can happen on city sidewalks or in one-room dwellings, Presa continued. And we must be open, acknowledging, and ready to embrace a new and bold way of thinking about how to share God's vision and express love for all people.

Presa believes that ministry will and must extend beyond the traditional church. "Millennials and Googlers will serve with World Vision, Bread for the World, Habitat for Humanity, the Clinton Foundation," he said. "It's really

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"The richness of the Reformed tradition has always been to engage all sectors of society."


— Rev. Dr. Neal Presa



about partnering with all sorts of individuals and organizations who have a . . . sense of call and vocation to be a part of healing relationships and addressing reconciliation where there is violence, addressing poverty, and addressing systems that stifle human freedom. It's about proclaiming the gospel of Jesus Christ in all ways, in words and in works."

Churches and seminaries must be ecumenical in the truest sense of the word, Presa declared. "To be ecumenical means that we are a household of God. It's heaven and earth and everyone in it. It's not just the Christian community; it's the whole human family—7 billion people who live on this planet Earth. So to be truly ecumenical is to be in partnership and in authentic engagement with the entire human family." ✚

Kay Carney is SFTS vice president of communications.



MANNY
FACES
of the
CHURCH

Multiple generations finding God in unexpected places

By Kay Carney

From the tall-steeple church to the two-step dance hall, the face of the church is changing as congregations are redefined, rediscovered, and reenergized in nontraditional ways. Recent studies by the Presbyterian Church (USA) reveal that the “traditional” church continues to be challenged with shrinking congregations, financial stresses, and the realization that “going to church” means different things to different people. As change becomes increasingly visible throughout the church, the face of ministry is evolving to meet these challenges, and nontraditional forms of outreach are appearing in places where one would least expect to see them.

The Rev. Dr. Neal Presa, current moderator of the PC(USA) General Assembly, shared his insights during a recent visit to his alma mater, San Francisco Theological Seminary. According to Presa, the church as we’ve known it for centuries is experiencing rapid-fire change.

“This is a strategic time and a kairos time,” he said. “To be of service to the church and to speak to the church in a prophetic and powerful way, the church itself should be supporting and nurturing and engaging a present and future generation of change agents. Agents of reconciliation. Agents of transformation. Women and men who are living in a complex, globalized world. How can both theological education and the church heed that call for service or the human family?”

SFTS president the Rev. Dr. James McDonald responds, “Seminaries serve as incubators to train future faith leaders.” He acknowledges that seminaries must be positioned to make bold changes to address the changing needs of the church while maintaining the core academic foundation of traditional theological teachings.

“Sociologists tell us about the fast-growing group of ‘nones,’” McDonald says. “These men and women have no religious affiliation but are deeply spiritual. They are eager to explore the deeper meaning in life, but they’re extremely wary of organized religion. For seminaries, it’s our challenge, but it’s also our greatest opportunity. We must adapt to the seismic shifts in our world and its cultures. It involves rethinking, reimagining, recreating, and reinventing theological education.”

At SFTS, many alumni and current students have taken bold steps to develop new and innovative channels of ministry. These include café, curbside, and online ministries. Brewery, theater, and shelter ministries. Nature,

art gallery, and prison ministries. The leaders of these ministries are educated theologians who have discerned their callings and are motivated by the desire to reach out to people in the midst of their daily lives. On the pages that follow are vignettes of four SFTS students and alumni who are leading innovative ministries of sharing God's presence in the world.

Demographics and generational differences are leading factors in the movement to redefine church and ministry. Baby Boomers and Generation X-ers (ages 30-65) are aging, and many of the traditions they've grown up with are aging as well. For many in these two groups, and in previous

generations, church took place on Sunday morning. Sunday was a day to get dressed up, attend church school classes and worship, and engage in fellowship with the congregation.

Millennials and Googlers (ages 18-30) are removed from many of the traditions that have defined the religious landscape for previous generations. They are planting a new landscape based upon a vision for social justice, human rights, and grassroots engagement that is led and motivated by faith. They may not see their calling as missionary work, but they are motivated by missional ideologies.

"The Millennials and Googlers are deliriously committed to being a part

of transforming the world," Presa says. "And I question whether the church will catch up. We must listen to what the Millennials and the Googlers are telling us."

"The Millennial Generation, the Googler Generation, and Generation X are interested in God's transformation of the world," Presa continues. "They are more aware, more conscious of deep human suffering on a global scale: violence, war, hunger, and deep poverty. Close to a billion people who have no access to water. For Gen-X-ers, Millennials, and Googlers, it's about participating in the transformation of that world to serve the common good. And if it should include

TAKING THE CHURCH TO THE PEOPLE

SFTS student starts street ministry in San Francisco

By Christopher Schilling

What started with a McDonald's hamburger and a cup of coffee from Starbucks has turned into a full-fledged street ministry.

Last October, SFTS M.Div. student Yong Gee Cho felt a call to reach out to the homeless population in San Francisco. Cho, who is originally from Korea, has been working recently in college ministry in Boston and in parish ministry in San Francisco. He didn't know how he could help the men and women who were liv-

ing without homes in his city, but he felt called to help them in some way.

"It started out just by me buying McDonald's hamburgers and cups of coffee from Starbucks," Cho says. "I would then just approach different people who were living on the street and ask if I could share a meal with them."

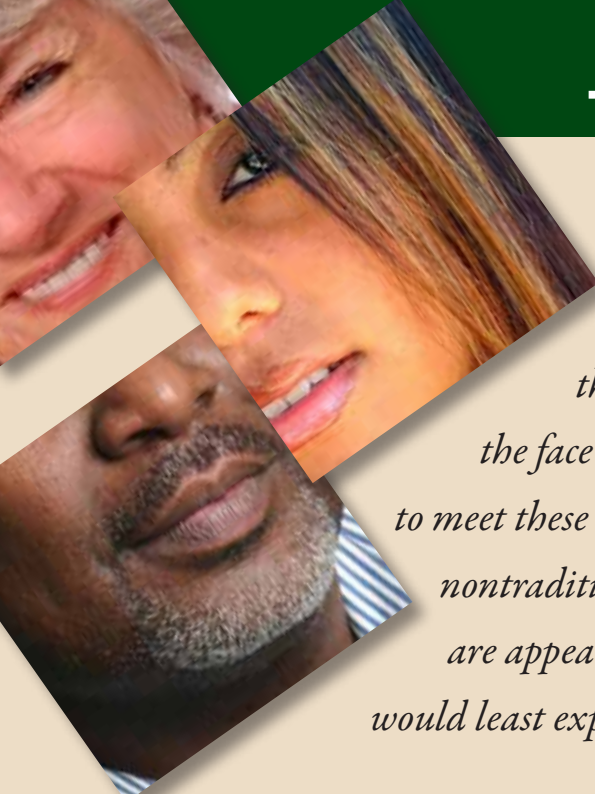
By sharing hamburgers and cups of coffee with homeless men and women on Saturdays, Cho began to start conversations with them, talking not only about their spiritual lives but about their entire life stories.

"Some of them were dealing with addictions, some of them had other deep personal pains," Cho says. "I felt it was my call to share God's love just by listening to them."

Cho soon realized he needed help. That was when he met an older woman in his community who was so touched by the work he was doing with homeless people that she offered to provide financial support to cover the cost of the sandwiches and cups of coffee.



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As change becomes increasingly visible throughout the church, the face of ministry is evolving to meet these challenges, and nontraditional forms of outreach are appearing in places where one would least expect to see them.

the church, that would be great. What that means is that God will use all people, and if the church is slow to get on board, these three generations will find other means and ways.”

Asked if seminaries are still relevant, Presa declares, “Now more than ever.”

Change is not always easy, but neither was the life modeled by Jesus Christ. God is guiding us through this season of change, this kairos moment. Led by God’s purpose in the world, we try to do God’s work, embracing the challenges before us and shining the beacon of Christ’s light in all places ... be it a bookstore, a theater, or a riverfront park. ✚

Kay Carney is SFTS vice president of communications.

“It was such a wonderful blessing to have her support,” Cho says.

This wasn’t the only surprise Cho found as his ministry began to grow. He soon met a local hairstylist who offered to assist him on Saturdays by providing haircuts to those who needed them. Later, Cho met a dental student from the University of California-San Francisco who offered to provide free dental care.

Cho recalls one homeless man he met in San Francisco who was suffering from the effects of lice. The volunteer hairstylist was able to remove the lice from his hair and body, and Cho provided him with a set of donated clothing.

“He told me he looked like a businessman,” Cho says. “He was really overjoyed.”

While seeing people in such difficult places and situations can be painful, says Cho, remaining focused on sharing God’s love is what enables him to continue to serve those on the streets.

“I think the church is about reaching out to the community,” he says. “It’s not just about ministering to people in the pews, but ministering to those who aren’t in the pews. Christ met the people who were not the churchgoers but those who were marginalized.”

Cho says his ministry has been a moving experience for him and for his children as well. He frequently brings his children with him when he ministers on the streets. He says this teaches them about issues related to poverty as well as about serving those in need.

“Bringing my children has helped them learn to meet those who are serving,” he says. “It allows those who are homeless to meet my children and for us to connect on a deeper level.”



Cho is hoping to expand his ministry to provide more care and services for those in need. He also hopes to start a street worship service that will include music.

While Cho continues to explore what God has in store for his ministry, he remains appreciative for those who helped inspire and guide him through the creation of his outreach to those on the streets. Cho especially credits two SFTS professors: Jana Childers, professor of homiletics and speech-communication, and Laurie Garrett-Cobbina, Shaw Family Chair for Clinical Pastoral Education.

“They have been tremendous mentors to me and have helped

guide me in ministry,” he says.

Cho says he has been applying what he learns in the classroom to his ministry out on the streets, which he describes as a ministry of meeting people and sharing God’s love. “My ministry is about trying to meet people where they are,” Cho says. “That’s what Christ did and what we are called to do.” ✚

Christopher Schilling is a 2013 M.Div. graduate.



Get into the game

By Christopher Schilling

Sitting down at large tables, 40 people took a moment and introduced themselves to one another. Some of those at the tables were San Francisco Theological Seminary students preparing to be ministers. Others were established pastors who have been doing ministry for years. What brought members of this diverse group to the table were two things they had in common: ideas and passion.

On March 2, students, alumni, local pastors, and church lay leaders gathered at SFTS for a workshop titled “Get into the Game.” SFTS Alumni Council President the Rev. Jack Hodges hosted the event.

The workshop was one in a series taking place all over the country to equip current and future faith leaders with ideas and energy for creating new ministry opportunities. These workshops are part of an initiative to create 1,001 new worshipping communities in the PC(USA) over the next 10 years. Unlike traditional church models, the 1001 worshipping communities are envisioned as start-up ministries that employ different and creative ideas of doing ministry and worship. Worshipping communities already inspired by the initiative include coffee houses, cafes, theatre projects, youth athletic programs, and volunteer organizations.

“If there is no way of trying new things, there is no way to move into the future,” said Vera White, director of the 1001 New Worshipping Communities initiative, to workshop participants. “1001 New Worshipping Communities is about trying new things.”

Endorsed by the PC(USA)’s 220th General Assembly, 1001 New Worshipping Communities is one of a number of efforts of the denomination to encourage new vitality and growth. At a time when many congregations are shrinking due to the secularization of American society and other challenges, the 1001 New Worshipping Communities initiative seeks to be a framework for the Church of the 21st-century.

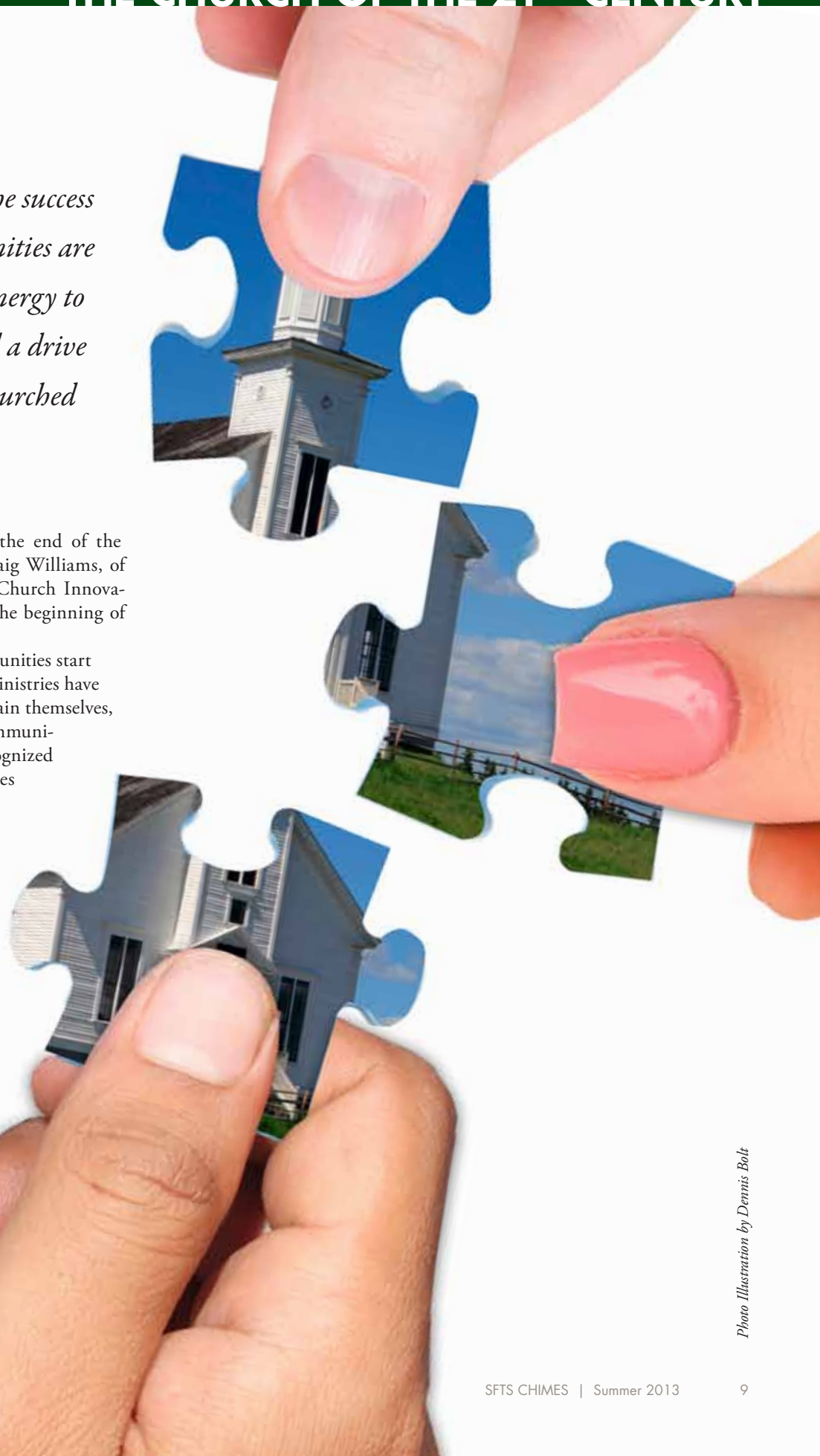
SFTS hosts
1001 new
worshipping
communities
initiative

Key ingredients in the success of these new communities are creative ideas, the energy to carry them out, and a drive to minister to unchurched populations

“Right now we are seeing the end of the church as we know it,” said Craig Williams, of Presbyterian Centers for New Church Innovation. “But we are about to see the beginning of something new.”

These new worshipping communities start with new ideas. After the new ministries have been created and are able to sustain themselves, they can become worshipping communities in their presbyteries and recognized as part of the 1,001 new ministries within the denomination. These new ministries are often quite diverse. Among those discussed by workshop participants were outreach to athletes in Louisville, Kentucky, and a community-garden ministry in Syracuse, New York, both of which are now recognized as worshipping communities within the PC(USA).

See New Ministries on page 36



BUILDING BRIDGES TO ALL CHRISTIANS

SFTS helps a Catholic student pursue God’s call

By Christopher Schilling

Ever since she was a child, Mary Romo has had a passion for ministry. She fondly remembers attending St. Agnes Grammar School and being captivated by the liturgy of the Catholic mass while singing in the choir.

Despite her passion for church and ministry, however, Romo experienced restrictions on her participation in worship because she was a girl.

“All girls could do was to sing in the choir in the back of the loft where they were not even seen,” she recalls.

But then came Vatican II. This movement in the Catholic Church not only addressed relations between the church and the modern world, it also allowed women to have a more active role in ministry and worship.

“It was seeing a woman reading the lectionary from the podium and later seeing a woman serve as a Eucharistic minister that allowed me to explore those callings,” Romo says.

She followed her calling and became a lector and a Eucharistic minister. Vatican II helped her not only to discover her call to serve God and the larger church, but also to sense a call to teach and support others in their spiritual lives.

“Through Vatican II, our Catholic enclave was broken open in that we were now encouraged to get out from under the bushel basket Jesus spoke of and en-

ter full-heartedly into the larger world,” she says.

Romo’s spiritual callings took her to Israel as well as into teaching for the Rites of Christian Initiation for Adults (RCIA) program at St. Ignatius Church. She also discovered a passion for leading spiritual retreats and for helping people find, touch, see, and hear God in different ways.



“What I really cared about were the students and how I could help them appreciate their charisms and expand their horizons,”

— **Mary Romo**

While looking at the D.Min. programs offered by various seminaries, she discovered San Francisco Theological Seminary. It was her curiosity about attending a non-Catholic institution, she says, that led her to enroll in the D.Min. program at SFTS. Not only did she feel

a sense of freedom and acceptance at SFTS, Romo says, she also found the experience outside her own Catholic tradition to be refreshing. She found that learning in an ecumenical environment taught her more about what it meant to be Catholic.

“The D.Min. program at SFTS was the perfect program—both for the schedule, the variety of classes, and the opportunity to focus on what I really wanted to explore, namely, Catholic women in the U.S. post Vatican II,” she says.

For Romo, working to earn her D.Min. degree has been a long, utterly engaging, thought-provoking, and challenging journey. She says she could never have gotten this far had it not been for the kindness, encouragement, and patience of the administrators at SFTS.

In addition to being a student, Romo directs the RCIA program at St. Ignatius Church, where she serves as spiritual director, lector, and Eucharistic minister. She also volunteers at the St. Vincent de Paul Wellness Center for people in recovery and is involved in other ministry-related activities. She and her husband also led a married couples’ retreat at a Jesuit retreat center in Los Altos in May.

Like other Catholic women, Romo knows there are limitations to what she can and cannot do in the church. But despite these limitations, she and other women are finding ways to do ministry.

“Even though we are closed off to ordination, we are finding our own paths,” Romo says.

By seeking her own path, and by helping others do the same, Romo has discovered many ways to respond to God’s call.✚

Christopher Schilling is a 2013 M.Div. graduate.


ALTERNATIVE MINISTRIES

By Rachel Howard

Jeffrey Richards, a 2008 M.Div. graduate of San Francisco Theological Seminary, always envisioned himself serving in a traditional church setting. A native of Petaluma, California, Richards enrolled in SFTS as a commuter student in 2007 and planned to become associate pastor of a church in Sacramento. When things didn't turn out as expected, Richards began exploring other ways to lead worship within the Presbyterian community.

After talking to people around him, Richards found that many shared his desire for worship in small, informal settings. So Richards started gatherings for worship and discussion in coffee shops, pubs, and homes. Members of the various groups were given the autonomy to choose their own meeting times, discussion topics, and locations. This network of groups has blossomed into a ministry led by Richards called the Word House. The participants include both church members and non-church members from the Sacramento community. Richards has established and maintains a formal relationship with Sacramento's Faith Presbyterian Church.

In addition to serving as a forum for worship, the Word House also provides opportunities for community service. Members often make the trip downtown to pass out sandwiches and hot drinks to homeless members of the community. They offer people on the streets a listening ear and an opportunity for prayer.



Spreading the 'Word' informally

A variety of experiences with nontraditional ministry earlier in his life helped prepare Richards to embark on the path that led to the Word House. After high school, he worked at a mission-based summer camp in Sonoma for five consecutive summers. Frequent shared worship experiences in the close-knit community of SFTS further influenced him on this alternative path.

For those interested in starting an alternative ministry of their own, Richards has the following advice: "Form a partnership with a local traditional church. Examine your individual gifts and talents to see if they can be incorporated into a new ministry."

His final piece of advice applies to all Christians seeking to apply their faith in daily life: "Talk to people, listen to see where God is calling, and be open."

For more information about the Word House or about how to become involved, please email Richards at jeff@thewordhousesac.org. ☩

Rachel Howard is SFTS communications associate.

MINISTERING TO THE WORLD

Opening a line of communication

By Rachel Howard

Graig Flach, a native of a small town outside of Portland, Oregon, came to San Francisco Theological Seminary with his family in 2000 to earn his M.Div. and become a second-career pastor. Upon his return to Oregon, he became the Pastor of Christian Education and Mission at Lake Grove Presbyterian Church in Lake Grove, Oregon, a 1,400 member church. It was here that he became involved with a Christian non-profit called World Vision, a non-profit that Lake Grove Church partnered with over 19 years ago to serve communities throughout Africa.

Through this union, Flach and members of his congregation have made several trips to Africa. In Senegal, the church worked with the Wolof people for over 12 years to build water wells, while sponsoring the project through fundraising at home. Strong ties between Lake Grove and the Wolof communities remain strong due to the duration and depth of the partnership. To

While on mission trips, he does his “most passionate preaching,” spreading the word of God.

mark the end of their relationship, 15 Senegalese villages commemorated the Oregon church by forming a single, unified entity they named “Lake Grove Land”.

Flach is now working with a village in Zambia called Sinazongwe to combat the spread of AIDS. By improving the general health and well-being of the community through access to water, food, health care, and education, people throughout the community are more able and likely to adopt lifestyles that prevent the spread of this devastating disease. To effectively do this, Flach and his partners have had to address the stigma around the disease. When he first arrived, AIDS was so taboo that

the community wouldn't acknowledge its existence. After opening the gates of communication through ministry and the gospel, Zambian religious leaders now address AIDS once a month in their sermons and the adult infection rate has dropped from 25 percent to 13 percent.

This July will mark Flach's 12th visit to Africa. On making this long voyage, Flach said, “Going to Africa on a regular basis is expensive [and the trip is long], but I felt God was calling me.” While on mission trips, he does his “most passionate preaching,” spreading the word of God, providing unity between the churches, and slowly bringing down the walls of communication surrounding AIDS. His congregation generously sponsors 300 Zambian children, and they hope to create an AIDS-free generation in Zambia. On their work, Flach says, “Whatever course our efforts take, may it be guided by God, and may our efforts please the Lord and be a witness to His love.”✠

Rachel Howard is SFTS communications associate.

Graig Flach puts heart, soul and body into his sermon in Zambia.



Martin Luther King Jr. annual pulpit exchange

By Rachel Howard

This January marked the 27th year of the Martin Luther King Jr. Annual Pulpit Exchange between Third Baptist Church and the Congregation Emanu-El of San Francisco. The two congregations come together each year to celebrate King's life and legacy through the interfaith exchange. A pastor from Third Baptist participates in Emanu-El's Friday Shabbat service, and a rabbi from Emanu-El helps lead the Sunday worship service at Third Baptist.

San Francisco Theological Seminary student Renard D. Allen Jr., a fourth-generation preacher, gave the sermon at Emanu-El's Shabbat service. Titled "Blueprint for Better Days," his sermon was inspired by Jeremiah's message to the children of Israel while in exile in Babylon and by King's words about integration. "The prophet Jeremiah...tells [the children of Israel] not to expect to return to the old land right away, but to build houses, plant vineyards, have children, marry; God says 'I have a plan for you,'" Allen said. He drew parallels with King's message encouraging communities to take ownership of their land by becoming a part of it.

Allen saw in King's words what he called a blueprint for better days. "And the blueprint essentially is to make good of the American Dream for ourselves," he said. "But we must go beyond building houses...we must seek the welfare of America as a whole and always trust God for the unveiling of a blessed and bright future."

The Baptist and Jewish congregations are connected year-round through their work with Back on Track, a nonprofit that provides one-on-one tutoring to K-12 students throughout San Francisco. Since its inception more than 25 years ago, the organization has provided tutoring for more than 2,000 students, many of whom have continued on to college and graduate school. Allen serves as the nonprofit's executive director in addition to studying to earn his M.Div.



"We must seek the welfare of America as a whole and always trust God for the unveiling of a blessed and bright future."

— Renard D. Allen Jr.
(M.Div. Senior)

Allen says King's "mysterious influence in absentia" has had a big impact on his life. At the age of 12, while other children were learning snippets of King's "I Have a Dream" speech, Allen committed the entire speech to memory. A native of Houston, Allen left Texas to attend Morehouse College in Atlanta, King's alma mater. When Allen returned to Morehouse a year after graduation to hear a friend's sermon, he met Amos Brown, senior pastor of Third Baptist Church in San Francisco. As a result of this chance meeting, Brown invited Allen to come to San Francisco to work under his direction at Third Baptist.

The opportunity to work with Brown while gaining field experience and continuing his education is what ultimately drew Allen to SFTS. He has become adept at dividing his time between student life and serving as an executive director and is grateful for the chance to balance so many different activities. As Allen sees it, "When you're serving in an underserved community, you have to sometimes balance many things, so [having this many activities in my life] has been good practice." He looks forward to continuing his work with Brown and Back on Track after he graduates.✚

Rachel Howard is SFTS communications associate.

By Bentley Stewart

There's something about Bay Area garages. In addition to lawn tools, card tables, and refrigerators, they house dreams. The area's legendary garages have produced Apple, Google, and Hewlett-Packard.

Rather than pioneering new technology, however, one noteworthy garage start-up engages in the 7,000-year

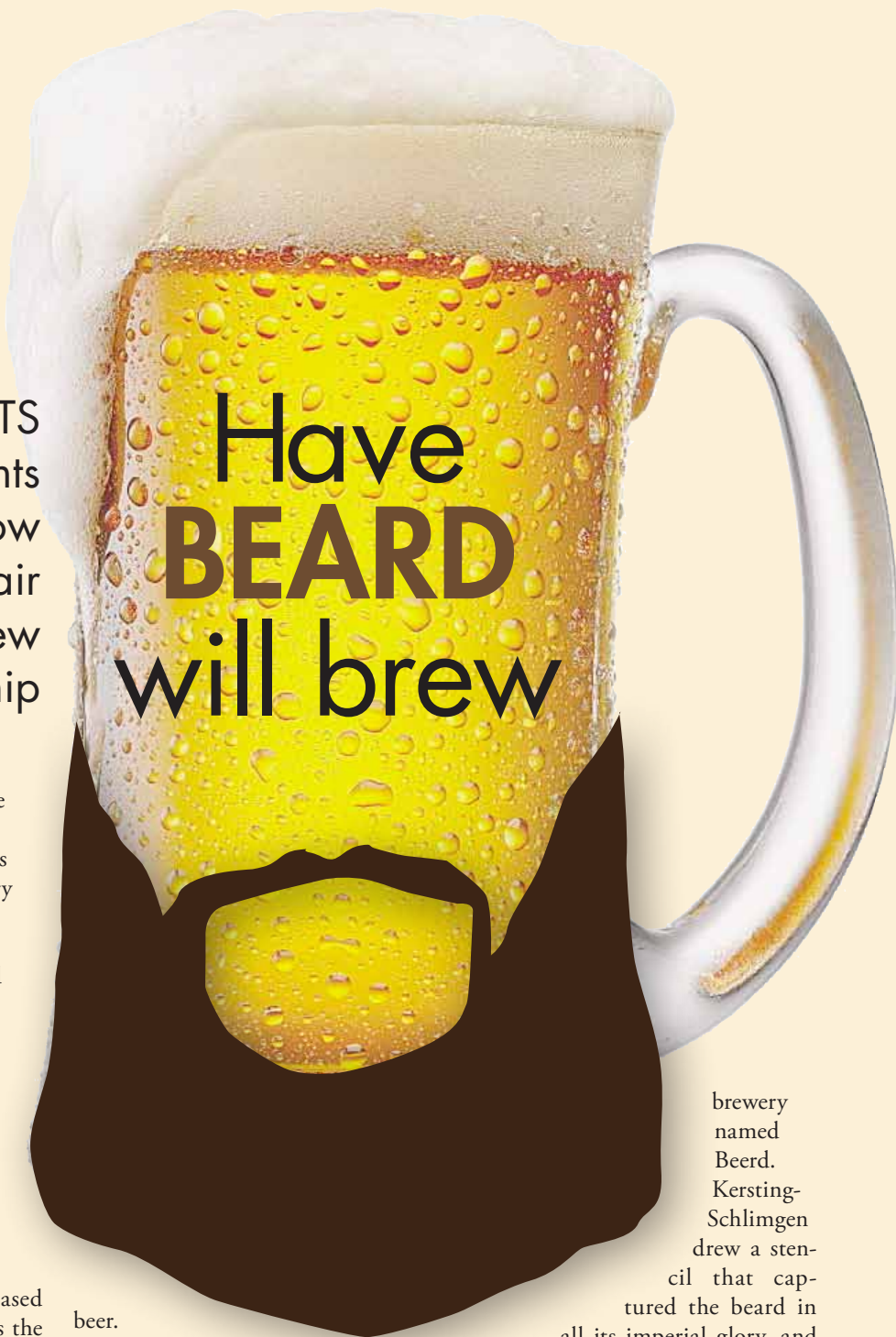
human endeavor to brew the perfect beer. And one more thing: this garage that for the last 16 months has doubled as a brewery is located on a seminary campus.

Jeff Ferguson and Cameron Highsmith, co-founders of Beard Brewery, are both in their third year of studies at San Francisco Theological Seminary. They met their first day on campus and discovered that they both knew the same church jokes, which somehow uncovered their mutual passion for beer. They claim that they are diametrically opposed on most other issues.

"Really, our friendship is based on a competition about who has the best beard at that moment," Ferguson says. More seriously, he adds that the friendship has given him hope for the future—hope that the church can be a place where the people of God creatively collaborate across divisions.

Highsmith helped several friends in Arkansas brew small batches of

SFTS
students
grow
facial hair
and brew
fellowship



beer.

In 2010, he received his own beer starter kit for Christmas. His tastings drew fans. Katie Buck and Ryan Kersting-Schlimgen, recent SFTS graduates, saw the potential first. Referencing Highsmith's beard, Buck declared that he should start a

brewery named Beard. Kersting-Schlimgen drew a stencil that captured the beard in all its imperial glory, and suddenly there was a name and logo.

Ferguson got his own starter kit, and in fall 2011, the young men began brewing together. Their batches increased from five gallons to 15. They moved their brewing operation from

"If C. S. Lewis could find Jesus in a bar, why can't we make another bar where people encounter Jesus?" — Jeff Ferguson

SFTS student to present paper at Baptist conference

By Rachel Howard

San Francisco Theological Seminary's own Ineda Adesanya (DASD '13 / M.Div Senior) is one of only 15 people invited to present papers to a group of theologians of the American Baptist Church USA (ABCUSA) in June. She will present her paper titled "American Baptists and the Abundant Life: What Has Spiritual Direction to Do With It?" at the ABCUSA Theologians Conference, where attendees will gather to hear presentations on the theme "Baptists and the Spirit: Living Into God's Future." The conference precedes the Mission Summit, a national biannual gathering during which American Baptists share ideas, reunite with other church members, and conduct denominational business.



Ineda Adesanya

In her paper, Adesanya explores the relevance and importance of spiritual direction, something that is relatively new in American Baptist churches. She describes spiritual direction as "a contemplative practice whose primary goal is to help individuals through one-on-one, group, or congregational sessions to grow in their personal relationships with God with the aim of helping them find and follow God's will." She also says, "Spiritual direction should be formalized or introduced to members and congregations of American Baptist churches as a tool to supplement other means of personal spiritual growth and formation in pursuit of abundant living."

Adesanya is a practicing spiritual director, having received a Diploma in the Art of Spiritual Direction (DASD) from SFTS. She finds contemplative listening and the discernment of God's will extremely important in helping people see and follow the path God has laid out for them. The practice has also strengthened her own relationship with God. "Spiritual direction has helped me to better recognize God moving in my life, and I have developed this weird, unexplainable, ever-present joy [because of it]," she says.

As Minister of Spiritual Life at Allen Temple Baptist Church in Oakland, California, Adesanya provides individual, small-group, and congregational spiritual direction. While working to complete her M.Div./MA and beyond, she looks forward to establishing a full-service spiritual direction practice with particular focus on providing spiritual care for pastors. ✚

Rachel Howard is SFTS communications associate.

the kitchen stove to the driveway in front of Trinity House garage. At this point, they began experimenting beyond the standard recipes.

Their first beer, Old McDonald, was a Helles Bock brewed during January's Greek Intensive to commemorate the inauguration of James McDonald as president of SFTS.

Their next beer, a West-coast version of an Irish Ale, was the first recipe that they perfected. The Siberian Red is named for Ferguson's husky, Chilly.

Beerd's third beer is their most innovative accomplishment to date. Black Beerd has a dark aroma and color but the light weight of a Pilsner and finishes with a bite of hops—three things that shouldn't work together. Yet it's a delicious beer, and there's nothing like it anywhere.



Cameron Highsmith

A Pale Ale named "Montgomery" rounds out the four beers that will launch Beerd Brewery. "We like IPAs but didn't think the market needed another one," Ferguson commented.

"The craft brew movement is nearing its peak but hasn't totally saturated the market," he continues. "While this, like all start-ups, is risky, this is a leap of faith ... plus we are confident in our product."

Over the next year, the adventure begins in earnest. Ferguson is moving to Boston, where his wife, Heidi, is a chemist at Merck. He will continue to refine the business plan and raise venture capital to launch the Brewery there. Highsmith and his fiancé, Heather, a doctor in residency training, will marry this summer and have dreams of international mission work.



Jeff Ferguson & "Chilly"

The vision for Beerd Brewery began to expand during a presentation on the PC(USA)'s initiative 1001 Worshiping Communities in January. Hearing about Common Table, a restaurant and worshiping community in Bend, Oregon, crystallized the idea for Ferguson. He says the initial vision

had been for the beer sales to fund nontraditional ministries locally and globally, which would include Heather's and Cameron's service abroad. In a flash, Ferguson pondered, "If C. S. Lewis could find Jesus in a bar, why can't we make another bar where people encounter Jesus?"

Both Highsmith and Ferguson find brewing to be a centering practice. They were surprised to discover that their spiritual discipline that offered respite from seminary stresses also nurtured relationships within SFTS and beyond. They now want to share, with a hurting world, their beer that creates community.

"Nobody knows what the church of tomorrow will look like," Ferguson says. Highsmith finishes his thought: "Beerd is just one new idea of what it could be." And both men remind others to drink responsibly and pray radically! ✚

Bentley Stewart is a second-year M.Div. student.

Holy art in Holy Grounds

By Kay Carney

Charles Wei has two things to be proud of: He just graduated from San Francisco Theological Seminary with an M.Div. He also just completed a stunning mosaic art mural located in Holy Grounds, the campus student lounge and coffee shop.

Wei embarked on his three-year creative journey to complete the mural in order to fulfill his passion for art and to leave a legacy of love. He says he wanted to show that God's love can be displayed visually and described in nontraditional ways. "What started out as a small project for the Program in Spirituality concentration," he says, "evolved into a 33-foot mural that tells the story of the baptism of Christ."

Wei, whose talents encompass various artistic media, says he was touched to receive so much support from the SFTS community. Students and friends supported his creative work by providing porcelain, glass, tile, and other materials used to create the mosaic. It became commonplace for Wei's supporters to deliver "the goods"—from broken plates and mugs to stones and shiny trinkets. The artist would break the items into various shapes and sizes to fit with precision into the mural.

"Anytime someone broke something, instead of throwing it away, they would bring it to me to become a part of the wall," Wei says. "I have pieces of slate from the re-roofing of Montgomery Chapel and pieces of broken SFTS mugs. People would go on vacation and bring me back pieces of tile and glass they found on the beach in Mexico or along the streets of Italy. There are a lot of memories incorporated into the mural. It is truly a global piece of art."

For many months, a standing joke circulated around the SFTS campus regarding Wei, the mosaic, and graduation. Beth Liebert, academic dean of the seminary, reportedly told Wei that if the mural wasn't completed by the end of the academic year, he would not be allowed to graduate. Though the joke was meant as a loving gesture, Wei became a little anxious when he calculated that he needed about 30 more hours to complete the mural. Friends chipped in to help during the final hours, completing the 33-foot mosaic just in time for graduation.

Wei believes his calling is to use his art in ministry. He plans to travel across the country looking for small churches where he can create mosaic murals while gaining hands-on ministry experience. "I hope to parlay the experience I gain into establishing and managing a café ministry," he says.

"One of the ways that I would like to address the changing face of the church is by offering people a different way to come together to worship," Wei explains. "A café ministry would be a space that is not like a traditional church—there are enough of those—but would be another way that people can have the experience of the divine." This type of ministry would give people a place to gather to share good food, to listen to good music, and to worship throughout the week as well as on Sunday, he says. "A café ministry gives people another worshiping option."

Wei looks forward to returning to SFTS as an active alumnus. He anticipates visiting Holy Grounds to reminisce about the years it took to complete the mosaic mural, his labor of love. "SFTS is a very special place," he says. "I recall stepping out of my car when I first arrived four years ago and thinking, 'I'm going to school at Hogwarts!' The beautiful stone castles on the hill, the peaceful and welcoming environment, and the fact that SFTS is the only Presbyterian seminary on the West Coast was all that I needed to affirm my decision to attend. I knew this was where I wanted to be. I didn't apply anywhere else!"

As Wei prepares for the next steps in his walk of faith and ministry, he praises the strong academic program he completed at SFTS. "The faculty helped me to look at the Bible in a different way and to understand who I am and what I bring to the text that I'm reading. They've taught me how to incorporate my learning in a way that I can express to others," he says. "I'm ready and prepared and blessed that I will be able to use my art in my ministry." ✚

Kay Carney is SFTS vice president of communications.



SFTS student captivates conference attendees

By Kay Carney

Bentley Stewart, a second-year M.Div. student at San Francisco Theological Seminary, traveled to New Orleans in March to speak at the annual assembly of the American Academy of Hospice and Palliative Medicine (AAHPM) and the Hospice and Palliative Nurses Association (HPNA).



Bentley Stewart

Addressing a capacity crowd of more than a thousand attendees, Stewart examined the topic *The Wounded*

Healer: Constructing Spirituality out of Personal and Professional Losses.

Stewart offers a unique perspective as a result of his previous experience working as a pediatric chaplain, a job he describes as challenging yet spiritually rewarding. During his tenure at a medical facility in Orlando, Florida, he served on the Ethics Committee, which he viewed as an important tool in carrying out his role as chaplain.

Stewart's invitation to speak in New Orleans came about as a result of an encounter with an oncologist while he was taking a bio-ethics course at the Kennedy Institute at George Washington University in 2010. This encounter

was especially meaningful to Stewart on a personal level. Early in life, he had witnessed his father face the challenges of cancer and the need for palliative care. Stewart was nine years old when his father succumbed to the disease. "My experience with hospice dates back to 1984, when we had hospice in the home for my father," he says.

Learning of Stewart's background and his role as a pediatric chaplain, the oncologist invited him to present with her at the assembly of the AAHPM and HPNA. It was an invitation he was honored to accept.

Stewart's message to the assembly focused on what it means to be a

See Stewart on page 38

Jack Hodges, Alumni Council President, speaks to the graduates.



SFTS applauds new graduates



Above: Julie Barnes, Talitha Phillips, and Ernest Jackson



Right: Suyoung Song



Above: Kevin Lee Bates

Left: Charles Wei, Mike Wilson, Faith McClellan, Christopher Schilling, and Julie Barnes

By Christopher Schilling

On Saturday, May 25, San Francisco Theological Seminary awarded 59 degrees and certificates and commissioned its class of 2013 to do ministry in the larger world.

“Your theological education, my friends, has to go somewhere, has to mean something more than an MA, an M.Div., a D.Min., or a Ph.D. on your resumé,” SFTS President James McDonald said in his commencement sermon. “Now it’s time to pivot and take what you’ve learned here to its

logical conclusion. Now it’s time to present your bodies as a living sacrifice, holy and acceptable to God. Now it’s time to be transformed by the renewing of your minds.”

The weekend of commencement activities at SFTS began on Friday, May 24, with a community lunch, during which members of the class of 2013 received awards and recognition for academics, preaching ability, and seminary community involvement. In recognition of their academic achievements, Laura Nelson received the Alumni Fellowship and Julie Barnes

received the Seminary Fellowship. In recognition of their preaching ability, Katherine Buck was awarded the Martin Dwelle Kneeland Preaching Prize and Faith McClellan received the David Esler Award in Homiletics. Charles Wei and Laura Nelson were recognized for their deep involvement in the SFTS community.

Commenting on her recognition for preaching, McClellan said, “I was humbled and honored to get this award in homiletics. Through my training at

See Commencement on page 37

CLASS OF 2013



Rev. Scott Clark, President James McDonald and graduate Mike Wilson.



President James L. McDonald.



Fifty-nine degrees were conferred upon the Class of 2013.

Right: President McDonald congratulates Ryan Kersting-Schlingen (M.Div).



Far right: Rev. Elizabeth McCord.



CLASS OF 2013



Above: Graduates, family members and friends attend the Baccalaureate Service in Stewart Chapel.

Right: Family members enjoy weekend graduation ceremonies.



Far right: John Noonan, Bagpiper.



Mind, body, and spirit ... more than a 'Monologue'

By Christopher Schilling

It started out as a conversation three years ago among four female students at San Francisco Theological Seminary. They wondered if there would be any interest on campus in a performance that could serve as a voice for the millions of women in the world who have been silenced by abuse and oppression. Today, a production called *Vagina Monologues*, performed for the first time at SFTS

in 2011, has given these women a voice. Not only that, the students involved in the production have empowered their seminary and the larger community to be a voice for all those facing injustices in the world.

This spring, 18 female SFTS students, staff, faculty, and community members of different ages, cultures, and backgrounds performed the *Vagina Monologues*. Based on Eve Ensler's original production, the play features various

monologues designed to empower women by helping them appreciate their own bodies. By telling their stories, the female characters featured in the production help raise awareness of the many women around the world who are being abused and oppressed.

"If you talk about one out of three women experiencing some sort of violence in her lifetime, pretty much every person on the

See Monologues on page 40



Melody Stanford

Dori Hjalmarson

Susan Lawler

JOIN OUR JOURNEY

As we celebrate the distinguished 142-year history of the Seminary with the graduation of the Class of 2013, we are cognizant of the compelling and inviting opportunities that beckon SFTS as we train faith leaders who are committed to shaping a future in tune with God's purposes in the world.

During our Commencement service, we awarded 59 degrees representing the broad spectrum of graduate theological education. The Baccalaureate service, which was designed by the class of 2013, included scripture that was read in various languages such as Korean, Greek, Hebrew and Amharic. This diversity represents our history and our



Our new strategic plan builds an innovative, vibrant graduate theological education model built on three initiatives: (1) establishing the new Center for Innovation in Ministry; (2) developing flexible, outcome-oriented programs; and (3) building an energized, well-connected, outward-looking institution. SFTS is bringing nearly a century and a half of history and tradition to a new frontier, where we'll deepen our service in Christ's name.

As we recognize and celebrate the ministry of our graduates and the Seminary's extended family, we also know that in order to work and flourish in this new frontier, we need your financial support. As you read this issue of Chimes, please consider my invitation to make a generous gift to

“For I know the plans I have for you,” says the Lord.

“They are plans for good and not for disaster, to give you a future and a hope.”

— Jeremiah 29:11, NLT

future; our legacy and our vision; our path and our journey into the 21st century.

Rev. Elizabeth McCord, our Baccalaureate speaker and SFTS Director of Enrollment shared an inspirational message with our seminary's future faith leaders:

“You who are graduating have demonstrated mutual care, respect, and devotion to one another through your years at San Francisco Theological Seminary. You have become one another's kin, one another's people; you share and serve the same God. Like Ruth and Naomi, something fundamental about who you are as people and as faith leaders is now intertwined.” SFTS engages students, faculty, staff, alumni, trustees, friends, congregations and other church entities, as we respond to the opportunities and challenges facing the Church of Jesus Christ. And with bold confidence, we open the next chapter of the Seminary as we prepare faith leaders to serve in churches and in our communities, at home and around the world.



SFTS. Know that your contribution prior to the completion of our fiscal year (June 30) will make a significant difference.

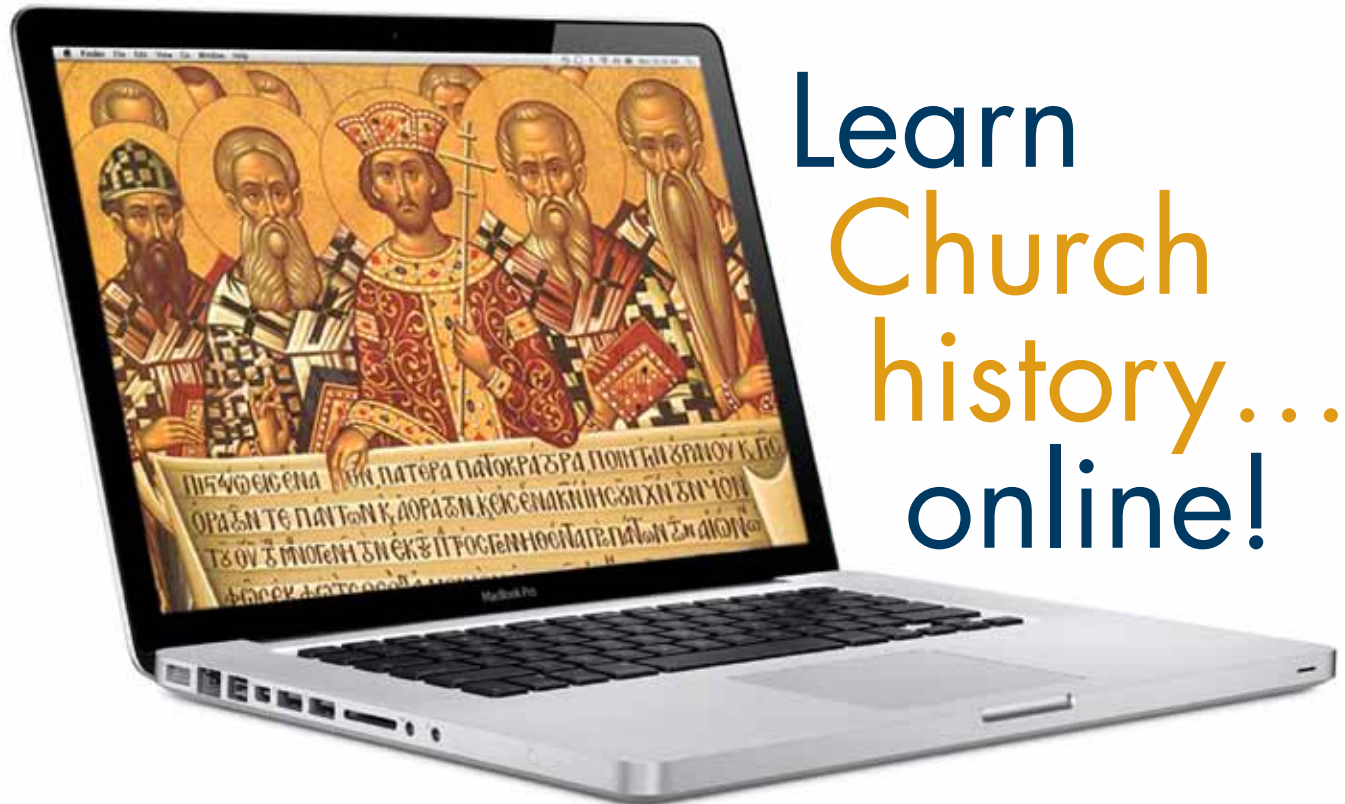
Your gift will enable San Francisco Theological Seminary to provide even more pioneering, creative and effective leadership opportunities for ministry in the church and throughout the community as we bring this year to a close; and as we lay the foundation for the 2014 academic year.

I am proud and enthusiastic to be at the leadership helm, taking this voyage with you. Thank you once again for your interest and your prayers during our journey together.

Sincerely,

A handwritten signature in black ink that reads "Jim McDonald".

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



Learn Church history... online!

Dr. Christopher Ocker, professor of church history at San Francisco Theological Seminary, has always incorporated art, media, and technology in his seminary classroom. This fall, Ocker will also teach his history course online.

The course, “Christianities: From Jewish Sect to Colonial Religion,” is the same History I course Ocker will teach on campus at SFTS this fall. Like the residential class, the online course will be an introduction to Christianity in the context of world history and religions. The class will cover church history in the second century to 1700 with a particular emphasis on the Mediterranean world, Central Asia, North Africa, and Europe as pluralistic social and cultural environments. Students interested in understanding Christianity as a constantly re-emerging phenomenon, a living faith that constantly adapts to



Dr. Christopher Ocker

new situations, may find it especially helpful. The course cultivates analytical skills and critical perspectives essential to effective ministry today.

Like students who are enrolled in the residential course, students in the online course will learn from lectures, work with primary sources, and be tested through examinations or have options to write term papers. However, while students in the residential course will take part in discussions and other exercises on campus, students in the online course will do it online. Most of the online course will be asynchronous, allowing off-campus students to fit weekly lectures and the discussion forum flexibly into their schedules. At least three live streaming video conferences will complement the asynchronous elements of the class.

“What students learn in this online course will be the same as what they would learn if they were in the

Join the class

To enroll in this course as a registered SFTS/GTU student, register through Web Advisor Aug. 19 – 30. For non-SFTS/GTU students who wish to take this course for academic credit or to audit this course for non-academic credit, download and complete the form to enroll the course. The forms can be found on the SFTS homepage at www.sfts.edu

residential course,” Ocker says. “The only difference is the online medium.”

Ocker is excited to be exploring this new method of teaching and sees the potential advantages of online courses for students. “This is a new teaching tool that reflects a new way of learning. The possibilities are incredible, convenient, and fun.”

SFTS professor James Noel donates art to benefit local nonprofit



By Rachel Howard

The Rev. Dr. James Noel meets San Francisco Theological Seminary's call for community service through an unexpected avenue—his artistic talent. In addition to his roles as professor of American Religion at SFTS, as H. Eugene Farlough, Jr. Chair of African American Christianity, and as pastor of New Liberation Presbyterian Church, Noel is also a gifted painter. His vibrant artwork, which is on display throughout the SFTS campus, represents a convergence of culture, spirituality, worship, and community service.

Noel recently forged a partnership with Marin City's *The Hannah Project*, a nonprofit college and career preparatory program that equips youth of color and their families to prepare for college and career success. In an effort to support the nonprofit's mission, Noel and *The Hannah Project*'s president and executive director Bettie Hodges organized an exhibition of Noel's paintings in Marin City. The exhibit, titled "The Rhythm of Our People: Blackness in Three Moods," extended from March through April, raising nearly \$3,000 from the sale of

Noel's art for the nonprofit's scholarship fund.

Noel is no stranger to the Marin City community. A graduate of the University of California-Berkeley, he served as pastor of Marin City's St. Andrew Presbyterian Church from 1976 to 1987. He also served as the first chair of the Community Development Organization of Marin City, which developed 40 acres of land into a shopping center, condominiums with housing for low-income families, and a new church building for his St. Andrew congregation.

While serving as chair of the Community Development Organization, Noel reconnected with Hodges, who subsequently reached out to Noel this

year to see if he would loan some of his art for a display in celebration of Black History Month.

Hodges describes the resulting exhibit as "... a wonderful exhibition that intuitively captures the pathos and pain of the African diaspora experience—and subconsciously depicts the emotions of a community and a people hoping to determine its own destiny." Hodges says the exhibit, along with "the reentry of James Noel into the Marin City community, is a breath of fresh air, signaling that change is afoot.... It is a reminder of the role that faith played among youthful advocates and a young pastor who believed that we could make change happen in Marin City."

Rev. Dr. James Noel and family.



Noel also views his partnership with *The Hannah Project* as a reunion with the people of Marin City. He is looking forward to forging even stronger ties with the community through a tutoring partnership with New Liberation Church and potentially with a program to introduce students to the possibility of pursuing ministry.

Noel's passion for art began as a boy, when he spent much of his free time with a pencil and sketchpad in hand. A New York native, he frequently traveled to Harlem to visit his extended family. Through the extensive art collection of an aunt and uncle, he first discovered paintings from the Harlem Renaissance, which continue to influence his painting style. Choosing to pursue academics later in life, he never received formal artistic training, but he independently studied historical and contemporary artists to learn different painting techniques.

Noel's passion for art blends seamlessly with his passion for theology. He believes that because creativity and inspiration come from outside of oneself, all artistic expression is spiritual and attributable to a higher power. "Everyone acknowledges that when they're most creative, something has come from outside of them that is being expressed, so we will name it God."

Noel frequently uses art in class to illustrate how varying interpretations of art translate into varying interpretations of God. Looking at a European painting through the perspective of an enslaved African American in the 1820s brings different meaning than when interpreted from the cultural perspective of a student today. In the same way that cultural experience changes the meaning of a painting, Noel explains, "Different people view God differently, so if you analyze the culture, you are analyzing people's view of God. God is a construct of the culture. People are projecting a notion of God from their cultural perspective, or they are receiving God's revelation of God's self within their culture."

Noel's paintings, he says, "contemplate, celebrate, and represent the African diaspora's social/religious/cultural experiences in North America, the Caribbean, and South America. These paintings attempt to express the profound sense of hope, determination, and joy that Blacks extracted from life during their tragic encounter with modernity."

To view some of Noel's artwork and for more information on his role as a professor and theologian, please visit his biography on the SFTS website. ☩

Rachel Howard is SFTS communications associate.



Prof. Weissenrieder leads international borders conference

By Rhian Roberts

The term border invokes many meanings. Borders have a direct impact on identity—whether they occupy geographical or ideological space, whether they are friendly or antagonistic, whether they protect and guard or provide a point of entry. A conference on borders, then, also becomes a conference on identity formation and the making of communal meaning.

Through the leadership and guidance of professor Annette Weissenrieder and the support of alumnus the Rev. Robert Koenig's annual gift in honor of the late James Muilenburg, professor of Hebrew Bible at San Francisco Theological Seminary, a panel of scholars gathered at the seminary to discuss how artifacts and written texts inform our concepts of boundaries. The presenters themselves crossed borders—oceans and state lines—in order to share their research. Even as the topic of "language as a border" arose, the conference embodied this reality. Presenters were challenged to appropriate ancient material, as understood in their own contemporary languages and contexts, into yet another context. Even so, a simple translation of their scholarship underwent a dozen more filters, since many of the students who attended the conference were also international.

Considering borders heightens one's awareness of a multidimensional, interdisciplinary world of history, politics, theology, and anthropology, just to name a few. UCLA scholar Jacco Dieleman's close survey of ancient amulets revealed how linguistic patterns and technology

Continued on next page

evolved as they traveled across geographical borders. What happens when artifacts relocate and change owners? What is lost and gained? What do we learn about economies and societal values? Annette Schellenberg's word study on "border" terms in the Tanakh highlighted the correlation among borders of social status, purity, and geography. NYU scholar Alexander Sokolicek drew upon his archaeological expedition that uncovered ancient stone walls and gates. This physical approach to borders ultimately revealed the marriage between physical and figurative borders: we see how cultures construct ideological boundaries, in this case adulthood, and then monumentalize them through spectacle and display.

If Sokolicek raised the wall, Weissenrieder tore it down. Ephesians 2:14 describes a Jesus who breaks down division, and in Paul's attempt to mend fracturing communities, he employs "temple" language (2:21). The adoption of Hellenistic terminology supports the idea that Paul tactfully tried to use the vocabulary of the people he was trying to win over. Through mimicry, Paul spoke as an insider in order to expand the group to include more insiders, the circumcised. Thus, we see language, bodily mutilation, and belief all acting as borders of religious and social status. Who is alienated from the body? Who defines who is a part of the body? Now that circumcision does not function as a rite of passage, what initiates full participation? When Jesus breaks some borders, what do the new borders look like?

University of California-Berkeley, scholar Erich Gruen shared his paper, "The Assimilated Jew." Just as Weissenrieder recalled the fluctuating conflicts in Ephesus, Gruen gathered evidence demonstrating Jewish/pagan hybridity. What situations permitted this fusion? Could Jews really retain their identity as they crossed borders? What did it mean to convert? Were identity boundaries perhaps more fluid? New Testament scholar David Trobisch continued the conversation on "Jews and Gentiles." And finally, Stefan Esders (Freie Universitat Berlin) picked up the theme of conversion and placed it in the context of the "Integration of Barbarians in the Later Roman Empire." The Romans believed that in order to build trust and fidelity, a common faith was needed to unite the geographical and cultural divides, and this was signified through the rite of baptism. How did conversion to a religion lead to entrance into a state? How did the Visigoths retain their tribal characteristics while relinquishing sovereignty to Rome?

Although the conference delved into many disciplines, one might deduce that borders are built when two or more parties experience friction. Friction follows when one people's wills, desires, and needs clash with another's. Borders are then erected where people negotiate these tensions. The form these boundaries take reflects the power dynamics, and our study of borders critiques these powers and holds them accountable.✚

Rhian Roberts is a student at Church Divinity School of the Pacific (M.Div '13, MA Theology '14)

Symposium bridges gaps between black women, seminary, and church



By Eva Stimson

On a Saturday in mid-January, more than 100 people gathered at McGee Avenue Baptist Church in Berkeley for the second annual Womanist Symposium. The event was jointly sponsored by San Francisco Theological Seminary, the Graduate Theological Union (GTU), and McGee Avenue Church.

Solid attendance at both last year's and this year's symposiums "is symbolic of the interest people have in the subject of Womanist theology," says the Rev. Martha Taylor, symposium convener and adjunct faculty member at SFTS. She says the symposium is important for the SFTS community because it "opens the door to include the voices of Black women that are missing in academia."

With its "focus on the theological and social relevance of Black women," Taylor says, the symposium is "a one-of-



Rev. Dr. Martha C. Taylor



Vivian Wells, MA, M.Div

a-kind event in the Bay Area." Having a Black congregation host the symposium, she adds, "bridges the gap between the academy and the church."

The theme of this year's symposium, "But Who Do They Say I Am?" came from Matthew 16:15. "We used the uttered words of Jesus Christ, the Great Liberator, who posed this critical question to his disciples," Taylor explains.

"Jesus' inquiry came as a result of identity confusion. People were confused with regard to the identity of Jesus, including his own disciples."

The same question can be applied to African American women, Taylor says. "Black women are the only race of women that are continually cast in a negative light," Taylor observes. "The negative images include but are not limited to the media's portrayal and betrayal of Black women as Jezebel, Mammy, Welfare Queen, and Angry Black Woman." Black women also are portrayed as hypersexual, an image that has its roots in slavery, Taylor adds.

These negative images of African American women were explored in the symposium's first plenary session, titled "Media Madness," led by Joi Carr, a professor at Pepperdine University, and Margaret B. Wilkerson, a professor emeritus at the University of California-Berkeley.

The second plenary session, "My Mama's Shoes Don't Fit My Feet," focused on the generational divide between Black youth/young adults and their parents and grandparents. Younger African Americans are growing up without having experienced the injustices that sparked the Civil Rights movement. Yet they stand on the shoulders of their ancestors who struggled for equal rights during the Jim Crow era. Many in the older generation feel there is a lack



See Symposium on page 39

FACULTY UPDATES



Rev. Dr. Virstan Choy,
Director of Advanced Pastoral Studies, and alumna, Sarah Moore-Nokes co-taught an April 18-20 seminar on “Change, Col-

laboration, and Conflict” for the San Francisco Cohort of the McCormick Theological Seminary Executive Leadership Certificate Program. Choy participated in the April 26-29 Consultation on Theological Education in Asia and the Pacific at Silliman University in the Philippines. Sponsored by the Presbyterian Church (USA) Office on Asia and the Pacific Area and convened by SFTS alumnus and Moderator of the General Assembly, Neal Presa, this event was a response to requests from partner denominations for PC(USA) assistance in enhancing the education of their pastors.



Rev. Laurie Garrett-Cobbina,
Assistant Professor of Pastoral Care and Education is delighted to announce the venture to offer

Clinical Pastoral Education between San Francisco Theological Seminary and Spiritan University College, a Roman Catholic university located in Ejisu, Kumasi, Ghana. The cross-cultural educational experience has been accepted in principle by both faculties and plans are to launch the collaborative relationship for the 2014-2015 academic year. She acknowledges Fr. Peter Laast, C.S. Sp., Fr. Francis Donkor Jackson, C.S.Sp, and Fr. Samuel Oppong, C.S.Sp for participating in the movement of God’s spirit to bring together this educational opportunity. She is also presenting a lecture on October 5,

2013, joined by The Marin Baroque Chamber Choir as part of a lecture and concert on “Spirituality and Music” focusing on the Romantic Era. The Lecture begins at 7pm, with the concert following at 8pm, in Montgomery Chapel. Garrett-Cobbina is also leading “Book Talk” a theological reading and discussion. The book that will be discussed is *In God’s Presence: Theological Reflection on Prayer*, by Dr. Marjorie Suchocki. The event will be held on Saturday, November 9, 2013, 10am, Scott Hall, 101.



Rev. Dr. Eugene Chung-Chun Park

published “Rachel’s Cry for Her Children: Matthew’s Treatment of the Infanticide by Herod” in the *Catholic Biblical Quarterly* 75 (2013), pp. 473-485. He also offered the introduction and commentary for the Gospel of Matthew in the CEB (*Common English Bible*) Study Bible (Abingdon Press, 2013).

He preached at an ordination service at San Jose Sarang Korean Church on March 3. He is currently working on a paper, “The itinerant philosophers in the Cynic literature and the Galilean wandering missionaries in the Gospel of Matthew,” which will be presented at the 68th SNTS meeting in Perth, Australia in July 2013.

Park is one of the two mentors to 15 junior scholars in humanities and social sciences selected from various Asian universities at a summer research program held at the Chinese University of Hong Kong from June 1 to July 5.

Park will give a series of lectures on “The Quest for the Historical Je-

sus” at the First Presbyterian Church of Burlingame (1500 Easton Dr. Burlingame, CA 94010) on October 27, November 3 & 10.



Dr. Annette Schellenberg

In November 2012, Schellenberg gave a presentation on “Prayer in the Old Testament” in the workshop on “Prayer”, offered together with SFTS faculty Annette Weissenrieder, Chris Ocker, and Sam Hamilton-Poore.

In March 2013, Schellenberg presented a paper on Borders in the Old Testament in the conference on Borders organized by Annette Weissenrieder.

Schellenberg was promoted from Associate Professor I to Associate Professor II, and offered a Bible study on “Justice and Righteousness in the Hebrew Bible” at First Presbyterian Church San Anselmo in March. She also offered a bible study on “Justice and Righteousness in the Hebrew Bible” at Montclair Presbyterian Church in Oakland in May.



Dr. Annette Weissenrieder

held a workshop on “Borders: Terms, Ideologies, and Performances” this past spring semester. (see page 25

for full story)

The workshop was part of the Muilenburg-Koenig History of Religion Seminar, coordinated this year by Dr. Weissenrieder. During the semester, students in the seminar learned about different possibilities in scholarly argumentation for understanding the concept

Professor's new book examines ancient sins and current addictions

By Kay Carney

If you've never given much thought to the Seven Deadly Sins, here's your chance to take a fresh look from a different perspective.

R. Scott Sullender, associate professor of pastoral counseling at San Francisco Theological Seminary, has long been intrigued with addictions—how and why people become dependent on a multitude of behaviors—and the theological relationship between addictions and the Seven Deadly Sins.



In his new book entitled *Ancient Sins...Modern Addictions: A Fresh Look at the Seven Deadly Sins*, Sullender explores the similarities between the traditional definition of “deadly sins” and the modern definition of “addiction.” He also looks at how addictions have

resulted in a burgeoning mental health crisis in America. The various modern addictions, fueled by the sins of pride, envy, anger, greed, gluttony, sloth, and lust seem to have reached epidemic proportions, he says—so much so that millions of dollars are being spent trying to “win the battle, but we’re losing the war.”

Sullender wonders: What is wrong with humanity? Why is it that humans are so self-destructive and so destructive of each other and the natural world? His book provides a graphic and powerful perspective on these eternal questions. According to Sullender, nowhere else do humanity's self-destructive tendencies manifest themselves more obviously than in the world of addiction.

“In the Christian tradition, the concept of sin is the answer to this age-old question about what is wrong with



us,” he says. “Traditionally, sin has primarily been understood as a moral failure or as a breaking of God’s laws. The metaphor has been framed in either moral or legal terms. But what if we look at sin through the framework of addiction?”

“In this book, I propose to look at the traditional Seven Deadly Sins in the light of modern psychology and addiction recovery literature,” Sullen-

See Sullender on page 38

of borders in the New Testament. The Muilenburg-Koenig History of Religion Seminar was funded by a gift from Rev. Dr. Robert Koenig (M.Div. '69) in memory of James Muilenburg, SFTS Gray Professor of Hebrew Exegesis and Old Testament from 1963-69, and scholar in residence at the Graduate Theological Union until 1972. Her paper was entitled “Tear Down the Wall: Early Christianity as a Religion Breaking Borders?”

Weissenrieder was also invited in early December to the Hengstberger Prizeholder meeting at the International Research Institute in Heidel-

berg, Germany. Together with PD Dr. Gregor Etzelmüller from the Theology Department of the Ruperto Carola University of Heidelberg, Weissenrieder was the first junior scholar in Humanities receiving the prize in 2006. She currently received together with Dr. Gregor Etzelmüller a grant of \$5,500 founded by Dr. Hengstberger for the translation of the book *Religion und Krankheit* (Religion and Illness). The book was granted as one of the twelve books recommended in the year 2011 by the Theologische Literaturzeitschrift (Journal of Theological Literature). In December and January she worked at the libraries of Ancient

History and Theology at the University of Freiburg, Germany and has written several papers, one of which is “Die lebendige Wirkung des Geistes in Gen 2,7LXX” (The lively effect of the Spirit in Genesis 2:7 in the Septuagint). She is currently editing a volume on “Interpreting the Body” together with Prof. Dr Gerhardus van den Heever from the University of Johannesburg, South Africa, in the Journal series *Religion & Theology* with contributions from Teun Tieleman from the Netherlands, Gregor Etzelmüller from Germany, Erastus Jonker from South Africa, Christopher Ocker from SFTS and many others.



Members of the Class of 1963 gather at Alumni Reunion.

Alumni of the class of 1963 return to SFTS for 50th reunion

By Christopher Schilling

It has been 50 years since John Evans and his classmates graduated from San Francisco Theological Seminary. Yet, despite the different directions he and his classmates have gone since graduation, there was a sense of homecoming when Evans joined 16 other members of the class of 1963 on campus for their 50th reunion April 11–13.

The reunion took place during the T.V. Moore Lecture series. Many of those who attended had not seen each other since they graduated in 1963. They spent three days catching up with

each other, sharing stories, and talking with a few of their old professors.

“We have been looking forward to this seminary reunion—not just to be back at SFTS, but to be with those with whom we shared a fantastic time in our life,” Evans said. “It was a high point for those who attended, and the team that planned the reunion worked hard to get as many alumni to the reunion as possible.”

Evans recalled that in 1963, more than 53 graduates were recognized for completing the various degrees offered at the time. The early 1960s was a time of social upheaval. The Vietnam War and the Civil Rights movement were

beginning to make headlines. And while the United States was still very much a Christian society, that too was beginning to change.

The early 1960s was also a time of change at SFTS. As president of the seminary, Theodore Gill became an influential voice not only on campus but throughout the larger church. During Evans’ time as a student, Karl Barth visited SFTS. Evans recalls how the renowned Reformed theologian walked around campus with students and discussed various theological concepts.

When the class of 1963 arrived at SFTS, two influential professors

ALUMNI UPDATES

1952

George Hipkins (B.D.) began his studies at SFTS in 1949, accompanied by his wife, Nellie, and their first child. Due to his prior service in the military, he and his family lived in Vet Village and the G.I. Bill paid for his second year of seminary. The couple's second child was born in 1951 while Hipkins was a student at SFTS. After graduation, Hipkins and his wife had two more children and adopted a son from Switzerland. Hipkins spent 60 years as a firefighter, chaplain, and photographer, and served as vice president of a local historical society and chair of the Health and Welfare Council. He and his wife currently live in Maryland, where he is a chaplain of the Veterans of Foreign Wars, plays the piano at Perryville Presbyterian Church, and writes a monthly homily for a local newspaper.

1975

Kim Warner (M.Div.) served for 16 years in youth ministry and the pastorate before moving into funds development for theological institutions. He spent eight years in this role, first with SFTS and then with the Presbyterian School of Christian Education. He then served for 20 years as vice president of the Texas Presbyterian Foundation, a counterpart to the Presbyterian Foundation of the PC(USA) that has grown to serve 18 states and manage more than \$600 million. He currently serves as Director of Gift Planning for the foundation of First Presbyterian Church in Dallas. He describes First Presbyterian as a "vibrant church [with] one of the most extensive inner-city ministries anywhere." Warner and his wife, Diana, travel frequently to keep in touch with their five children and 11 grandchildren.

had recently begun teaching: Herman Waetjen, professor of New Testament from 1962 to 1997, and Ben Reist, professor of systematic theology from 1957 to 1992. One of the joys of the 50-year class reunion, Evans said, was having both Waetjen and Reist return to visit with their former students. At a gathering in the Shaw Guest House, the students and professors shared memories of SFTS and updated each other on their lives post-seminary. Later in the weekend, Waetjen presented a lecture humorously titled "Herman's New Hermeneutics." The class of 1963 enjoyed hearing their professor lecture again, Evan recalled.

"It was terrific and so much fun," he said. "We shared old stories and questions. They were excited, we were excited."

The class of 1963 also spent time remembering classmates who died during the 50 years following graduation. SFTS alumnus Don Register led a service of remembrance that included Scripture and a reading of the names of those who had died. Classmates placed flowers in a bowl as each name was read.

"It was a beautiful service of worship and remembrance," Evans recalled. "And there probably wasn't a dry eye there. We were remembering the people who were our friends and

the image of them when they were in their 20s."

At the end of the alumni reunion, the class of 1963 gathered in Alexander Hall for an appreciation dinner. SFTS alumnus Jim Nielsen hosted the evening's activities. Alumnus Jim Heer played the piano, and alumnus Alan James read excerpts from a book he has written about former SFTS president Theodore Gill.

"We sat around tables and told old war stories," Evans said. "It was so much fun."

A lot of things have changed at SFTS since he and his classmates graduated in 1963, Evans said. There are new professors and staff, for example. But the campus buildings and many other things are much like they were when he was a student. Most important, Evans said, the sense of community that he and his classmates enjoyed during their time in seminary remains unchanged.

"They were fun times together, marked by maturing, growing up, and being a launching pad for ministry," Evans said.

Fifty years later, as the class of 2013 leaves SFTS to do ministry, Evans shares this advice to the new alumni: "Keep the faith but also share it. You will continue to learn what forgiveness is and what God's grace is all about." ✚

Christopher Schilling is a 2013 M.Div. graduate.



Class of 1963 enjoys socializing at Shaw Guest House.

**1981****Jim Adams (STD)**

retired from pastoral ministry after 41 years to pursue the sport of fencing, a long-time passion. He is active

in veteran fencing at the national and international level and has won seven national championships in his age group. He has represented the United States at the world veteran championships 12 times, has won three silver and three bronze medals in world championship competitions, and served as team co-captain in Moscow in 2009. He has been a national fencing referee since 2004 and has refereed numerous national, regional, local, and college championships. Adams pays frequent visits to his two great-granddaughters, Gabrielle and Melody. "I don't know how I could be any happier," he says.

**1991****Selisse Berry**

(M.Div.) is founder and chief executive officer of Out & Equal Workplace Advocates.

Out & Equal is focused on ending employment discrimination for LGBT workers, which is the topic of Berry's new book, published this spring and entitled *Out & Equal at Work: From the Closet to the Corner Office*. "While 14 countries have better protections than the U.S. with marriage equality, 76 still have laws criminalizing homosexuality," Berry said. Of the anthology of 36 U.S. and international stories from LGBT and ally corporate executives, adding, "Policies are only one step toward true inclusion. True change occurs when equality is no longer a piece of legislation, but the experience of real people in the workplace." Berry said the book is a reminder that "it really does get better." *Out & Equal at*

Work isn't Berry's first book; in fact she collaborated with Janie Spahr, another SFTS graduate, to edit *Called Out: The Voices and Gifts of Lesbian, Gay, Bisexual and Transgendered Presbyterians*. Both books are available at Amazon.com.

**1983****Chris Highland (M.Div.)**

was known as the "Presbyterian Rabbi" during his time at SFTS, because he frequently

attended Rabbi Jerry Winston's synagogue services in Montgomery Chapel. He spent 25 years serving as interfaith chaplain in a variety of settings, including at Cedars School of Marin, Marin County Jail, and Marin Interfaith Street Chaplaincy. He also spent 10 years as a parish associate at St. Luke's Presbyterian Church. He and the Rev. Carol Hovis, a Presbyterian minister and the executive director of the Marin Interfaith Council, were married at Green Gulch Zen Center with Zen and Tibetan Buddhist, Christian, Jewish, and Wiccan celebrants. Since becoming a Freethinker in 2001, Highland has published multiple books, spent time living in a small cabin on Whidbey Island in Washington state, and returned to Marin County to teach at Dominican University and direct an emergency shelter. He currently manages Tam House, an ecumenical housing cooperative for seniors, where he once received assistance when he was homeless with an infant daughter. Regarding his current role at the nonprofit that once opened its doors to him, he remarks, "What a circle!"

**2000****Daniel Wolpert**

(M.Div.) has taught in the fields of psychology and spiritual formation over the past 25 years and has

led retreats in such settings as the Art of Spiritual Direction Program at SFTS, the Youth Ministry and Spirituality Project, national ministry conferences, UCLA, UND medical school, Luther Seminary, and numerous churches. He currently serves as pastor of First Presbyterian Church in Crookston, Minnesota, and is a co-founder of the Minnesota Institute for Contemplation and Healing (MICAHA). Wolpert is also the author of *Leading a Life with God: The Practice of Spiritual Leadership* (Upper Room, 2006), *Creating a Life with God: The Call of Ancient Prayer Practices* (Upper Room, 2003), co-author of *Meeting God in Virtual Reality: Using Spiritual Practices with Media* (Abingdon, 2004), and most recently author of *The Collapse of the Three-Story Universe: Christianity in an Age of Science* (MICAHA, 2013). He is married to Dr. Debra Bell, and they have two sons, Sam and Max.

**2001****Graig Flach (M.Div.)**

lives in Portland, Oregon, with his wife, Laura, an early primary teacher in public school, and two daughters,

Ariel and Zoe, who will soon be entering high school. Flach serves as Associate for Church Education and Missions at Lake Grove Presbyterian Church. He says, "I am fortunate to serve a thriving congregation with a united and supportive staff. The only thing that took me by surprise in the transition from seminary to 'real ministry'

The Rev. Byron L. Bland named 2013 Distinguished Alumnus

Georgia-native honored for career as pastor, campus minister, educator and conflict resolution advocate

By Jerry L. Van Marter

The Rev. Byron Lanier Bland (1973 MA-Social Ethics; 1974 M.Div.) has been named San Francisco Theological Seminary's 2013 Distinguished Alumnus by the seminary's Alumni Council.

Throughout a distinguished career, Byron Bland has served the Presbyterian Church (USA), the community and the world as a pastor, campus minister, hunger and peace advocate, writer, Stanford University lecturer, international conflict resolution expert and college chaplain.

His path to SFTS and the Bay Area was unlikely. A native of rural Georgetown, Georgia, Bland earned a degree in industrial engineering at Georgia Tech in Atlanta. A conscientious objector to the Vietnam War, he was encouraged by Atlanta-area pastors to consider seminary and found his way providentially to SFTS.

Upon graduating from SFTS in 1974, Bland accepted a call as pastor of Ingleside Presbyterian Church, a predominantly African-American congregation

in San Francisco. On the verge of closing when he arrived, Ingleside revived under his two-year pastorate and is now one of the healthier Presbyterian congregations in the city.

In 1976, Bland was called to be Ecumenical Campus Minister at Stanford University, a position he held until 1991. During his tenure there, he was a co-founder of the Ecumenical Hunger Program of Palo Alto — one of the oldest and largest faith and community-based anti-hunger organizations in the country. He also was instrumental in the establishment of the first peace studies programs at Stanford in

1982. He has lectured in peace studies at Stanford since then under the auspices of the Stanford schools of education, international relations and law.

From his peace studies work, Bland has developed 20 years of engagement in international conflict resolution — first for Stanford's Center for International Security and Arms Control (1990-1998)

and since then for the Stanford Center on International Conflict and Negotiation (SCICN). Having worked for 20 years in Northern Ireland and 10 years on the Israeli-Palestinian conflict, he continues his involvement in both conflicts.

Bland retired from Stanford in 2009, but continues to serve as Senior Consultant for SCICN, as a Lecturer at the Stanford Law School, and as Chaplain/Ombudsperson for Palo Alto University.

A member of San Jose Presbytery of the PC(USA), Bland has served on the Hunger, Church and World, and Racial Ethnic Ministries committees of the presbytery, as well as on local and regional ecumenical campus ministry boards.

Bland lives in Palo Alto with his wife, Lissy. They are the parents of two adult children — Loren, a computer whiz in San Francisco, and Julia, an artist in New York — and also keep watch over a stray cat, Chester. Byron used to be an avid runner until his achy knees caught up with him, but still enjoys walking, gardening, reading, and good bourbon. He's also a gourmet cook.

The SFTS Alumni Council is pleased to name Byron Bland the seminary's 2013 Distinguished Alumnus and gives thanks to God for his service to the church, to his community, to the academic life of Stanford University, and to the world as a tireless advocate for peace and justice.✝

Jerry Van Marter (M.Div. 1971) is director of Presbyterian News Service.



was the prevalence of electronic media as a channel of ministry." He continues, "Though we were only at SFTS for one year, our family of four wishes it had been longer. What a sweet time."



2003

Amy Seymour (M.Div.) lives in Sonoma County, California, with her husband, Dr. Jeff Haney, and has served for more than seven years as pastor of Windsor Presbyterian Church.

*“Possessions
by nature
seek to
possess us.”*

— Dr. Andrea
White

T.V. MOORE LECTURE SERIES



Spring lecture series brings prominent speakers to SFTS

By Melody Stanford

T.V. Moore Lecture Series

San Francisco Theological Seminary hosted the annual T.V. Moore lecture series April 11–13. The community welcomed as guest lecturer Dr. Andrea White, associate professor of theology and culture at Emory University’s Candler School of Theology.

White spoke on a variety of subjects growing out of her interdisciplinary work in philosophy, Womanist theology, and bodies. In four engaging sessions, she shared her work on theologies of time, death, flesh, and love.

TIME, she stated, is the real intent behind stewardship; anxiety about money actually results from our attempts to secure a certain kind of future. Calling into question the ethics of excess and ownership, White challenged the audience to reconsider

beliefs about wealth and faithful investment of time in light of divine abundance. “Possessions by nature seek to possess us,” she said. Stewardship, then, is living into God’s future. She also discussed time-poverty, a pervasive situation in today’s society in which there is no time for rest. Stewardship includes Sabbath rest; the Fall of humankind was a fall from rest. Seen in this context, she said, questions about time and resource management can be translated into theological questions about hope and salvation.

DEATH is often the subject of prophetic discourse in contextual theologies such as Womanist theology, White said. Confronting systems of oppression is necessary but can lead to the loss of hope in the face of death and suffering. When hope is not an active part of a theology for the oppressed, it furthers the myth that God is absent from those who suffer. In

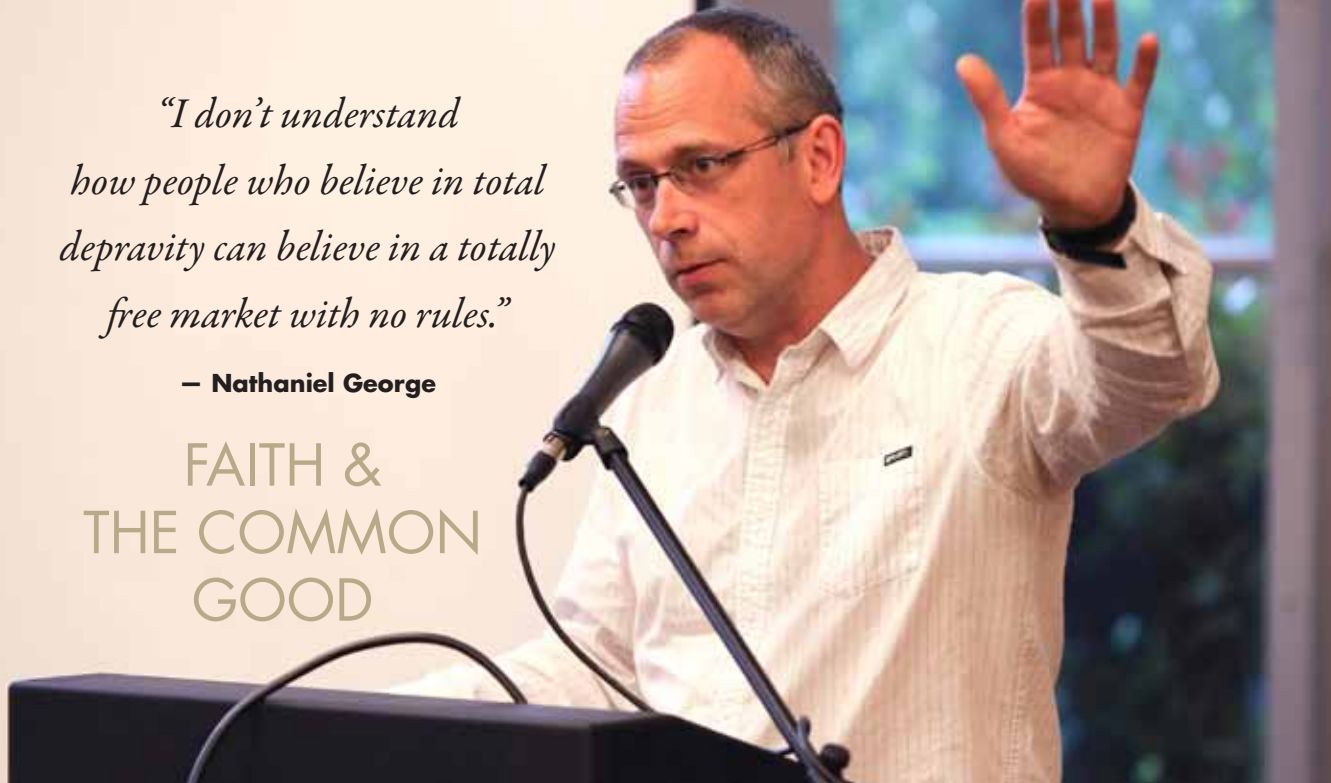
order to have a practical eschatology, Womanist and prophetic theologians must reconstruct hope for the future and re-imagine new directions for a faith of liberation.

FLESH and its relationship to the imago dei have puzzled theologians for centuries, White said. How might we revise our understandings of bodies, narrative, identity, and revelation? Womanist theology demonstrates that the bodies of black women, which historically have been essentialized, colonized, and maligned as “other,” do, in fact, bear the image of God. Embodiment matters to God, and our embodiment is not imago dei because of our gender or skin color but because we are relational beings, grounded in Christ. Bodies are “non-written texts” in which experiences of dehumanization are invisible and often silent. Womanist scholarship helps us reconfigure human personhood through

“I don’t understand how people who believe in total depravity can believe in a totally free market with no rules.”

– Nathaniel George

FAITH & THE COMMON GOOD



reclaiming the body while resisting oppression without fetishizing it.

LOVE is typically dismissed as irrational, White said, because it does not fit neatly into Cartesian planes in which the ruling definition of ego is “I am to myself.” There is little notion of connectivity; metaphysics has been classically blind to eros because of rationalistic dualism and the requirements of phenomenology. Yet, “I love you” is a dialectic structure; it does not entail reciprocity but requests relationship. Using Barthian theology and the philosophy of Jean-Luc Marion, White advocated a phenomenology of love in which “I think, therefore I am” is replaced with “I love, therefore I am.” Love, therefore, is freed from language and rationality and connects us to the other. It is a knowledge received rather than comprehended. Love is both self-defined and a definer of humanity.

Faith and the Common Good

On April 11, the seminary hosted the speaker for the Faith and the Common Good lecture, Nathaniel George,

whose organization, Trade as One, works to educate and provide creative opportunities for fair-trade exchange.

George opened by affirming the dignity of work and the call to provide jobs, using markets to provide ethical income opportunities through the sale of fair-trade goods. He described business as a mission and ethical consumerism as a theological mandate. The fair trade movement is culturally significant in the United Kingdom and is driven by the church, George observed, but it has not yet caught on widely in the United States. In his advocacy for fair trade in the United States over the past seven years, George has had to combat the negative cultural effects of American consumerism. He hopes for a grassroots movement that will sweep through American churches, creating opportunities for societal transformation.

One of the highlights of the evening came when an audience member asked, “Wasn’t Jesus the first capitalist?” George replied, “You know, I always get this question from the Presbyterians. I don’t understand how people who believe in total depravity

can believe in a totally free market with no rules. Please help explain this to me.” This exchange elicited laughter and applause from the audience.

Bringing the Extended Community Together

Both the T.V. Moore and the Faith and the Common Good lectures coincided with alumni weekend this year. The occasion brought a grand turnout from the class of 1963, as alumni from across the country gathered to celebrate their 50th reunion. Several representatives of the class of 1987 also gathered for their 25th reunion.

In the spaces between lectures, students, alumni, and community members shared meals and stories about campus life and reflected on the lectures.

Formally and informally, through the cross-section of ideas and community, the T.V. Moore and the Faith and the Common Good lectures continue the seminary’s legacy of a high regard for scholarship in the context of practical ministry. ☩

Melody Stanford is a first-year M.Div/MA student.

New Ministries

From page 9

Participants also looked at alternative worshiping communities that meet in public spaces such as businesses and schools.

White said key ingredients in the success of these new communities are creative ideas, the energy to carry them out, and a drive to minister to unchurched populations by going out to the people rather than just expecting people to show up in church on Sunday mornings.

“What if we flipped the concept of church being a place where people come to us and we take our church out into the communities?” White asked the workshop participants.

While there is much excitement among current PC(USA) ministers and church leaders about creating new ministries, there is also excitement among seminarians about creating new ways of doing church. Many of the workshop participants were

SFTS students moving through the PC(USA) ordination process who feel inspired by the 1001 New Worship Community initiative.

“1001 New Worshiping Communities allows us as future ministers to explore creative and unique new ways to do ministry,” said Faith McCellan, a recent graduate of SFTS. “It allows us to try new things.”

Tad Hopp, a third-year M.Div student, said he came to the “Get into the Game” workshop to learn more about what the PC(USA) is doing to support those who have a calling to new types of ministry. Hopp, who has an interest in exploring a new ministry relating to arts and drama, said the workshop helped him feel affirmed in exploring such a call.

“I liked hearing the dialogue at the workshop,” Hopp said. “The workshop seems to be working on ways to help bridge presbyteries with those who have been called to do alternative types of ministry.”

One of the ways White and Williams are cultivating new worshiping

communities is by being active in the seminary environment. Currently, they are working to help establish groups of students, alumni, and seminary leaders who will foster ideas for new churches and provide support to new-ministry pioneers in the creation of their new worshiping communities. Plans are underway at SFTS to organize a support group for students and alumni who wish to pursue callings in creating new alternative ministries in the PC(USA).

While White and Williams noted that creating new ministry opportunities is a difficult task, they added that every church that now exists once started as an idea that turned into a new church development. Williams added that the best way to create a new ministry is to find out what the needs are in your local community and create ideas to help meet those needs. “Pursue your passion,” Williams said. “If it’s your call to do it, then do it.”✠

Christopher Schilling is a 2013 M.Div. graduate.

Join SFTS at the Wild Goose Festival!

SFTS is pleased to be a sponsor of this year’s Wild Goose Festival, a community gathered at the intersection of justice, spirituality, music and art. The annual 4-day outdoor festival provides space for courageous, imaginative and participative social justice work, creative expressions, spiritual practice and astonishing music.

For information go to: wildgoosefestival.org



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TWO THOUSAND THIRTEEN

• REMEMBERING THE BODY •

Commencement

From page 18

SFTS, I am able to approach Scripture using different biblical languages, and through my coursework in preaching, spirituality, and theology, I can be open to the Holy Spirit leading me when I preach my sermons.”

At the community lunch, Wei was also recognized for his creation of a 33-foot ceramic mural that displays biblical scenes using colorful broken pottery. The mural, which took three years to design and create, is now on permanent display in Holy Grounds, the SFTS student common area next to Alexander Hall.

The SFTS baccalaureate service took place in Stewart Chapel the day before commencement. Designed by the class of 2013, the service included Scripture read in various languages including Korean, Greek, Hebrew, and Amharic.

SFTS enrollment director Elizabeth McCord directed her sermon to the class of 2013: “You who are graduating have demonstrated mutual care, respect, and devotion to one another through your years at San Francisco Theological Seminary. You have become one another’s kin, one another’s people; you share and serve the same God.”

“Like Ruth and Naomi,” McCord continued, “something fundamental about who you are as people and as faith leaders is now intertwined. And while you may not physically go where another goes or lodge where another lodges, you can remain together in prayer and in friendship.”

The Rev. Eugene Eung-Chun Park, professor of New Testament at SFTS, gave a charge to the graduating students as they prepared to go out into the world. The Rev. James Moiso, interim pastor-in-residence for the



Laying on of hands at the baccalaureate service.

2010–2011 academic year, offered the closing benediction.

The following day’s commencement program, at Bouick Field on the SFTS campus, opened with the sounds of bagpipes and an official procession of the graduating class, faculty, administrators, and guest speakers. SFTS graduated 16 students in the Master of Divinity program, 8 students in the Master of Arts in Theological Studies program, 19 students in the Doctor of Ministry program, 12 students in the Diploma in the Art of Spiritual Direction program, 5 students in the Graduate Theological Union (GTU) Master of Arts program, 3 students in the Diploma in Spiritual Formation Studies program, and 1 student in the GTU Ph.D. program.

SFTS also recognized the Rev. Byron L. Bland as recipient of the 2013

Distinguished Alumni Award. Bland, who received an MA in social ethics from SFTS in 1973 and an M.Div. from the seminary in 1974, works as an international conflict resolution expert through the Stanford Center on International Conflict and Negotiation (SCICN). He is currently involved in peacemaking efforts in Northern Ireland and Israel-Palestine. Bland co-founded the Ecumenical Hunger Program of Palo Alto, California, one of the oldest and largest faith and community-based anti-hunger organizations in the country. He also helped establish the first peace studies program at Stanford University in 1982.

Since Bland was working in Ireland at the time of commencement, he enlisted the Rev. Jack Hodges (M.Div. 1965), president of the SFTS Alumni Council, to read his acceptance speech.

While they are sad to be leaving the seminary community they have called home, graduates of SFTS say they are excited to use what they have learned to become spiritual leaders in the nation and the world.

“I am heartbroken to be leaving SFTS, which has been my community and my home for the past four years,” said Charles Wei, who earned an M.Div. degree. “But I’m excited to take all that I have learned to engage in ministry through nontraditional avenues.”

“Commencement is not just about celebrating the end of our story as classmates at SFTS,” said M.Div. graduate Terra Pennington. “It’s about rejoicing with one another on new beginnings, knowing that we leave the seminary as friends who will radically change the future of the church and the world together.”✚

Christopher Schilling is a 2013 M.Div. graduate.

Sullender

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der continues. “I hope to highlight the obvious—that these Seven Deadly Sins are still around and still destroying lives just as much as they did in past centuries. In fact, two of these seven—lust and greed—are enjoying their best years ever!”

A licensed psychologist who has practiced for more than 40 years, Sullender is uniquely aware of the problems people have with addictions and addictive behaviors. Beyond addictions to alcohol and drugs, he notes a marked increase in addictions to sex, gambling, rage, and the internet. Sullender also is profoundly aware of the role that culture and society play in promoting addiction.

“In Western culture, we have moved from a Christian-oriented society that denounced pride and drinking to a culture that encourages it,” he observes. “If you’re unhappy, drink. If you’re unhappy, shop. These are messages that can fuel addiction.”

Sullender’s impetus for writing the book came several years ago. As he reflected on what he was learning from his clients, he noticed an interesting correlation between the 1,500-year-old spiritual concept of the Seven Deadly Sins and the present-day experience of addictions. “I have spent thousands of hours with people caught in bondage to various addictions, listening to their long tales of misery and heartache and watching the almost inevitable destructiveness of the addictive process. This has convinced

me—like no theology textbook ever could—of the power of sin,” Sullender says.

According to Sullender, many of the traditional responses to sin in Christian theology have focused on how to be saved from the consequences of sin—in other words, how to change one’s eternal destiny from Hell to Heaven. In contrast, people caught in the web of addiction today are not so concerned about heaven or hell, but just with how to stop sinning — how to overcome their addiction.

“As a result of my practice,” Sullender says, “over the years, I have become more impressed with sin, with its power, its complexity, and its deceptions. I have concluded that we in the mainline churches do not talk enough about sin. This is why, in part, I have chosen to write this book. I have concurrently become more impressed with God’s forgiveness and grace. What amazing grace it is that washes away such hideous sins as those that plague us humans!

“So I have also concluded that most of us who call ourselves Christians have no idea of the true depth of God’s grace,” he adds. “Grace is a far more profound, deep, and truly radical spiritual truth than most Christians ever imagine. Sadly, for some, this radical grace only becomes real when they are delivered from their slavery to one of the Seven Deadly Sins. Often, it is the recovering addict, the pardoned prisoner, the loved adulterer, or the once termi-

nally ill patient—in short, the forgiven sinner—who truly understands the meaning of grace.”✚

Kay Carney is SFTS vice president of communications.

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— R. Scott Sullender

Stewart

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spiritual person working in the field of hospice and palliative care. He focused on these core points: the rhythm of spirituality, orientation, disorientation, and new orientation, and the importance of self-care when doing

hospice and palliative care work. He referenced Paul Tillich’s three “great anxieties”: fate and death, guilt and condemnation, and emptiness and meaninglessness.

The opportunity to speak before an audience of caregivers—people who give of themselves unselfishly to work with the terminally ill—was a blessing, Stewart says. “Being able to

encourage the people who do the sacred work of coming around people, their families, and their loved ones who are grappling with their mortality,” he adds, “feels like my way of saying ‘thank you’ from that nine-year old boy to those who cared for my dad.”✚

Kay Carney is SFTS vice president of communications.



Rev. Dr. Jacqueline Thompson, D.Min; Vivian Wells MA, M.Div; and Angela Graham, Phd candidate.

Richetta Amen

Symposium

From page 27

of appreciation among younger African Americans for the struggle that opened the doors to greater equality.

These intergenerational dynamics were examined by symposium presenter Jacqueline Thompson and respondents Angelina Graham, a psychologist, and Vivian Wells, a student at American Baptist Seminary of the West. They posed the question, “What is a Womanist approach to building a bridge between the generations?”

The Womanist Symposium is part of the Black Church/Africana Religious Studies Certificate Program offered through the GTU. The Rev. Dr. James Noel, professor of American Religion at SFTS and the H. Eugene Farlough Jr. Chair of African American Christianity, directs the certificate program.

Launched in fall 2011, this academic program brought together what Taylor describes as “a group of seminary-trained clergy sisters consisting of professors, pastors, and students who are also mothers, grandmothers, aunts, and activists.” They were com-



mitted to hosting workshops, symposia, and conferences on topics related to Womanism in a Black church setting.

“This group of committed women,” says Taylor, “has brought some of the best theological minds to the kitchen table to brainstorm how to bridge the divide between the seminary and our beloved Black community.” This is the community, she says, “where we serve, work, and live. It’s the place we call ‘home,’ the place where we are nourished and loved.”

The Womanist Symposium is an attempt to link theology, anthropology, and sociology in terms that can be understood by non-seminarians, Taylor says.

The first symposium, in 2012, featured Congresswoman Barbara Lee as

the keynote speaker. Lee spoke about her “drum-major justice” methodology of standing up when others sit down.

Rochelle Rawls Shaw, an SFTS M.Div. student, attended last year’s symposium and says it was life changing. “It has helped shape me into the confident woman I have become,” she says. “Being in the company of brilliant, intelligent, and compassionate women of faith allowed me to see myself in their reflections.”

The conversation about Womanist thought continued in March this year, when the Women’s Studies in Religion department at GTU-Berkeley hosted a panel on new approaches to Womanist theology and ethics. ✚

Eva Stimson, former editor of Presbyterians Today, is a freelance writer and editor.



Above: Dori Hjalmarson delivers her monologue. Below: Shari Moran

Monologues

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Stanford, a first-year M.Div. and MA student at SFTS. “And so it’s personal for all of us.”

Faith McClellan, a recent M.Div. graduate, who performed in the monologues in 2011 and 2013, says the production not only brings together the seminary community but also allows the community to be a collective voice for justice.

“I know there are a lot of women whose voices are silenced, and this is the way to celebrate women as human beings with rights and emotions,” McClellan says.

Eun Joo Choi, an MA student at SFTS and a performer in the monologues this year, says the monologues are for her a chance to express her sense of freedom as a woman as well as her dignity as a human being.



“For me, it’s not that I can say something or perform with my body. It’s about performing with other women who feel and experience the same things I do,” Choi says. “Together, we articulate our sense of freedom as human beings.”

This season’s Vagina Monologues featured some new cast members and also sparked new and expanded conversations and creative projects on the

topics of sexuality, oppression, and the sacred.

This year, for the first time, Vagina Monologues was staged at the Graduate Theological Union in Berkeley as well as at SFTS. Also new this year was a chapel service before the performance. Proceeds from both performances were donated to Freedom House in San Francisco, a nonprofit that seeks to bring hope, restoration, and new life to survivors of human trafficking by providing a safe home and long-term aftercare.

Expanded conversations about sexuality and gender issues have resulted from the monologues and from other student-run projects. For example, students from SFTS gathered February 14 to walk with others across the Golden Gate Bridge as part of the worldwide One Billion Rising campaign. The campaign is a global effort that seeks to get women and men to answer the call for an end to violence and for justice and gender equality.✝

Christopher Schilling is a 2013 M.Div. graduate.

IN MEMORIAM

1954

Margaret Jean Huffman (MA) was a resident of Morning Pointe, Richmond, Kentucky, and died at the age of 88 at her home on December 17, 2012. A native of Palestine, Illinois, she was born April 9, 1924, and was the daughter of the late Frank and Emma Punkott Huffman.



1954

Ann M.

Kirkpatrick (MCE)

of Loveland, Illinois, died January 15, 2013. Kirkpatrick was born May 15, 1929,

in Twin Falls, Idaho, to Bruce and Mildred McMillan. She grew up on the family farm, graduated from Twin Falls High School, and went on to earn a BA in English from the University of Idaho and an MA in Christian education from San Francisco Theological Seminary. While working at the Capitol Heights Presbyterian Church in Denver, she met her husband, James Taylor Kirkpatrick. They married in Twin Falls May 21, 1956, and moved to Carpentersville, Illinois, in 1966. Kirkpatrick was a lifelong member of the P.E.O. and an active church member. After retirement in 1987, Kirkpatrick and her husband moved to Loveland to enjoy the mountains they both loved. There, Kirkpatrick's days were filled with friends, travel, and volunteering—reading to students at Laurene Edmondson Elementary School and assisting in Guest Relations at McKee Medical Center. She spent 25 years at McKee and in 2010 became the first volunteer to be honored with their Caring Angel award. Ann's husband predeceased her in 2003. She is sur-

vived and missed by her brother, Bruce; her daughters, Kay, Barbara, and Laura; and her grandchildren, Robin and Carl.

1954

Gordon R. Nicholson (B.Div.) died November 4, 2012, at Eastgatespring Health Care Center in Cincinnati, Ohio. He graduated from San Francisco Theological Seminary and served as a pastor for 30 years in congregations across the nation, including Dayton Presbyterian Church in Kentucky. He was a World War II Army veteran. He was preceded in death by his wife, A. Rosemary Nicholson, who died April 22, 2012. He is survived by his son, David, and wife, Mary, of Anderson Township, Ohio; his son, Terry, of Nicholasville, Ohio; his son, Peter, of Los Angeles; and three grandchildren, Christopher, Lauren, and Nichole.

1956

Carolyn Durham Nicholson (MA)

died April 8, 2013. Nicholson's adult life was filled with education, travel, and great friends. She was an integral part of each community that she joined, from missionary work in San Francisco's Chinatown to Tehran, Iran; in the higher-education institutions she attended, which included Pomona College, Stanford University, San Francisco Theological Seminary, and Drew Theological Seminary; and in her beloved church families in Burlingame, California, and in Morristown, Lawrenceville, and Princeton (Nassau), New Jersey.

Nicholson loved her time at Princeton Theological Seminary, retiring as Dean of Students in 2008. Following retirement, she once again dove into a

life of service, leading Bible studies and classes, traveling, and spending time with her daughter's young family.

Nicholson's daughter, Kathryn; her husband, Kevin; and her young sons, Ryan and Sean Mournighan, will miss her beautiful smile, her devoted attention to them, and the love of the arts she shared. Nicholson is also survived by her brother, Robert Durham, and wife, Mary Jo, and her nephews, Ross and Kirk, and their families.



1963

William Livingston

(B.Div.)

died February 4, 2013, in Minneapolis. Born in Elizabeth, New Jersey, he earned a BA

from Miami University in 1960, before earning a BD from San Francisco Theological Seminary in 1963. He later earned an MFA in theater from the University of Minnesota in 1969. He served as associate or interim pastor of churches in Minnesota, Iowa, California, and Washington; as interim executive presbyter of the Presbytery of South Dakota; as Director of Major Gifts at Macalester College; and as president of the Luther Child Center in Everett, Washington. Livingston was active in the Presbytery of the Twin Cities as co-chair of the Committee on Ministry and as a member of the presbytery council. He was also proud of his contribution as Artistic Director of the Theater of Involvement in Minneapolis from 1967 to 1976. A loving father and grandfather, he attended countless sporting events, concerts, and graduations with his late wife, Ethel Kay. He is survived by his sister, Grace Stansfield, and husband, Roger, of Ros-

eville, California; his daughter, Sherryl, and husband, James Lundy, of St. Paul; his son, Kirk, and wife, Jaime Cid, of San Francisco; his grandchildren, Sean and Rose; and several nieces and nephews.



1972/73
Benjamin Baldus
(MA/M.Div.) died January 21, 2013, after a brief illness. Baldus earned a BA from Michigan State University, as well as

an MA and an M.Div. from San Francisco Theological Seminary. A man of distinct tastes, Baldus was a choir director and church organist in addition to being an ordained minister and served in all of those capacities in many Michigan congregations. Baldus was Director of Public Policy and Advocacy at Lutheran Social Services of Michigan for many years, retiring in 2011. He practiced what he preached, and was a committed donor to a number of charities and institutions that worked for the public good. He is preceded in death by his brother, Jeff, and his parents, Don and Ann. He is survived by his son, Robert, and wife, Velia; his daughter, Melissa Diaz, and husband, John; and his grandchildren, Anya, Kiara, Gabriel, and Zoey.



1981
Homer T. Rickabaugh
(D.Min.) died unexpectedly at his home in Statesville, North Carolina, December

28, 2012. During his illustrious career with the Presbyterian Church (USA), Rickabaugh served as a pastor, educator, and missionary. He worked with the PC(USA) Worldwide Ministries Division, developing and nurturing relationships between U.S. Presbyterians and partner churches overseas.

Rickabaugh was born in Wilmington, Delaware, and grew up in Montoursville, Pennsylvania. He graduated from PC(USA)-affiliated Maryville College in Tennessee and Louisville Presbyterian Theological Seminary and was ordained by Northumberland Presbytery in 1957. His first call was to mission service in South Korea, where he taught at the Presbyterian Theological Seminary in Seoul from 1957 to 1960 and from 1961 to 1979. Between those two stints, Rickabaugh did post-graduate study at Union Theological Seminary in Virginia, where he met and married his wife, Natalie Rose Abbott, who survives him. Upon their return to the United States in 1979, Rickabaugh served as missionary-in-residence at Presbyterian College in Clinton, South Carolina. He subsequently served pastorates in Raeford and Morganton, North Carolina.

In 1987, Rickabaugh joined the PC(USA) national staff, where he was a consultant and coordinator for more than 100 partnerships between U.S. Presbyterian and partner churches around the world until his retirement in the late 1990s. In retirement, he stayed active in the Association of Presbyterians for Cross-Cultural Mission and in congregations in Louisville and Statesville. In 2003, Rickabaugh was named a distinguished alumnus by Louisville Seminary. He was preceded in death by his parents and two brothers, Barry Livingston Rickabaugh and Ramon W. Rickabaugh. In addition to his wife, Natalie, he is survived by siblings Doris Rickabaugh Cinque, Carey “Rick” Rickabaugh, and Janet Rickabaugh White; three children, Beth Rickabaugh Setzer, Dr. John Clyde Rickabaugh, and Judy Rickabaugh Candler; and five grandchildren, Mark Ryan Rickabaugh, John Parker Rickabaugh, Sara Margaret Setzer, Rachel Caroline Setzer, and Andrew Davis Setzer.



1990
Howard L. Hake
(D.Min.) died peacefully at home December 26, 2012. He was the youngest of six boys born

to Ira and Ethyl Hake of Fall Creek, Oregon. Hake graduated from Lowell Union High School, earned a Bachelor's degree from Northwest Christian College, and a seminary degree at Drake University. He served congregations of the Christian Church (Disciples of Christ) in Idaho, Iowa, and Washington before enrolling in the University of Nebraska, where he completed an MA in social work. Hake later earned a D.Min. at San Francisco Theological Seminary. He worked for Lutheran Family Services and Family Counseling Service in Spokane, Washington, before establishing in 1977 a private practice in counseling and psychotherapy in the Spokane Valley, where he worked until he retired in 1997.

Hake's life reflected his love for God, his love and care for people, and his commitment to kindness and encouragement. He was a talented musician and a gifted thinker and writer, and he had a wonderful sense of humor. He is survived by his wife, Sandy Crowley; his children, Shannie (Rick) Million, Connie (Bob) Borgen, Mike (Rebecca) Hake, and Lyle (Vanessa) Hake; 12 grandchildren, 15 great-grandchildren, one great-great-granddaughter, and brothers George of Fall Creek, Oregon, Walt of Springfield, Oregon, and Harold of Gooding, Idaho.



1996

Lynn Park (M.Div.), of San Leandro, California, died April 22, 2013. The only child of Franklin and Clara Park, she was

born in Jefferson City, Tennessee. She died of complications while convalescing from a bone fracture, which was the result of ontogenesis imperfecta.

Park earned a BA in humanities from Eckerd College in 1965, an MA in communications from Arizona State University in 1991, and an M.Div. from San Francisco Theological Seminary in 1996.

She worked professionally as an editor, as a photographer at a country club in Tucson, and as a hospital chaplain while interning for her M.Div. degree.

Park was a poet and a painter. She “came home” to photography in 2006 and created a large and startlingly original body of work. Her vision, skewed to her line of sight from her wheelchair, was unique, spiritual, true, and precise in capturing unexpected detail.

Both Christian and Buddhist, Park had a fierce, “bi-chambered” heart. She once wrote, “Consider yourself blessed: The stones that break your bones will build the altar of your love.” Park spoke joyfully of her “resurrection body.” She believed her often broken and steadfastly healed bones would one day be called home.

Park was loved and loving. She spoke directly, courageously, honestly, and sometimes loudly, with a homey Southern cadence. She listened with insight and generosity. Her independence and resilience were a given. She had a hearty smile, terrific hats, and a mischievous, sly wit. She was known to dance with her wheelchair. Today she is surely dancing without it and hollering, “Hot dayum.”

Park is survived by a cousin, Gale

Park, of Knoxville, Tennessee; other extended family; her church community at St. Gregory of Nyssa Episcopal Church; and a host of friends.



1998/99

Dina Gardner (M.Div.) died December 7, 2012, at Georgetown University Hospital in Washington, D.C.

She was 40. She had gone to the hospital in the hope of entering a clinical trial in her fight against cancer.

Gardner, a resident of San Rafael, California, had worked at the Human Needs Center in Novato, California for the past five years, doing fundraising and working in the community. “She was a huge asset to our organization and just a delight to work with,” says executive director Deanna Euritt, adding that Gardner was particularly missed during the center’s annual Holiday Share program for low-income families, which she helped organize every year. “Dina was very kind and extremely bright,” Euritt says. “We adored her.”

According to an *Independent Journal* story in March, when her friends and family organized a series of fundraisers for her medical expenses, Gardner said she was drawn to the ministry because, “I really wanted to companion people in the sacred and powerful moments of their life.” Gardner was a graduate of San Francisco Theological Seminary. As a spiritual life coach, she did premarital and intuitive counseling, nondenominational weddings, and pastoral services for churches and organizations, including Hospice. “She helped a lot of people in this county,” Euritt says.

In 2011, Gardner was diagnosed with a rare form of cancer that spread from her hip to her lungs. As she

fought against the disease, she went on medical leave from her job at the Human Needs Center. “She did everything she possibly could to beat this aggressive form of sarcoma,” Euritt says. “She did leading-edge and traditional treatments. She gave it everything she had. She was a fighter, but nothing seemed to stop this aggressive form of cancer.”

A friend, Beth Brown, spent a great deal of time with Gardner during her final months. “She was the most gracious and loving person I’ve ever met,” she says. “In the face of a doctor giving her not-good news, she would write him an elegant thank you note for his honesty and integrity. She continued to amaze me, the way she approached this part of her life with such grace.”

Before taking her post at the Human Needs Center, Gardner was an adjunct professor of ethics at the University of San Francisco. She spoke Spanish fluently, and once accompanied members of the Sausalito Presbyterian Church to the Mexican city of Leon, where they helped at a home for abandoned children.

Gardner grew up in Davis, California, and graduated from Davis Senior High School in 1990. She was ordained at Davis Community Church in 1999, the same church where her memorial service was held. Gardner is survived by her husband, Edgar Meza of San Rafael; her mother and stepfather, Barbara and Bill Greene of Davis; her father and stepmother, Russell and Lauren Gardner; a brother, Patrick Gardner of El Cerrito; and several nieces and nephews.

CALENDAR OF EVENTS

**June 10-21,
June 24-July 5, July 8-19**

Advanced Pastoral Studies Summer Session

D.Min. summer sessions open to eligible ministers for enrollment as Continuing Education courses. Information: Gail Priestley, 415-451 2865, aps@sfts.edu.

July 7-12

The Zephyr Experience

Retreat held at the Zephyr Point Presbyterian Conference Center on Lake Tahoe that will feature a number of speakers, including Rev. Dr. James McDonald who will speak on Economic Justice, and Rev. Dr. Gregory Love who will speak on God and the Old Testament. Registration Deadline is June 7. Information: <http://zephyrpoint.org/programs-home/family-events/zephyr-experience>

August 11-16

Companions on the Inner Way Zephyr Retreat

Tools to be offered by Fred Luskin, PhD on how to cultivate compassion, forgiveness, and gratitude, located at Zephyr Point Presbyterian Conference Center on Lake Tahoe. Information and to register: <http://www.companionsontheinnerway.org/UpcomingRetreats.html>.

August 18-21

Furniture Fair

Drop-off your furniture at Lower Alexander Hall on August 18 from 1-4 pm; additional drop-off times will be available August 19 and 20. The Fair will be held August 21 in Lower Alexander Hall. Information: slamonaca@sfts.edu

September 14

Horizons Bible Study

8:45am – 3:15pm. Join us with author Janice Catron for the bible study topic An Abiding Hope: The Presence of God in Exodus and Deuteronomy. Online registration begins June 1, 2013 at sfts.edu. Information: jstewart@sfts.edu.

**September 29 –
October 2**

Discerning Missional Leadership Conference

A program of the PC(USA) and 1001 New Worshipping Communities is taking place at San Francisco Theological Seminary. This conference is designed for individuals seeking insight and direction for church planting. For more information: www.sft.edu or contact Jack Hodges at jhodges@bcdemail.com

October 21-23

Unconference – UNCO West 2013

Attend this participant-driven meeting for church leaders, pastors, families, and seminarians on the SFTS campus. \$300 per adult. Register online: unco.us. Information: debra@firstchurchoakland.org.

**October 27,
November 3 & 10**

The Quest for the Historical Jesus – Lecture Series

Lecture series by Dr. Eugene Eung-Chun Park at First Presbyterian Church of Burlingame Oct. 27, Nov. 3, and Nov. 10. Information: Ann Darling, rdarling@mindspring.com.

November 7-10

Inquirers' Weekend for Prospective Masters Students

Part academic seminar, part spiritual retreat, the SFTS Inquirers' Weekend will introduce you to the robust theological education and reflective community environment offered by San Francisco Theological Seminary. Information: admissions@sfts.edu, 800-447-8820, ext 831.



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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August 21, 2013

Furniture FAIR



Help new Seminary students settle into life at SFTS by donating your gently-used household items for this year's Furniture Fair! New students will get to choose among donated sofas, lamps, bookcases, pots, pans, dishes, electronics and other items to help make their apartment a home.

Donations can be dropped off Sunday, August 18 from 1-4pm in Lower Alexander Hall. The Furniture Fair will be held on Wednesday, August 21 from 1-4:30pm in Lower Alexander Hall. For more information, please contact Stephanie LaMonaca at slamonaca@sfts.edu or 415-451-2824.



Horizon's Bible Study

September 14, 2013

Join us on campus Saturday, September 14 for Horizons Bible Study, sponsored by the SFTS Auxiliary. **Speaker**

Rev. Dr Janice Catron will lead bible study on the topic of *An Abiding Hope: The Presence of God in Exodus and Deuteronomy*. Online registration begins June 25, and the cost is \$20 per person. For more information, please contact Janel Stewart at jstewart@sfts.edu or 415-451-2830.

