

# Chimes

San Francisco Theological  
Seminary Magazine  
**SUMMER 2019**

## Pathways to Possibility

SFTS and University of Redlands  
Reimagine Higher Education  
PAGE 4





Dear Friends,

**A**s you receive this issue of *Chimes*, SFTS is completing the final steps in our merger with the University of Redlands. The merger will create a new Graduate School of Theology at the U of

R within which San Francisco Theological Seminary will continue its mission of preparing persons for transformational ministries of justice, healing, and peace. As a result, both U of R and SFTS will be able to do more together than either of us could have done separately.

It's a win-win partnership that offers current and future students in both institutions an exciting, fresh combination of educational resources that will expand their ability to make the world a better place. I am praising God for the miracle that brought us together in this auspicious moment. God's Holy Spirit has been at work in many ways, infusing hearts and minds with the desire and will to create new relationships and fresh opportunities to love and serve the world God made.

One particular focus that has already emerged in our work together is an emphasis on *purposeful, compassionate, and ethical leadership*. For example:

In April, SFTS launched the **Shaw Chaplaincy Institute for Spiritual Care and Compassionate Leadership (SCI)**. As the Rev. Dr. Laurie Garrett-Cobbina, creator and director of SCI, explains: "The Shaw Chaplaincy Institute reflects the future of theological education, where spiritual care is interpersonal, interreligious, multicultural, interprofessional, and international. Our students will learn to offer spiritual care to people of varied cultural and religious backgrounds by building relationships and bringing compassionate leadership into their professional lives."

SCI will carry forward under the Graduate School of Theology at the University of Redlands, offering a multitude of educational and career pathways.

- The Seminary's Clinical Pastoral Education (CPE) program will continue to offer pastors, religious professionals, theology students and qualified laypersons the opportunity to further develop their pastoral skills.
- SCI is also introducing a new two-year Master of the Arts in Theological Studies (MATS) degree program with a concentration in Spiritual Care and Compassionate Leadership. The MATS is geared toward spiritual "generalists" who want to apply the principles of compassion to their vocations and professions, but do not necessarily want to seek a formal CPE path. This may include lawyers, business professionals, physicians, nurses, teachers, or any other traditional career path.
- Additionally, SCI is introducing new community engagement programs for students to learn by bringing spiritual care directly to persons in need. From theological reflection on specific human situations, students gain a new understanding of caring and compassionate leadership. In addition to service opportunities, the program includes professional process groups and congregational workshops to provide leaders with tools and training in "caring activism."

The University of Redlands Graduate School of Business supports a **Purposeful Leadership Initiative** as an integrated education, research, and outreach enterprise that aims to positively affect leadership styles, skills, and approaches undertaken by students and professionals, and

to recognize and celebrate leaders in the community who practice purposeful leadership. The initiative offers a Master of Science in Organizational Leadership (MSOL), designed to address the needs and challenges of 21st century businesses and nonprofits. This offers a wonderful opportunity for a dual degree with the MDiv, and promotes a compelling pathway to bi-vocational ministry.

The Graduate School of Business also houses the **Banta Center for Ethical and Purposeful Leadership**, a forum for conversation, inquiry, and debate on ethical and purposeful leadership as the foundation for excellence in individual and organizational decision-making. The integration of Ethics and Purposeful Leadership into the life of the University is the surest way to mold students to become successful leaders whose actions benefit their organization and society. Here is an obvious place for the faculty in the new Graduate School of Theology to offer their analytic frameworks and applied wisdom to a wider constituency.

The Graduate School of Education at the University of Redlands offers a **Doctorate in Leadership for Educational Justice**, a nationally unique program that engages about 20 students per cohort in rigorous study, debate, research, and practice. Its driving mission is to produce scholarly practitioners who are sought for leadership roles in schools, districts, agencies, and public service, as well as faculty positions in institutions of higher education.

The program prepares educational leaders to recognize the varied levels of social and educational inequity and to serve as advocates for the disenfranchised and underserved that results in their personal and political empowerment. Candidates are consistently encouraged to analyze, debate, and develop productive strategies in response to the principles, challenges, and opportunities of equity and educational justice.

Since the Ed.D. curriculum mirrors our SFTS Doctor of Ministry (DMin) program, students in either program will be able to cross-register, beginning this fall.

These are just a few examples of the synergy that is being created through this ground-breaking merger. In the remainder of this issue, you will find other illustrations of the possibilities that lie ahead for the Graduate School of Theology at the University of Redlands. I hope that you are as inspired and enthused by the potential that this new relationship has opened up for theological education and its place in a fine American university. Pray for this exciting new adventure!

On a personal note, the completion of the merger agreement means that I will be stepping down as President of San Francisco Theological Seminary on June 30. It is hard to believe that I have served SFTS for eight years—and I count it all joy! Dean and I will remain here in San Anselmo for another year, living in the glorious Julia Morgan house that has been our home since 2011. I will focus my final year on reaching out to SFTS alumni and friends to interpret, promote, and raise money for the new Graduate School of Theology. I hope to see many of you during that time. Please stay in touch!

With deep gratitude and affection,

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



# PATHWAYS TO POSSIBILITY

## Chimes

SUMMER 2019

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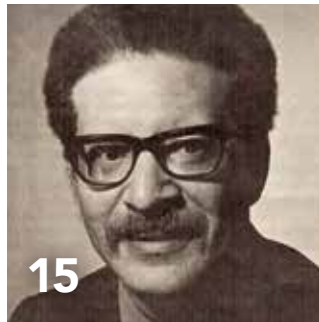
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## FEATURES

Learning and New Paths  
*by Rev. Dr. Jana Childers* **4**

Our Commitment to Innovation  
and a Sustainable Future  
*by Rev. Dr. James L. McDonald* **6**

The Place of a School of Theology  
in the University  
*by Dr. Wendy Farley  
and Dr. Christopher Ocker* **10**

One Plus One Equals Three  
*by Rev. Dr. James L. McDonald* **12**

2019 Commencement **30**

## DEPARTMENTS

Alumni **15**

Faculty **24**

Students **30**

Innovation **38**

Book Reviews **40**

In Memoriam **41**

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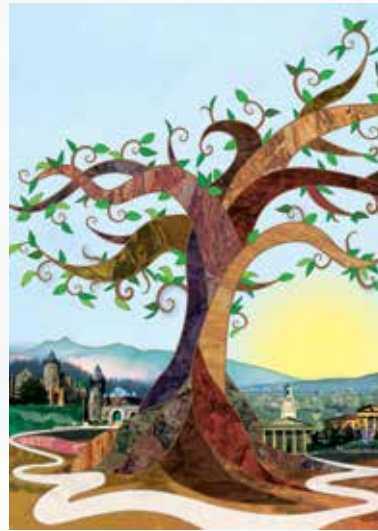
# Learning and New Paths



By Rev. Dr. Jana Childers

SFTS and University of Redlands  
Reimagine Higher Education

The *Pathways to Possibility* theme and its Tree of Life image (often interpreted as our very own Bouick Oak!) have served us well these last several months. The path metaphor has been a helpful reminder as we have moved toward a merger with the University of Redlands. “One foot in front of the other,” we have said to ourselves as we eyed the way the graphic’s line snakes off over the horizon. “You have to make the path,” some of us would say on days when we were up to our eyebrows in administrative details. “I run the path of your commands,” those of us steeped in the Psalms have whispered. Pathway imagery, a long-time favorite of poets and theologians, has been both useful and inspiring as we have immersed ourselves in merger plans. The line that has come to my own mind most often this spring is from a source I am embarrassed to say I can no longer identify: “I do not say to thee ‘seek the path’. The Path itself has come to thee, arise and walk.” That quote, scrawled on a Post-it note and affixed to the inner side of my office door for many years, might be from St. Francis. Or it might be one of Augustine’s. It’s a good quote. For those of us on the faculty, “arise and walk” captures our sense of the moment.



Over the last year, the faculty has been focused on planning for the new curricula, degree programs, certificates, diplomas and academic cross-fertilization the merger will make possible. All of a sudden, we have colleagues and resources we could never have imagined. We find ourselves in the position to meet many challenges we never thought possible. For years, after finding out that I am a seminary dean, people have been saying to me, “If only you could teach your students to read a budget” or “moderate a session” or “write a business plan” or “be a little more scientifically literate.” “It would be great if you could offer an MDiv-MBA or some kind of MDiv-Counseling degree,” they helpfully suggest. Now we can do all those things and more. We will have at our disposal expertise and resources in the University’s School of Business, its science department and a wide range of counseling programs, and that’s just for a start. The possibilities are exciting us all and spurring the faculty to new heights of creativity.

The MDiv was revised this spring with an eye to the new resources the merger will bring. The new curriculum is characterized by attention to both core seminary disciplines and the current state of culture

and scholarship. Early discussions with university faculty colleagues enriched our imagining in both directions. The document that finalized the curricular decisions shows the faculty enthusiasm for both classic courses and for finding new ways to contextualize those courses: “To say that we require our students to take two Hebrew Bible courses does not really communicate the excitement and challenge of studying the Bible from a womanist point of view. To say that we require two History courses does not convey how exciting it is to have standard narratives of Christian history challenged and enriched by attention to women’s

role and writings, the presence of Jews and Moslems, and much more. The revisions and additions are meant to suggest ways to more adequately convey how a standard seminary curriculum is infused by existentially important conversations between Protestant traditions and the 21st century.” Additions to the curriculum include courses with emphases in natural and social sciences as well as religious and spiritual pluralism. The format for the interdisciplinary track has been revised to offer a wider array of options. Electives in interreligious dialogue are being added. Focus on preparing our students to pastor, lead, and minister in a fractious age is at peak.

In addition to the immediate changes, the faculty has been involved in discussions about dual degree offerings. A joint MDiv-MSOL (Master of Science in Organizational Leadership) is being planned for a January 2020 debut. Dual degrees involving Mental Health Counseling are being developed for Fall 2020. An MDiv-MBA program is contemplated for farther down the road. One of the most exciting twinkles in the faculty eye these days has to do with possible collaborations with the university’s world class music program. The interfaculty conversations going on are lively—and a number are breaking new ground.

Which reminds me of the second quote that we find ourselves thinking of these days. It points to the importance of perseverance and the ability to tolerate uncertainty during times of transition. The line is attributed to Joseph Campbell, who says, “If the path before you is clear, you’re probably on someone else’s.” SFTS making its own path these days, one that is different from what others are doing. It’s a path that is leading us into a rich partnership and a future full of exciting possibilities—and for which we thank God. ✚

# Our Commitment to Innovation and a Sustainable Future

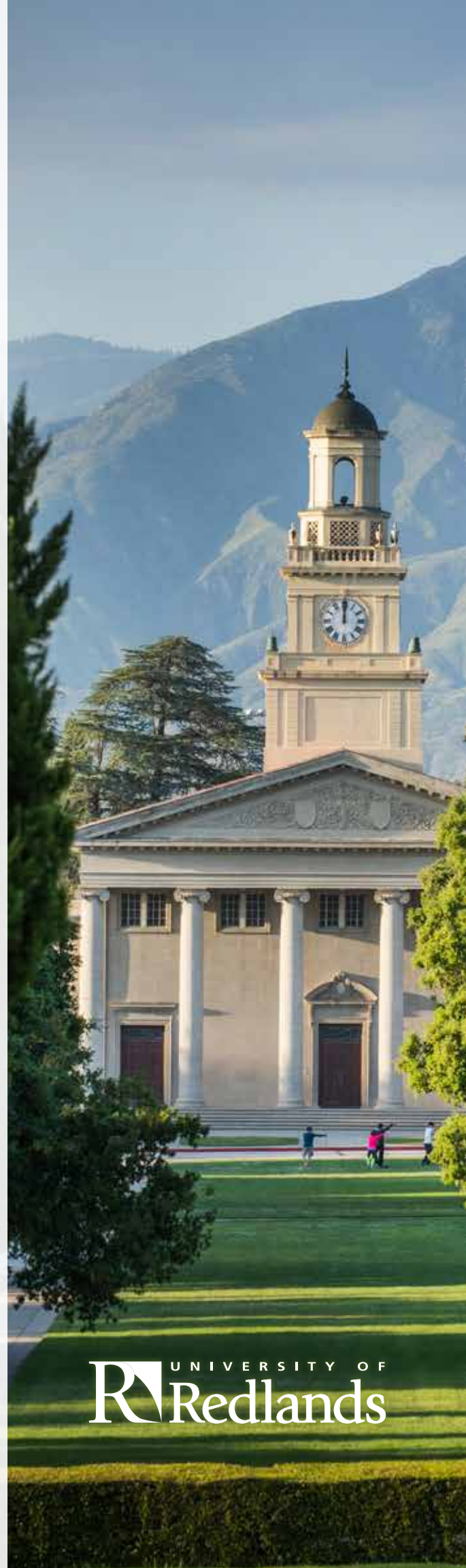


By Rev. Dr. James L. McDonald

For the past five years, the SFTS Board of Trustees, along with the faculty and staff, have been exploring ways to create a new kind of seminary for the 21st century—one that is intentionally designed to preserve the core values of the SFTS mission while appealing to a broader constituency and opening new pathways for hopeful, loving engagement with the world. What we have retained is our strong commitment to our mission of preparing persons for transformational ministries of justice, peace, and healing, to intellectual rigor grounded in the Biblical texts and cultural contexts, to an educational philosophy that values critical thinking skills and the wisdom of the marginalized, and to a curriculum that speaks to the head and the heart, and encourages attention to both spirituality and social justice.

At the same time, the faculty has been reviewing and revising our curriculum, diversifying our educational offerings, and expanding the ways students can engage with our degree programs and certificates. Here are some of the new things we are now doing as a result:

- Offering online and hybrid educational opportunities, with better marketing to a wider constituency
- Offering more certificate programs, with better marketing to a wider constituency
- Updating and reshaping the MDiv degree to focus on five themes attuned to the times:
  1. Appreciative and critical interpretation of the Bible and the Christian tradition
  2. Science, in dialogue with the Bible and religion
  3. Religions of the world and Christianity's relationship with other spiritual traditions
  4. Practice, including intercultural competence and contemplative, activist, and spiritual practices
  5. Experiential learning
- Creating the Center for Innovation in Ministry as a hub for collaborative, groundbreaking work to address difficult, but important social and ethical issues in communities, institutions, and the public arena
- Creating the Applied Wisdom Institute as a center for creative, interdisciplinary courses that combine spirituality, design thinking, academic rigor, skill development, and network creation to equip and empower leaders who will make the world a better place





Back Row, Left to Right: Andrew Wall, Dean, UR School of Education; Floyd Thompkins, SFTS VP Innovation/Online Ed; Yolanda Norton, SFTS Professor of Old Testament; Kevin Dyerly, UR VP Enrollment Management; Wendy Farley, SFTS Professor of Christian Spirituality; Greg Love, SFTS Associate Professor of Systematic Theology; Eugene Park, SFTS Professor of New Testament; Christopher Ocker, SFTS Professor of Church History.  
 Second Row, Left to Right: Thomas Horan, Dean, UR School of Business; Jana Childers, Dean of the Seminary & VPAA; Kathy Ogren, UR Provost; Teresa Chávez Saucedo, Director of Advanced Pastoral Studies; Kendrick Brown, Dean, UR College of Arts and Sciences.  
 Front Row, Left to Right: Jim McDonald, SFTS President; Ralph Kuncel, UR President.

The historic University of Redlands Memorial Chapel, completed in 1927, features enormous, beautiful stained glass windows and houses a Casavant organ.

## Grounded in Scripture: Seeking to Be Faithful

As a reflection of our commitment to this transformation, we also adopted a tag line that accompanied the seminary's new flaming torch logo—"In Christ. A New Creation." The phrase comes from the Apostle Paul, who had an amazing grasp of the meaning and power of Christ's death and resurrection: "So if anyone is in Christ, there is a new creation; everything old has passed away; see, everything has become new!" (II Cor. 5:17) As he explains, he is living according to a new reality, shaped by Christ's love. It motivates all that he does. "The love of Christ urges us on," he declares. Indeed, it does—even now.

Paul's affirmation is a powerful summation of the Gospel. It is both call and promise—a summons to live in the power of Christ's saving death and his resurrection to new life, and an assurance that in so doing we become part of God's

New Creation, God's action to redeem the world—planet earth and human life, bringing us back into right relationship, moving us toward shalom.

God's invitation to a faithful life brings neither certainty nor guarantees, save one: that God will be with us. If we are truly honest with ourselves, we have no idea where our response to God's call will lead us—what the path will be, what the hazards will be, what the detours are, with whom we will be travelling, who we might meet along the way, or even what the destination itself looks like. When we lead a life of faith, we know only that God will be showing us the way, lighting our path, empowering us by the Holy Spirit. We have only to pay attention and respond.

## Paying Attention: The Push to Explore A Better Future

At the same time, even with all of this good work in recent years, we had been

unable to solve our perennial problem of deficit spending and were bumping up against a debt burden that would halt our ability to pay our bills and continue our programs. The seminary no longer had the capacity or capability to be self-sustaining. It seemed clear that our days as a free-standing seminary were coming to an end.

Thus, two years ago, in February 2017, the SFTS Board of Trustees established an Exploration Task Force that began an intense discernment process. Over the next 15 months, we talked with presidents and top administrators from divinity schools, other seminaries, and several colleges and universities, presenting the case for partnership and ascertaining their interest. In a number of cases there were follow-up visits on both campuses. As a result of these conversations, we came to the following conclusions:

### **Consolidation with another institution would be a positive step toward thriving longterm and fulfilling our mission.**

Across higher education, partnerships are on the rise. In a recent issue of *Trusteeship* magazine, published by the Association of Governing Boards, their lead article began:

Mergers in higher education were once considered last-ditch efforts to survive, often involving a simple acquisition of assets resulting in the acquired college disappearing into the purchasing institution. Now, however, a growing number of institutions are considering mergers as a true strategic choice for effecting growth, innovation, and financial sustainability at a time of ever-increasing challenges in the higher education sector. Rather than a simple acquisition of assets, today's mergers entail a far more complex combination where capabilities and assets—along with challenges and liabilities—are brought together to form

something new. Success depends on true collaboration and integration.<sup>1</sup>

It's happening to seminaries, too.<sup>2</sup>

According to the Association of Theological Schools (ATS):

- 2008-2018: 30 schools have gone through the embedding process.
- Of those, half merged with other seminaries and half with related universities.
- ATS Executive Director Frank Yamada says he knows of at least 15 additional schools currently in conversations about embedding.
- Three-fourths of the schools in each of ATS ecclesial families (RC, Mainline Prot, Evangelical) have some kind of partnership with another school.
- Nearly 40 percent of all ATS schools have a partnership with a college or university. (Canadian schools are at 72 percent.)
- International partnerships are also on the increase.

### **Our most promising partner for consolidation was not going to be another seminary.**

It's often pointed out that when institutions consider mergers, one of the most important things is the alignment of mission, vision and values. With seminaries there is, of course, a clear alignment at the level of mission, generally speaking. But that's where the alignment often ends. The member schools of the GTU have tried since its founding to combine faculty and curricula, without success. The simplest way I know to illustrate this issue is to raise the question of who will teach "Intro to Old Testament" in the new configuration, because that course and the professors who teach it often embody the larger pedagogical and theological approach that each school believes is uniquely theirs. No seminary wants to forfeit that territory to another school, even another same-denomination seminary. It's emblematic of the problem, but not the whole problem.

## **A relationship with a university offers us the most potential for a healthy future and fulfilling our mission in bold and expansive ways. The University of Redlands in particular offers SFTS the most promising possibilities for an exciting, sustainable future.**

After a period of intensive negotiations between our schools over eight months, each Board made a decision this past February to approve an Agreement in Principle, which would become the basis for a merger.

Our negotiations with the University of Redlands were remarkable in what they agreed to—virtually everything we asked for. Yes, we will no longer be "free-standing" and will lose our independence and sovereignty as we become part of a larger university. But we are retaining our name, mission, degree programs, faculty, San Anselmo campus, and relationships with the GTU and the Presbyterian Church (USA). At least three SFTS trustees will become University of Redlands trustees and serve for the foreseeable future. We will be able to form an advisory council to provide support and guidance to the new Graduate School of Theology. We now have the opportunity to build programs focused on our mission to equip individuals to meet "the needs of our times through time-honored and innovative ministries."

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1. Jeff A. Weiss, "Growth and Transformation: A New Era for Mergers" *Trusteeship*, Jan/Feb 2018, accessed at <https://www.agb.org/trusteeship/2018/januaryfebruary/growth-and-transformation-a-new-era-for-mergers>.
  2. See, e.g., <http://www.philly.com/philly/education/Seminaries-adjust-to-a-changing-faith.html>





## Opening Up: Pathways to Possibility

The extensive analysis of the possibilities created by this merger that were developed over this past six months show that the San Anselmo campus and the Graduate School of Theology will be able to introduce at least five new programs to the campus by this fall with another nine to be added thereafter. These Redlands programs will complement and enrich SFTS's existing educational programs, providing sustainability and synergy.

A merger with the University of Redlands is our faithful response to the summons and promise of Christ to become a part of the New Creation that promotes the reconciliation of the world. Just as Christians at other times in history have had to let go of cherished traditions and ways of being in the world, so are we now being called to follow the prompting of God's Spirit. As followers of Jesus Christ, we are called to think and act as resurrection people, as people who live into hope, who place their trust in the power of the God of love.

Both institutions are motivated by the new and expanded educational opportunities that would become possible. We both understand that we will be able to do more together than either of us could do separately. Both institutions are committed to educating for purposeful leadership. Both institutions are committed to innovation, inclusion, and social justice in their cultures as well as their classrooms. The University of Redlands is open to and excited about the new thing that a graduate school of theology can bring to their campus.

I think that this new partnership with the University of Redlands is almost unique at this moment in higher education in general and theological education in particular. The new Graduate School of Theology at the University of Redlands allows us to continue to offer MDiv and DMin degrees while expanding our educational mission in creative and compelling ways. We will not simply be a traditional seminary embedded in a denominationally affiliated university. Nor will be a divinity school, teaching about religion. We will be a graduate school of scholar practitioners, who combine textual and contextual studies, theological reflection, social action, and spiritual formation that engages the world with compassion and love. I really don't know of another theological seminary that is doing anything quite like this.

Our new relationship with the University of Redlands allows SFTS to continue to carry out its mission in a financially stable and sustainable way, honoring the legacy of those who have gone before us, acting as wise stewards of the resources bequeathed to us by previous generations, and creating exciting possibilities for future generations of those seeking to live out their Christian vocation. It is our commitment to strengthening the church's capacity to make the world a better place, one more closely aligned with the purposes of God. ✚

## A Kairos Moment

The February board meeting was a turning point, a transformative moment, a milestone in the history of San Francisco Theological Seminary. It felt like a kairos moment. A kairos moment, generally, is a timely moment of opportunity to take a history-bending action. There is an inherent pressure in a kairos moment not to put off a decision or action, or to forego it, because the opportunity at hand may evaporate if not seized when presented. In Christian theology, kairos means "the appointed time in the purpose of God," the time when God acts. Mark 1:15 says "The time (kairos) is fulfilled, and the kingdom of God has come near; repent, and believe in the good news." Or as Eugene Peterson translated it, "Time's up! God's kingdom is here. Change your life and believe the Message."

At its May meeting, the SFTS Board of Trustees fully embraced this kairos moment with its decision to approve the formal merger agreement with an effective date of July 1, 2019.

With this decision, SFTS accelerated its efforts to make the essential transformation we committed ourselves to five years ago. What we have arrived at is an exciting and bold opportunity for SFTS to expand and strengthen its impact as a theological school that prepares people for transformational ministries of justice, peace, and healing and encourages the church's hopeful, loving engagement with the world.

In today's society, the SFTS mission is needed now more than ever before. Yet, we also know that many of the traditional models of seminary and ministry, which have served the church well in the past, are now undergoing an epic transformation across the United States and beyond. As we look to the future, we recognize the need and imperative to re-imagine and reset our course to meet a changing world.



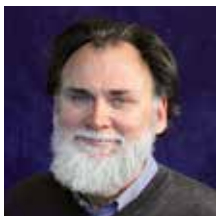
Prayer Circle on the labyrinth at University of Redlands.

# The Place of a School of Theology in the University

Academic Reflections from Professors of Theology



By Dr. Wendy Farley and Dr. Christopher Ocker



For much of western history, the co-existence of *scientia* (or later, in the nineteenth century, *Wissenschaft*) and the education of participants in churches was both desired and undisputed. In fact, the original medieval idea of the university served the goal of a rigorously educated clergy, when scholasticism attempted to transform sapiential knowledge into a rationally disciplined, self-critical (in their sense, “scientific”) method. Many of our universities, not only the oldest of them, have coexisted with theological schools almost since their founding—Harvard, Yale, University of Chicago, Vanderbilt, Emory, Duke, and many more. Yet the segregation of religion from the public university in nineteenth-century America and the conflict of religion and science in the twentieth century have left the position of a School of Theology in the American university unclear, at best. We think this co-existence is not only good, not only mutually beneficial, but an important component of a socially engaged, globally oriented, multicultural university.

The methods, kinds of evidence, and professional and public commitments of the schools and departments of a university vary tremendously. Yet, arguably, they share basic principles of scholarship and *paideia*. A physics curriculum operates in a different way from a curriculum in business management, environmental public policy, educational leadership, African diaspora, or queer theory, and yet they share commitments to evidence, truthfulness, and accountability. A theology school, at least the kind of theology school that SFTS is, embraces these norms unequivocally—committed to principles of critical thinking, evidence, scholarly excellence, participation in academic communities, peer-reviewed publication, and so on. Like some faculty in university departments, many theology faculty members are participants in religious communities, just as a biologist may also be on the board of Green Peace or a political scientist may also be a member of the Republican party. Regardless of other affiliations, variety of methods of research, and pedagogical techniques, all

members of a university, professors in a School of Theology no less than others, are committed to standards of evidence and critical thinking in their own research. They are committed to train students to think critically and freely about whatever subject is under review. Perhaps this is the most general mark of an educated person: they can distinguish evidence from propaganda or pre-critical assumptions. But a second mark of an educated person is a deep curiosity about the world in all of its dimensions: astronomy, poetry, philosophy, the diversity of human history and culture, botany—and the wisdom conveyed by human wisdom traditions. A third quality is a general commitment to equal access to education, opportunities, resources, and respect, and thus a resistance to racialized, gendered, and class-determined systems of power.

A School of Theology is held to the same standards, without compromise. But it has a distinctive identity and cultural role. It is neither a dharma center nor a department of religious studies. A School of Theology, with its various certificate, master's, and Doctor of Ministry degrees is situated in a unique cultural location, at an intersection of a distinctive set of scholarly disciplines (and interdisciplinary conversations) that include sacred texts, history, theology (the critical reformulation of the tradition of living religious communities), ethics, practical skills of communication and counselling, and community leadership. These disciplines serve a particular purpose. A School of Theology is a place where religions interrogate themselves, offering a critique of institutions, beliefs, and practices, which is both within the context of a tradition but also outside of it, bringing to bear the modes of interpretation available through historical critical methods of textual interpretation, historical and archeological methods, cognitive science, ritual studies, literary criticism, critical race theory, feminist and gender theory, ecological sciences—to give a few examples. It was, in our generation, within theological schools that robust feminist critiques of the past and present of religious institutions were developed, and the structural racism of white religious institutions was interrogated. Schools of Theology, together with historians, religious studies scholars, and other cultural critics, participated in unmasking the abusive relationships of Christianity to Judaism, Islam, and the religions of South and Southeast Asia. They have had a deep and sustained investment in helping Christian and Jewish religious communities reassess their traditions as constructive elements of religious pluralism and social justice.

Like the many schools and departments of a university, a School of Theology is a place where innovation occurs. Studied critically, no religion proves to be a static repetition of the past but is rather an endlessly creative encounter with contemporary cultures and modes of learning. A School of Theology offers a context in which traditions evolve through dialogue with scholarly method and wisdom. It is now commonplace among mainstream (non-fundamentalist) communities of faith that patriarchal dynamics of power have no place within Christianity and that sacred texts should be interpreted through historical-critical methods. Interfaith dialogue and trans-religious identities have many cultural causes but these, too, are examples of the creative evolution within religion that arises at the intersection of culture, scholarship, and communities of faith. In the absence of a robust relationship between theology schools and universities, the cultural role of religion in society takes on a very different shape.

We see an ambitious and innovative university as a natural home for a School of Theology. We believe our norms are well aligned with such a school. Through the Graduate Theological Union (and other academic relationships), our school already works



closely with scholars of other faith traditions and with scholars who deploy a variety of social scientific and humanities-based methods. But for us, a closer relationship with University of Redlands is a welcome deepening of our multi-religious and inter-disciplinary commitments. We imagine a creative future made possible by new relationships with the Department of Religious Studies as well as other departments of the College of Arts and Sciences, and the Schools of Education, Business, Continuing Studies, and Music, and the Center for Spatial Studies.

But what benefits might a theology school bring to the University of Redlands? Our school is already deeply related to two other institutions of higher learning (the Graduate Theological Union and UC Berkeley) through the GTU's interfaith PhD program. (The GTU is currently building out programs in Dharma Studies and Islam). We can serve as an access point to an established PhD program in religion, whose graduates have gone on to significant careers at schools like the University of Chicago, Northwestern, Harvard, Yale, Georgetown, and Loyola University, many seminaries, and many colleges affiliated with churches or not, in fields like Ancient Near Eastern Religions, Hebrew Bible, Jewish Studies, the History of Christianity, Ethics, Buddhist Studies, and Theology in its many forms.

We can contribute to opportunities for undergraduates to interrogate the living wisdom of religious traditions. The study of religion becomes more prism-like, as different approaches illuminate different aspects of a tradition. One learns something about Buddhism reading His Holiness, the Dalai Lama, that one does not necessarily learn from encountering an ethnographer of Tibetan Buddhism. One experiences Islam a bit differently when the professor of Quran is a Muslim feminist scholar. One understands Christianity differently when the professor teaching religious ritual is a queer Methodist. We can provide a milieu where critical scholarship, social engagement, and a role within a living religious community are equally respected and served. We believe the presence of a theology school within a university not only contributes to a deep, serious, and constructive appreciation for the religions and cultures of the world among those with little or no religious affiliation, but also produces religious leaders, including Christian ones, who cultivate the same in their communities. ✚

# “One Plus One Equals Three”

An Interview  
with University  
of Redlands  
President  
Dr. Ralph Kuncl



By Rev. Dr. James L. McDonald

As we move forward with the University of Redlands to create a new Graduate School of Theology, I thought *Chimes* readers might welcome an introduction to U of R leadership, in particular University of Redlands President Dr. Ralph Kuncl. Below is a conversation that ranges from his views on our new partnership to his academic background and favorite baseball team.

**JIM MCDONALD:** *I was impressed that at our first meeting in November 2017 you found the prospect of a partnership with SFTS to be something that excited your imagination and motivated you to explore the possibilities more deeply. What was it about SFTS that you found appealing or compelling in that initial encounter?*

**RALPH KUNCL:** My first impression was of you, Jim—I saw someone with whom I could not only share friendship but real intellectual partnership. As you’ll recall, what was scheduled to be a 45-minute meet-and-greet turned into a two-and-a-half-hour visit. That was a clue there was huge potential. The history and reputation of SFTS were striking. And when I looked at the SFTS website, I was impressed by the pristine, sylvan campus, as well as a mission and values that seemed like a great match with us.

**JM:** *It’s sometimes said that any merger that is simply the combination of two institutions is not very interesting and perhaps will not work out in the long run. Rather, mergers should focus on the new things that can happen as a result of bringing together two institutions—things that neither institution could have done without the other. Now that we’ve had the chance to explore this partnership more fully, what do you see as the “new thing” that can be created? How will SFTS add value to the University of Redlands – and what is it that the U of R can do to enhance what SFTS is now doing?*

**RK:** I’ve always said that to be successful a merger has to involve institutions fundamentally aligned financially and culturally. The absence of either of those two things can kill a merger and frequently do. But the premise of this question is a metaphor we’ve used: “one plus one equals two” is not interesting; “one plus one equals three” is very interesting.

When we decided to build together a multidisciplinary, multi-faith Graduate School of Theology, we hit on something that amplified the potential of both institutions. Our first joint program, a certificate in mental health counseling and spirituality, exemplifies an offering that neither of us could have created by ourselves. Multiple other new graduate-level programs, either on the ground or in hybrid or online forums, will aim to meet contemporary new demands and take advantage of the true strengths of both institutions.

Teaming up with SFTS, Redlands can extend teaching and counseling programs in the School of Education, leadership programs in the School of Business, and the depth of our humanities and experiential learning programs—such as May Term and First-Year Journeys—in the College of Arts and Sciences. The SFTS campus also opens new possibilities for conferences and recruitment for us. Adding tremendous depth are SFTS community members themselves—great scholars and students who fit with our scholars and add to who we will be collectively.

What does Redlands give to SFTS? SFTS has a highly focused mission to train people for ministry, i.e. leadership and service to the world. We make it possible to preserve that mission, while adding the possibility of collaboration across multiple disciplines. For example, students in the new Graduate School of Theology will have the opportunity to learn sophisticated approaches to both spirituality and organizational leadership, including finance and business, to enhance their ability to guide religious institutions or nonprofit organizations.

“When we decided to build together a multidisciplinary, multi-faith Graduate School of Theology, we hit on something that amplified the potential of both institutions.” —RALPH KUNCL

“We make it possible to preserve that mission, while adding the possibility of collaboration across multiple disciplines.”

—RALPH KUNCL

**JM:** *The readers of Chimes will be interested to know you have strong Presbyterian connections. Tell us about those and how they inform your work.*

**RK:** My college roommate at Occidental College was Presbyterian, and he introduced me to that spiritual heritage. Having been raised in a fundamentalist denomination, I was impressed with the Presbyterian Church USA’s values of social justice, tolerance, pluralism, and democratic local governance. I explored the denomination as a part of my own faith journey as a medical student at the University of Chicago, where I joined Chicago’s Fourth Presbyterian Church, a congregation with an enormous positive social impact in that area. When I moved to Baltimore, I immersed myself

in the life of Brown Memorial Woodbrook Presbyterian Church, where I was chair of the worship and music committees and was ordained a deacon and elder. At Rochester’s Third Presbyterian Church, I sang in, and supported, the congregation’s Chancel Choir. By necessity, I have tried to embody a nonsectarian stance as president of the University of Redlands; however, the Presbyterian values of tolerance, pluralism, peace-making, and social justice continue to resonate with me.

**JM:** *You have an impressive academic background—an undergraduate degree from Occidental College and an MD/PhD from the University of Chicago focused on neurology—and you did some important work on ALS during your 20 years on the faculty of Johns Hopkins University Medical School. What motivated your vocational choices at that time of your life?*

**RK:** My vocational choices were largely derived from the breadth of a liberal arts education, which allowed me to envision going in almost any direction in life. The choice of neurology was based on my fascination with the frontiers of medicine, as well as a desire to be of service to patients. I ended up focusing on neuromuscular disorders, especially ALS, because those families were among the most needy I have ever encountered.





**JM:** You left Johns Hopkins to become Provost at Bryn Mawr College and then University of Rochester before coming to the University of Redlands as president in 2012. After such a distinguished career in academic medicine, why the switch to executive leadership?

**RK:** Biomedical research encourages a focus on narrower and narrower topics. When a discovery comes, it's thrilling, but I began to wonder how I could have a much broader impact on students and faculty. Since I loved universities and what they do, I thought it would be a noble effort to contribute by leading an institution of higher education with thousands of students and hundreds of faculty. All the while, I have maintained my identity as a physician-scientist; I still practice, consult, and write as a scholar.

**JM:** What lessons about running a university did you take away from your experiences at JHU, Bryn Mawr, and Rochester? What approach have you taken to university leadership?

**RK:** I observed the only way to successfully run a university is to invest in shared governance, in other words consultative decision-making. In the long run, you save time because decisions can be smarter when they take into account many different perspectives. An effective president doesn't aspire to "run" a university, so much as to nurture, grow, and encourage aspects of it. The truth is we have little authority; what we do have is influence.

At Redlands, I've been focusing on the future, on envisioning what we could become and what we could do better and different in order to thrive. In my inaugural address in 2013, I laid out five priorities: internationalizing the University in a comprehensive way; endowing the University to secure its future; enhancing the University's graduate programs so we can realize our potential as a master's university; engaging in public-private partnerships to leverage our real estate assets; and taking advantage of the coming train to Redlands to build a University Village that will change the face of the main campus. Similarly, the partnership with SFTS is a tremendous opportunity to help move the University into the future and make it even better than it was.

**JM:** What jazzes you when you get up in the morning? And what keeps you going when the demands of the job seem to weigh a bit too heavily?

**RK:** What gets me up in the morning, often far earlier than I would like, is weightlifting and fitness. I discovered about two years ago that the comradery of exercise partners and the hard work is energizing, and that helps me get through the demands of the day and makes me healthier. Also, music is a tremendous relief valve. I've had a lifetime—35 years—of choral singing. You cannot rehearse a great piece of music and simultaneously worry about the demands of a job.

**JM:** Who will you root for when the Dodgers play the Giants?

**RK:** The Giants are the ultimate enemy—they must always be defeated! I can say that because my first baseball game ever, when I was about 10, was in the Los Angeles Memorial Coliseum watching the Dodgers, with storied names of old like Duke Snider, Gil Hodges, and Sandy Koufax. With that kind of heritage, I could not possibly root for the Giants! Baseball is *not* "non-denominational." However, I can "love the one I'm with"—and therefore was a Cubs fan in Chicago and then an Orioles fan in my Hopkins years (I was on the infield receiving from Cal Ripken Jr. a \$1.3 M endowment for my research lab the night he broke Lou Gehrig's Iron Man record on September 6, 1995). But sorry to disappoint; I just can't love the Giants. Not my tribe! †



Dr. Ralph W. Kuncl is the 11th president of the University of Redlands, having joined in August, 2012. He and wife Nancy live in Redlands at the University's historic home and gardens called Miraflores.

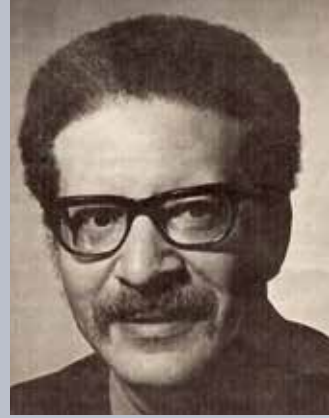
50<sup>TH</sup> ANNIVERSARY

# The Seminary's First Full-Time African American Professor

African American theologian Cornelius "Neal" Berry Sr. joined the faculty in 1969.

By Rev. Cornelius Berry, Jr.  
(M.Div. 1987)

Close to 100 years after the founding of the seminary, the trustees of SFTS, under the leadership of President Arnold Come, called the Rev. Dr. Cornelius O. Berry, Sr. to join the faculty as their first full-time African American Professor in August of 1969. Rev. Dr. Berry held the position of Associate Professor of Systematic Theology. He was a faculty member at both SFTS and the Graduate Theological Union, as well as Chairman of the Advanced Pastoral Committee and Area 111 at the GTU until his untimely death in July of 1973. This year of 2019 marks the 50th anniversary of Rev. Dr. Berry's groundbreaking appointment, and we celebrate him with a history of his journey through life.



In his second year at Union Theological Seminary, Dad married his childhood sweetheart and the love of his life, Lois Gwendolyn Palmer. The family pictured here in 1965 with kids Alison, Neil Jr. (me!) and Jocelyn.





Rev. Berry's parents left South Carolina in the early 1920's and eventually settled in the Southeast Bronx, where Dad was born in 1926. My father was a product of the New York City School District, skipping three grades in his schoolboy tenure. While in the Bronx, he joined the mighty St. Augustine Presbyterian Church at its inception, with the Rev. Edler Hawkins as the founding Pastor. Edler would later become the first Black Moderator of the General Assembly of the United Presbyterian Church.

My father was very mischievous as a lad, and one day he went into Rev. Hawkins' office and acted up terribly. He then ran out of the church down the streets of the Bronx. My father did not know that Edler had been a track star in college and he proceeded to catch my father and bring him back to the church by the scruff of his neck. From that day on, my dad was completely devoted to Rev. Hawkins. Rev. Hawkins' leadership was so great that many of the gifted young men of the Bronx who joined St. Augustine's decided to become Presbyterian ministers rather than doctors or lawyers. My father was one of these young men, and Rev. Hawkins became a surrogate father to our family.

Dad earned his B.A. from the highly competitive City College of New York, and from there went on to attend Union Theological Seminary. These were the golden years of Union Seminary of New York, with such names as Reinold Neihbur, Paul Tillich, and James Muilenburg teaching classes. In his second year at Union, he married his childhood sweetheart and the love of his life Lois Gwendolyn Palmer. Upon graduation, he took a call to a small Protestant parish in East Harlem and was then called to Mt. Carmel Presbyterian Church in East Orange, New Jersey, where my sister Jocelyn and I were born.

These were very happy years for my father and mother. These years were made even happier because dad could frequently visit his only sibling, his two year older brother Creighton Berry, and his family in Jamaica, Queens. My father and his brother were very close to each other. Creighton went on to become head of Gimbels Dept. Store's "commercial art department". Gimbels of New York City was the second largest department store in the world at that time. He later founded the Edler Hawkins foundation in New York City for the Presbyterian Church U.S.A. He is considered one of the greatest watercolor artists of his generation.

He stayed at Mt. Carmel eleven years and started working on his PhD from Columbia University of New York. During this time he made lifelong friends with Rev. Clarence Cave and Rev. Joe Roberts. Clarence became a longtime administrator for ethnic affairs in the General Assembly, and was my Godfather. Rev. Joe Roberts was honored to be nominated by Daddy King (seven years after his son Martin was killed) to fill the pulpit of Ebenezer Baptist Church in Atlanta, Georgia. Rev. Roberts pastored there for 30 years, doing many wonderful and blessed things, including increasing membership by two thousand congregants.

Dad was then called in 1961 to the Board of Christian Education in Philadelphia. He was only the second Black man hired to work for the National Church. We were the first Black family to live in Merion Station, and only because the Quakers sold us a home there. Soon after, my youngest sister Alison was born in 1963. Dad flew around the country implementing the newest and the most enriching models of Christian education. To this end, in 1964, he started *Vanguard* magazine to be sent to the Presbyteries and churches of the U.P.C.

We then moved to Alma, Michigan in 1965, where my father was named the Chaplain and Assistant Professor of Religion at Alma Presbyterian College.

In 1969 Rev. Berry received the call to SFTS. He finished his PhD dissertation in nine months and was awarded a PhD in Philosophy from the Trustees of Columbia University. His thesis was a systematic exercise in proving the existence of the human soul.

We lived in Berkeley—the apex of the counter culture revolution that was re-making America. My father stepped into this world with a struggle for discernment that any black intellectual born in the 1920's would have. One day I came home with a polished clay peace symbol around my neck and Dad asked if he could have it. He had never asked me for anything before. He wore that peace symbol around his neck every day for the rest of his life.

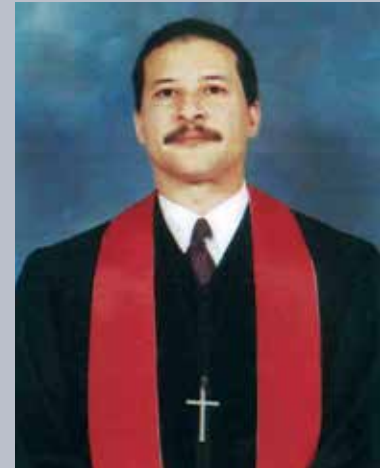
Dad's close friends at SFTS were Rev. Howard Rice (longtime Chaplain of SFTS), Rev. John Hadsell (longtime administrator) and Rev. Warren Lee (longtime Director of the Advanced Pastoral Dept.). Rev. Rice and I became great friends during my time as a student at the seminary. One day he called me to his side and said, "Neil, your father always had a special place in my heart and he was one of my favorite theologians. He made Tillich understandable to me."

Upon his death, Dad was working on a book about the Black Church in America. In 1994, I picked up the baton and took the idea for a course on the "History of the Black Church in America" to the Africana Studies Department of the University of Michigan, Flint campus. It was the most popular course in the department, and I taught it there for five years, until I took a call to Witherspoon Presbyterian Church in Indianapolis, IN. The course is still taught there to this day.

In summation, I would like to quote from the eulogy his good friend and colleague The Rev. Dr. Benjamin Reist gave at The Church by the Side of the Road in Berkeley, July of 1973:

"To say 'poor in spirit' with reference to my colleague, my friend, and my brother Neil is to utter then, a high salute indeed. For Neil's was that unique kind of poverty of spirit that refused to relinquish the integrity of his own identity in the face of any external definition from left or right, Black or white."

If Dad were alive today he would be proud to know that The Rev. Dr. Diane Givens Moffat (whose younger brother Christopher married his youngest daughter Alison) was recently named the Director of the Presbyterian Mission Agency in Louisville, Kentucky!! ✚



***“One of my clearest recollections of my father was when he took us to Jones Beach, where everyone from New York and New Jersey vacationed. It was truly amazing to see him swimming against the horizon—he looked like a great white whale. His swimming ability was incredible! He really stirred my imagination that way, and this image has stayed with me my whole life.”***

— Rev. Cornelius Berry, Jr. (MDiv 1987)



Unable to attend his graduation in May 2018, Captain Mbo deployed to Syria as an Army Chaplain with the 3rd Cavalry Regiment of the Army.

## CAPTAIN PATRICE MBO (DAPS 2018)

# Army Chaplain Makes Lasting Impact in an Ever-Changing World

By Mary Widdifield

In his ministry, there is the familiar scene of men and women, heads bowed in prayer. What's different is that Captain Patrice Mbo and his congregants are in army fatigues. The chapel is a military-grade tent, and on the ground, at their feet, lay their weapons.

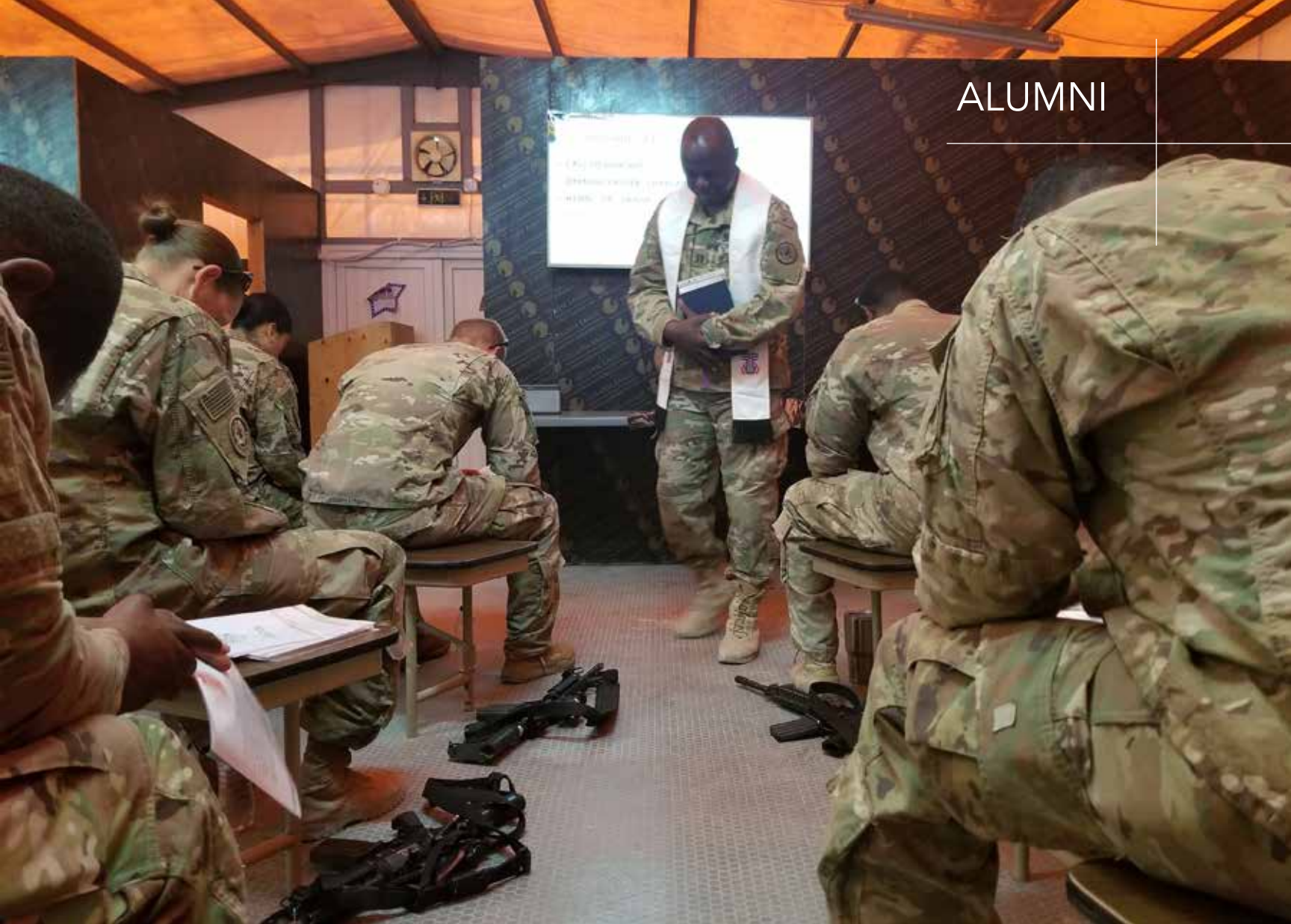
While Mbo's arrival in Syria by way of France, Cameroon and the U.S. Army may seem a most unusual path, it's as if his whole life led to this work for which he is uniquely qualified. His journey began even before birth, when his parents left Cameroon so his father could attend San Francisco Theological Seminary (SFTS) on scholarship. Though Mbo, the youngest of seven, was born after his family left the U.S., the experience left an indelible impression. Says Mbo, "I grew up thinking of SFTS as a dream."

Mbo spent his early years, until age ten, in France before returning to Cameroon. Following in his grandfather's and father's example, Mbo entered seminary. But this is where his path diverges. In 2004, Mbo's life was threatened. Remaining in Cameroon became unsafe, and with no alternative, he fled to the U.S., reluctantly leaving behind his pregnant wife. Mbo filed for asylum and settled in Menlo Park, CA, where the community embraced him and provided the legal and logistical support to petition for his

wife's immigration. After an agonizing three-years, Mbo was reunited with his wife and son. Astonishingly, Mbo's recollections of that time are not about challenges, but of blessings: the supportive community and the family that now surrounds him—his wife and five children.

Through a commitment to serve, Mbo honors those who came to his aid. "I wanted to give back after my experience because of how much love I received," he says. Leaving Cameroon, he says, "I had no plan to go to seminary." But plans changed. In 2008, Mbo applied to SFTS to pursue advanced pastoral studies, and finish his doctorate degree. Around this time, he volunteered as a military chaplain. Recognizing Mbo's skillset, his supervisor recommended he pursue a career as an Army chaplain.

By December 2012, Mbo had become an active Army chaplain with the Third Cavalry Infantry Regiment, one of the Army's oldest. Army chaplains, Mbo explains, care for soldiers at all times. "They are strong...but sometimes need to be reminded that what they are doing is meaningful." They come from diverse backgrounds and many young soldiers are still discovering who they are. Mbo understands this. His ministry is surely informed by his own experience in Cameroon, a nation with rich cultural diversity. He asserts, too, because of his reform background, "I'm not trying to



While on deployment in the Middle East, Captain Mbo provided pastoral care and counseling to over 800 soldiers in three unidentified locations. He conducted three worship services per week, supporting Army, Air Force, and Marine troops. His chapel provided sanctity in the midst of struggle, and a scene of serenity for the weary.



do everything by myself, but inviting everyone to be a part of the service—everyone is included. Someone can play the guitar, someone can pray, because everyone comes from a different background.”

The work is intense. Combat stress sometimes awakens a person’s past traumas that need processing. Soldiers also need support for the difficult transition into family and civilian life, where the pace and expectations are strikingly different. Mbo credits SFTS, especially what he learned from Rev. Scott Clark, for learning how to be “present and open to others... without inserting myself.” What he learned at SFTS “just kicks in when you are there. Soldiers talk about a crisis back home with their spouse or they are ‘losing it’ from being away. These skills are very, very helpful in understanding what is going on with soldiers and for being able to help them.” He is there, he explains, to support soldiers to “walk their own journey.”

Mbo finds ministry to soldiers rewarding. “Soldiers are the best. They talk about anything. They have a lot to process, and sometimes, you have to cry with them. Everyone wants happy times too,” he says. And for that, there are celebrations. Most profoundly, in this place where the chapel structure is temporary and services can take place anywhere, Mbo is making a positive, lasting impact. The impermanence of structure bows to the permanence of spirit. ✝



Left to right: Rev. Beverly Brewster, Rev. Dr. Teresa Chávez Saucedá, Rev. Dr. Laurie Garrett-Cobbina, Dr. Jeanne Choy Tate, Sylvia Thorson-Smith.

# #MeToo, Believing in Women's Equality

SFTS Alum Rev. Beverly Brewster leading social justice issues across our community and the PC(USA)

After working for 14 years as an attorney, Rev. Beverly Brewster (MDiv 2008) found her calling in ministry. Now in her 8th year as pastor of Sleepy Hollow Presbyterian Church in San Anselmo, CA, Brewster also serves as an elected member of the PC(USA)'s Advisory Committee on Social Witness Policy (ACSWP). The ACSWP advises the denomination on current issues of social justice and makes recommendations to assist the General Assembly (GA) in adopting policies that faithfully reflect the Biblical witness, Presbyterian theology, Christian ethics, and the historical and contemporary values of the PC(USA).

Brewster teamed up with ACSWP colleagues Sylvia Thorson-Smith and Rachael Eggebeen to write *A Resolution on Religious Freedom Without Discrimination* for the 223rd General Assembly. Thorson-Smith presented it, and it was adopted unanimously by the GA. The document advocates for "a reformed understanding of religious freedom that does not necessitate denial of human rights." It speaks to current situations such as the denial of reproductive rights to poor women, or the refusal of vendors to serve a gay couple planning a wedding.

Another report Brewster helped with, *Putting Healing Before Punishment*, offers recommendations on drug policy and addresses the church's role in bringing healing

to addiction, mass incarceration, and the war on drugs.

Last November, Brewster and other ACSWP members led an in-depth panel discussion at SFTS about women in the PC(USA): #MeToo, Believing in Women's Equality.

## Topics included:

- The Presbyterian church as a place for dealing with past trauma
- Misconduct by congregants against women pastors
- The sense of entitlement by some that excuses or enables assault on the selfhood of others

## Panelists:

- Rev. Dr. Teresa Chávez Saucedá, Assistant Professor of Ministry, Director of Advanced Pastoral Studies, SFTS
- Rev. Dr. Laurie Garrett-Cobbina, Chief Diversity Officer, Assistant Professor of Pastoral Care and Education, Shaw Chair for CPE, Director of Shaw Chaplaincy Institute, SFTS
- Sylvia Thorson-Smith, Member, PC(USA) Advisory Committee on Social Witness Policy (PC(USA) ACSWP)
- Dr. Jeanne Choy Tate, CLP

Beverly sums up the experience by saying, "The panelists brought radical authenticity, hard-earned wisdom, and their distinctly prophetic voices to the #metoo discussion, and it was a moving and deeply meaningful experience." ✚



## Watch the Video

If you would like to watch a video of the symposium, please visit: [sfts.edu/me-too-panel-discussion/](https://sfts.edu/me-too-panel-discussion/)

When watching the video, please be advised that the panel discussion was centered on the subject of sexual misconduct in the church and society, with some references that would not be appropriate for children.

## Rev. Dr. YongKyu Kang and Rev. Dr. J. Alfred Smith Jr.

By Cynthia Ahart Wood

SFTS Alumni are more than ambassadors for the seminary—they are thought leaders who constructively impact the communities they serve. At Commencement this spring, Rev. Dr. YongKyu Kang (DMin 1994) and Rev. Dr. James Alfred Smith, Jr. (DMin 1999) were honored with Distinguished Alumni Awards, recognizing their continued commitment to the seminary and their outstanding career achievements.

With experience comes wisdom, and these two alums have important advice for newly minted SFTS grads.

“Listen to the cries of the people,” says Dr. Smith, a second-generation minister who says it took him decades to comprehend the advice his own father gave him at the start of his career. “Be a partner with God and the people of God. Then God will allow us to communally discern what the needs are, where the answers are.”

Dr. YongKyu Kang, a member of the SFTS Board of Trustees and former president of the North-East Conference of the World Alliance of Reformed Churches (WARC), has been senior pastor of the Hanshin Presbyterian Church since 2005. One of the largest Presbyterian churches in the Republic of Korea, with 3,000 adult members and a 1,000-member youth ministry, Hanshin Presbyterian is located in the Gangnam district of Seoul.

Born and reared in South Korea, Dr. Kang earned his BA and MDiv degrees in Brazil, where he took an assignment as an associate pastor of a Korean-Brazilian congregation in Sao Paulo. He then moved to Los Angeles where he served as senior pastor of a Korean-American church PC(U.S.A.) before resettling in Seoul.

For 12 years, Dr. Kang has hosted the academically rigorous SFTS-Hanshin Symposium, a four-day conference that enhances the seminary’s visibility in Asia as it brings together more than 500 pastors from across all denominations. The most recent event took place June 10–13, 2019, and featured leading scholars, including former and current SFTS faculty on the dais.

“It has been my pride and joy to have founded and organize this symposium since 2007,” Dr. Kang said. “I’m excited to see how it will benefit and inspire the next generation of pastors.”

Dr. Kang is also involved in the Connecting Business Marketplace to Christ (CBMC) ministry, a 10-year-old executive collective that meets to learn how best to embody the values and ethics of Christ at their respective workplaces.

Recalling the green San Anselmo campus, the solace of its chapel, and the caliber of the SFTS staff, Dr. Kang said that “there is no better place to delve deeper into the studies of Biblical theology.”

“I was most moved by the Old Testament,” he said. “Of all the books, the Book of Hosea made the biggest impression on me and it led me to dedicate my life to serving the marginalized and the less fortunate.”

Rev. Dr. J. Alfred Smith, Jr. retired from Oakland’s 100-year-old Allen Temple Baptist Church in January 2019. As senior pastor since 2008, Dr. Smith followed in the footsteps of his father who also served the storied church’s 5,000-plus member congregation. Ordained in 1976, Dr. Smith called Allen Temple home for 26 years, but took the opportunity to broaden his pastoral vision with assignments at other congregations in Oakland, San Jose, and Las Vegas, as well as with scholarly travels to West Africa, the Caribbean, Europe, China, Israel, and Palestine.

“These experiences were humbling. They made me understand how much of a privilege it is to be a pastor,” he said. “There is always



Rev. Dr. YongKyu Kang and Rev. Dr. J. Alfred Smith Jr. were honored as the 2019 Distinguished Alumni at Commencement on May 25, 2019.

danger of forgetting to be an active listener. I learned I couldn’t come to the table with set answers. My attitude was transformed.”

On top of his pastoral calling, Dr. Smith managed a concurrent career in teaching. In Nevada, he taught English as a Second Language at a community college. In the Bay Area, he taught Africana Religion and Africana Philosophy at San Francisco State University, and an extension course on Black children and their families at U.C. Berkeley. Dr. Smith also worked for the City of Oakland through 1984.

“To stimulate thinking and keep thinking, I always had a gig on the side,” Dr. Smith said.

Like Dr. Kang, Dr. Smith has also stayed close to SFTS, recruiting graduate students, teaching, and collaborating with the SFTS Center for Innovation in Ministry on its “Shifts Happen” lecture series.

“The seminary was a great experience for me,” Dr. Smith said. “Rev. Dr. Warren Lee became a confidante and friend beyond being my professor. His Pastor as Person curriculum helped me to deal with not just pastoral issues, but to see how who I am impacts my pastoring. I was elated to see Dr. Lee at my retirement.”

Coming from an activist congregation where the ministries are an “A to Z” of support services for children, teens, and elders; those in the military, in recovery, and in prison; the homeless, the hungry, and the disenfranchised, retirement means a renewed mission for Dr. Smith.

“I’m really concerned about the homelessness in the state of California,” he said. “We’re doing better than other states in terms of economic growth, but we have one of the worst homeless problems of any place in the country. I’m going to be doing some grassroots-level work in the homeless struggle.

“I’m also very concerned about the injustices going on in terms of police violence,” he continued. “So, I have participated in a non-violent demonstration involving the faith community here in the capitol and have been promoting Assembly Bill 392, which makes police more accountable for their actions.”✚

**Since 1981, SFTS has celebrated the achievements of 57 Distinguished Alumni. To read more, please visit our alumni website at [alumni.sfts.edu](http://alumni.sfts.edu).**

## UPDATES



**David Altshuler (MDiv 2015),**

Director of Institutional Research at SFTS, has been chosen as an alternate on the Accreditation & Innovation Negotiated Rulemaking committee under the Department of Education as a representative of faith-based institutions of higher education. The negotiated rulemaking committee was formed to prepare proposed regulations for the Federal Student Aid programs authorized under title IV of the Higher Education Act of 1965, as amended (HEA). Under negotiated rulemaking, the department works to develop Notice of Proposed Rulemaking in collaboration with representatives of the parties who will be affected significantly by the regulations.



**Lora East (MDiv 2016, DASD 2017, GTU MA 2017)** was

ordained in June at the Texas church where she was raised in faith, Woodlands Community Presbyterian Church in The Woodlands, TX in preparation for her first call. East has been called to serve as the Associate Pastor of Brentwood Presbyterian Church in Los Angeles. BPC Los Angeles is a welcoming, Christ-centered faith community, joyfully celebrating God's love, nurturing spiritual growth, and gratefully serving all people.



**The Reverend Dr. Beth Shalom Hessel (MDiv 1999)** has accepted a position

as Executive Director of the Athenæum of Philadelphia, an historic member library and architectural archive. Beth previously served as Executive Director of the Presbyterian Historical Society (PHS), where she was a transformative leader, known for working in close collaboration with staff, board members and community leaders. She is an ordained Presbyterian minister as well as a PhD in American History who has taught at Texas Christian University and Randolph Macon Woman's College. "It has been an honor to serve God's people, the PC(U.S.A.), and the larger research community," said Hessel. "We have made great strides toward achieving



### This Year's Alumni Council

Rev. Rick Snyder (MDiv & MA 1974), Ashley Pogue (MDiv 2019), Naisa Wong (DASD 2016), Rev. Dr. Beth Shalom Hessel (MDiv 1999), Rev. Dr. Mary Louise McCullough (MDiv 2002), Rev. Scott Schaefer (MDiv 1987). Not pictured: Rev. Dr. Bear Ride (MDiv 1978, DMin 1991), Rev. Rich Poole (MDiv 2006), Rev. Ineda Adesanya (DASD 2013, MDiv 2014, MA 2015), Rev. Stephanie Ryder (MDiv 2014), Sam Lundquist (MDiv 2019), John Lyzenga (MDiv 2019).

our vision of being an inclusive, relevant, and responsive archives that collects, preserves, and shares the fullness of American Presbyterian History."



**Rev. Bruce Reyes-Chow (MDiv 1995)** joined First

Presbyterian Church of Palo Alto as Pastor and Head of Staff on April 1, 2019. Reyes-Chow is looking forward to working with a community that "embraces the convergence of faith and politics and unapologetically understands itself as... committed to social justice. Rather than spend energy on if or why our faith compels us to be a presence of justice in the world, we get to spend that energy on actually doing the ministry of justice, equity, and love." In addition to his work with FPCPA, Reyes-Chow will continue as a Senior Coach with The Center for Progressive Renewal, as well as continuing his blogging and large social media presence. Reyes-Chow is the author of several books, including *Rule #2: Don't Be an Asshat: An Official Handbook for Raising Parents and Children* (Bacosa Books, 2016), and *The Definitive-ish Guide for Using Social Media in the Church* (Shook Foil Books, 2012).



**Rochelle R. Shaw (MDiv 2014)** has

been named the Stated Clerk for the Presbytery of San Francisco. Shaw is an ordained Ruling Elder in the Presbyterian Church USA and currently a member of Sojourner Truth Presbyterian Church in Richmond, CA. She has been a SF Presbytery Commissioner, Secretary for the National Black Presbyterian Caucus of Northern California, and Moderator of the Black Presbyterian Women of Northern California. Rochelle is also an ordained deacon. While attending SFTS, she represented them on the Seminary Support Network and attended GA 220 and GA 221 as a student ambassador. She interned at the Presbyterian Ministry at the United Nations for 10 months where she assisted with their coordination of the 52nd Commission on the Status of Women at the U.N.

*We love to hear about what our alumni are doing in the world, and to share good news with our greater SFTS community of friends. Please submit your stories online at [alumni.sfts.edu/resources/submit-story/](http://alumni.sfts.edu/resources/submit-story/) or via Facebook at [facebook.com/sanfranseminary](https://facebook.com/sanfranseminary)*



John Lyzenga (center) recorded his recent album at Tiny Telephone Studios in Oakland. The ensemble included several SFTS students, including Bran Stigile-Wright, Mel Epps, Evan Stanfill (MDiv 2019), Ashley Reid (MDiv 2019), and Carolyn Anderson.

# In Troubled Times

A Psalm of  
Lament and  
Confession

By Ashley Reid (MDiv 2019)

In the face of injustice, terrorism, supremacy, genocide, and so much evil, Christians are faced with the question of “how will they respond”? Sadly, too often many of us have remained silent or even compliant with the ills of society. *In Troubled Times* by John Lyzenga (MDiv 2019) is a call to action, a psalm of lament and confession, and a tool of worship that reminds us that the embodiment of our faith is not separate from the reality, injustice, and suffering of our world.

I remember when John asked me to help sing “To See the Bound Made Free,” one of the songs on the album, in a worship service one Sunday. I quickly agreed, and went to church with him that Sunday expecting only to be a supportive friend in his ministry. I did not expect to receive a message in my spirit shortly after singing—that John needed to make this album that would provide the language to enable congregations to confront their compliance and embody their faith, not only in worship, but their everyday being.

It has been an amazing ride to witness John work diligently with the help and guidance of professors, friends, and classmates to create this album that not only touches on a wide variety of subjects that we tend to run from, but also incorporates the very voices of the people living in the margins of society to proclaim it. The album isn’t just a work of his passion and brilliance for worship music, it’s his testimony. In a world where many white, heterosexual, cisgender men refuse to sacrifice and use their privilege for the greater good, John allowed himself to be vulnerable and use his own story to guide the narrative of *In Troubled Times*.

It is my hope that as people listen to this album, they will take this journey with John. A journey of confronting their privilege and compliance, grieving for the suffering of our world, and being energized to embody the spirit of Christ in standing for justice as they live out their faith. It is my hope that *In Troubled Times* will help transform Christianity into a community of inclusion and love, while moving us away from our existence as a form of supremacy ailing our world. †

2019 MDiv grads  
Ashley Reid, John Lyzenga,  
and Andy Deeb perform a song  
from *In Troubled Times* at  
First Presbyterian Church  
of Berkeley.

## RAINBOW IN THE CLOUDS

There is an African American song,  
(from the) 19th century:  
"When it look like the sun weren't  
going to shine  
anymore, God put a rainbow  
in the clouds."

Imagine, and I've had  
so many rainbows in my clouds.  
I had a lot of clouds.

But I have had so many rainbows.  
And one of the things I do when  
I step up on the stage, when I  
stand up to translate, when I go to  
teach my classes, when I go to  
direct a movie, I bring everyone who  
has ever been kind to me  
with me.

Black, White, Asian,  
Spanish-speaking,  
Native-American, gay,  
straight, everybody.  
I say, "Come with me,  
I'm going on the stage.  
Come with me, I need you now."  
Long dead, you see,  
so I don't ever feel I have no help.  
I've had rainbows in my clouds.

And the thing to do, it seems to me,  
is to prepare yourself so that  
you can be a rainbow in  
somebody else's cloud.  
Somebody who may not look like  
you, may not call God the  
same name you call God, if they call  
God at all, you see.  
And may not eat the same dishes  
prepared the way you do.  
May not dance your dances  
or speak your language.  
But be a blessing to somebody.  
That's what I think.

—Maya Angelou

To all the rainbows in my clouds—  
the ones who believe in me,  
poured into me,  
and walk alongside me.

—YMN

SFTS and Rev.  
Yolanda Norton  
move the  
Farlough  
Chair forward  
with dynamic  
Installation  
events and  
impactful  
Womanist  
Symposium



Rev. Dr. Jana Childers introducing  
Rev. Yolanda Norton.

## Farlough Chair Installation Celebrates the Black Church

**O**n March 1, 2019, SFTS celebrated the installation of the first Black woman to the H. Eugene Farlough Chair of Black Church Studies. It was a momentous occasion. Rev. Yolanda Norton brings a wealth of pastoral experience, an ability to connect with people across generations, a talent for cutting-edge scholarship and great teaching skills. She has been instrumental in moving the seminary forward into anti-racism work, developing its worship programs and doing ground-breaking work in Womanist theology. We could not be happier with this appointment and look forward to the innovation and invigoration Professor Norton will bring to the programs of the Farlough Chair. We have captured a small glimpse of the three days of symposia and celebration for our *Chimes* readers to enjoy.

—Rev. Dr. Jana Childers, Dean of the Seminary



*"Rev. Yolanda Norton is an excellent scholar and is well loved by her students. She is well received by the churches of Northern California, and will do a superlative job in continuing the pioneering work of the late Dr. James Noel. I am hopeful that we will give her the prayers and the support needed to bring the churches into a closer relationship with the seminary, in bringing healing and harmony to a hurting and broken world. I congratulate San Francisco Theological Seminary for making this appointment!"*

— Rev. Dr. J. Alfred Smith Sr., Pastor Emeritus of Allen Temple Baptist Church  
and Professor Emeritus of the American Baptist Seminary of the West



## FACULTY



Dr. Cheryl Kirk-Duggins, Dr. Valerie Miles-Tribble and Dr. Marsha Foster Boyd at the 2019 Womanist Symposium "Creating a Moral Center: The Role of the Church in Justice and Equity."



Above, leading the afternoon panel discussion "Finding the Moral Center in Womanist Biblical Interpretation." Left to right: Dr. Valerie Miles-Tribble, Dr. Mitzi Smith, Rev. Dr. Cheryl Anderson, Rev. Yolanda Norton, Dr. Carla Works, Andy Deeb, Dr. Marsha Foster Boyd.

Right, MDiv class of 2019 student participants (left to right): Andrew Quick, Andy Deeb, Samuel Lundquist, Ashley Reed; Assistant Professor of Old Testament Rev. Yolanda Norton; John Lyzenga, Denise Diaab, Ashley Pogue.



## Shaw Chaplaincy Institute for Spiritual Care + Compassionate Leadership Expands Transformational Education and Community Engagement



Left, Rev. Paul Gaffney. Middle, Mrs. Juliann Shaw Phillips and Jennifer Shaw, Esq. Right: Dr. John Mihalik.

# Advancing Spiritual Care Competency

By Rev. Paul Gaffney (MDiv 2004)

On April 12, 2019, Lower Alexander Hall at SFTS was filled to capacity to celebrate the launch of the Shaw Chaplaincy Institute for Spiritual Care + Compassionate Leadership (SCI). Those present included current students of SFTS, alumni, faculty and professors emeriti, in addition to caring professionals from the wider community. Nurses, physicians, lawyers, teachers, healing specialists, chaplains, pastors, Rabbis, and Bhikkhuni turned out to learn about the exciting offerings of this new “school within a school.”

Julianne Shaw Phillips and Jennifer Shaw, Esq., daughters of SCI benefactor, Rev. John Shaw, were present and elated to witness their father’s vision coming to life. Julianne Shaw Phillips said, “My father really wanted to come, and if it were possible he would be here today. After all, this is where my parents met. He is delighted with what the Shaw Chaplaincy Institute is doing.”

The keynote speaker at the event was Dr. John Mihalik, who shared his inspirational journey—from studying Astronomy at the University of Arizona, to studying for the priesthood with the Jesuits, to becoming a nurse—all before realizing his vocational calling as a physician. Dr. Mihalik spoke words of encouragement to everyone gathered: to make sure we all care for ourselves as we are caring about others. Dr. Mihalik shared that “It is through relationships that we encounter the sacred. Through being of service we are exposed to universal love, but not service in an abstract way.”

This is exactly the kind of work that SCI seeks to do in the world—teaching people how to care about others. We want to help people learn how to care more and care better. As we state on our website, “The Shaw Chaplaincy Institute for Spiritual Care + Compassionate Leadership (SCI) is a multicultural, interpersonal and interfaith education program that provides opportunities for intellectual and inspirational development for religious leaders, spiritual care specialists, clinicians, and other professionals who have interest as a spiritual ‘generalist,’ or other service-oriented vocations.

We aspire to be an educational beacon of the rich and luminous spiritual forces that permeate the lives of millions of people. We educate and nurture the formation of spiritual care leaders and spiritually interested learners empowered to engage the emotional, spiritual, physical, intellectual and moral needs of all people.”

My colleague Rev. Dr. Donna Allen said that being a lifelong learner and working with SCI is like finding the fountain of youth: “At the center of my journey is the joy of learning. Doing soul care, social justice work, cultivating courage and curiosity in SCI learners is lock step with being a living witness to the transforming power of love—it means rolling up my sleeves to make the world a better place. Yes, I have found the fountain of youth.”

For myself, this education and nurturing has been essential in my own growth and development as a clergy person. When I graduated



*“It is a privilege to enter into the lives of people, sometimes at their lowest moments, and witness their wrestling with life and death, relationship failure and relationship recovery, care and neglect, compassion and indifference. Their story is the human story. So many of us are doing our best to care and show compassion. I think we have a responsibility to know what we are doing when we make it our intention to care, because actual caring competence goes beyond good intentions. I believe the Shaw Chaplaincy Institute can support this transformative passion to heal, this spiritual vitality to connect, this human drive embedded in our biological and spiritual DNA, to care.”*

—Rev. Dr. Laurie Garrett-Cobbina,  
Director of Shaw Chaplaincy Institute

from SFTS in 2004, I was already working as a chaplain on the street in San Rafael with the Marin Interfaith Street Chaplaincy. I felt a deep and persistent calling to ministry with people who were living on the edges. At that time, I was 26 years old and woefully optimistic about the kinds of change that I, as one man, could create in the world. Within only a few years, I was exhausted, on the edge of burnout, and my optimism had transformed into a kind of dark cynicism.

I was overwhelmed by the suffering that I encountered everyday—the crushing weight of an oppressive system on already hurting hearts only seemed to give way to unscalable walls and inaccessible byways that appeared to lead somehow to some unreachable emerald city of health and healing. I was lost in myself—overcome with sadness, anger, and guilt. It just seemed so unfair that I had a place that I called home, and these people with whom I spent so much time from day to day—these folks who I had come to call my friends, did not. Even more discouraging was witnessing how little other people seemed to care. I felt isolated. I was isolated.

Then, by some miraculous movement of the Divine, Rev. Dr. Laurie Garrett-Cobbina showed up in my life. There is a saying that “when the student is ready, the teacher will arrive,” and I was ready. God knew I was ready. Rev. Dr. Garrett-Cobbina asked me if I wanted to do more CPE. CPE (Clinical Pastoral Education, the flagship program of SCI) is a reflective learning process in which we take a deep look at the care that we are providing to others in

relationship to our personal history and theology. When I began that unit, I realized just how much I needed the support of an educator and peers in the midst of this ministry that I loved so much, but which seemed to be draining the life and joy out of me.

I completed three units nearly back to back because the process of self-reflection and group learning fed my soul and deepened my ministry; it made me more able to care, made my caring better and grew me in ways that I could never have grown by myself.

After 15 years working with people on the street, I left that ministry to enter this new one. Helping Rev. Dr. Garrett-Cobbina realize this vision of the Shaw Chaplaincy Institute has been a dream come true. I believe so very deeply in the work that we are doing together. Now, in my role as SCI Program Manager and ACPE Certified Educator Candidate, I have the immense privilege of working with students through their own learning journey. I have the joy of witnessing students learning how to care more deeply about others and themselves, stretching and growing in ways they never knew were possible.

I always used to have a difficult time articulating what exactly spiritual care “is.” The Shaw Chaplaincy Institute for Spiritual Care + Compassionate Leadership is helping me to better understand this elusive place of meeting between two or more people, where we see each other in mutuality. This place where something sacred and inexplicable shows up in ways beyond our comprehension. ✚

## UPDATES



**Wendy Farley, Professor of Christian Spirituality, Director of the Program in Christian Spirituality, Rice Family Chair in Spirituality**

is working on a book on beauty that focuses on spiritual practices that awaken us to beauty—in nature and in one another—so that caring for the environment and justice comes out of our erotic love and appreciation of beings rather than moral obligation or political alliance.

Wendy is also leading two retreats this summer:

- *The Thirst of God*, Episcopal Diocese of Eastern Oregon, August 2019 (expected)
- *Resilience in Troubled Times*, with Rachel Harding, Companions on the Inner Way, Zephyr Point, Lake Tahoe, August 2019 (expected)

Other published works include:

- An article on gender identity and the image of God, arguing that the placement of the creation of humanity in the image of God in the story of cosmic creation is a way of emphasizing the great joy divine goodness takes in plurality, including the many ways human beings experience their gender and sexuality. "Gender and the Image of God," *Reflective Practice: Formation and Supervision in Ministry*, is forthcoming.
- Lectionary Commentary, Acts 1:1-11, Acts 1:15-17, 21-26; Acts 2:1-21 Connection: A Lectionary Commentary for Preaching and Worship, Year B, ed. Joel B. Green, Thomas G. Long, et al., forthcoming.
- Lectionary Commentary: Romans 8:12-25; 8:26-39; Romans 9, Connection: A Lectionary Commentary for Preaching and Worship, Year A, ed. Joel B. Green, Thomas G. Long, et al., forthcoming Fall 2019.



**Gregory Love, Associate Professor of Systematic Theology.**

For three months in January through March 2019, Greg preached and taught adult education at the Presbyterian Church of Novato, CA. His weekly educational series was on The Gospel of John, and included a hands-on look at the gospel, and how it feeds our spiritual life. The preaching went through the gospel of John.

June 24–28, 2019, Greg is teaching his course on God and Human Suffering in a format convenient for pastors. The course is taught through the DMin program at SFTS, and is open to pastors seeking to use their con-ed credit, as well as those seeking DMin or MDiv degrees.

His fall seminar at SFTS is called *The Change Toward Wholeness*. This once-a-week course looks at how change is possible, using the spiritual traditions of the world's religions, Christian faith, and recent studies in neurobiology and psychology. It is open to students seeking credit, but also people who may simply want to audit it.

Twice in the fall of 2019, Greg will be teaching in the Certified Lay Pastor Program of the San Francisco Presbytery.

- September 13–14 he teaches on Reformed Theology; December 13–14 he teaches on his book on Christ and atonement.

- September 29 – October 1, 2019, he is teaching lay persons and pastors in the Glacier Presbytery on Flathead Lake near Whitefish, Montana.
- October 27 – November 17, 2019, he is teaching a four-week adult education series on Authenticity and the Moral Life at First Presbyterian Church of Burlingame, CA.



**Marcia McFee, Ford Fellow, Visiting Professor of Worship,**

has accepted the offer to spend another year as the Ford Fellow and Visiting Professor of Worship at SFTS, and is looking forward to the continued collaboration, including her work with the Center for Innovation in Ministry's This We Affirm with a worship series for Lent called "Busy: Reconnecting with an Unhurried God," which hundreds of congregations across the country used through her Worship Design Studio.

Marcia taught the core worship course, "Vital Worship for the 21st Century," and a course called "Ritual Practices and Curating a Life of Depth for the Nones and Dones" that is looking at how ritual leaders respond to the growing population of "spiritual but not religious."

She was the keynote speaker at events at Brite Divinity School in Fort Worth, the United Church of Christ in its headquarter city, Cleveland, the Sacramento Presbytery, the Baltimore-Washington Conference of the United Methodist Church, and led Christmas Eve services in virtual reality with attendees from around the globe.

Marcia hosted churches representing seven denominations at her worship planning retreat last semester, and this summer she will hold this planning retreat in Oklahoma City, which will include creating a multimedia experience at the bombing memorial highlighting themes of peace and nonviolence. She is then leading a pilgrimage to Ireland featuring a focus on women figures from pre-Celtic goddess tradition to Christian Saints to present-day leaders.



**Yolanda Norton, Assistant Professor of Old Testament, H. Eugene Farlough Chair of Black Church Studies,**

has held three Beyoncé Mass services so far this year: one at the University of Redlands, with the theme of Black women as revolutionary figures; and two at St. George's Anglican Church in Lisbon, Portugal, with the theme of how God's love goes beyond borders, and one at the historic McCarty Memorial Christian Church in Los Angeles.

Yolanda was one of seven mainstage speakers addressing "why progressive Christians are still Christians" at the Why Christian Conference, held at San Francisco's Grace Cathedral over two days in April. She offered testimony about the opportunities she's been given as a Black woman to connect with people across race, class, gender, and sexual orientation in both the church and the academy.

In February, Yolanda attended the Samuel DeWitt Proctor Conference in Birmingham, AL with several SFTS students.

In March, she was one of six internationally-recognized biblical scholars invited to Fuller Seminary's conference "God and Guns," discussing the American crisis of gun violence.

Yolanda was officially installed as the H. Eugene Farlough Chair of Black Church Studies in March, following the annual Womanist Symposium, themed "Creating a Moral Center: The Role of the Church in Justice and Equity."

Over the course of the next year, she is looking at ways to redesign and expand the Black Church Studies program at SFTS. She will be on sabbatical during the fall semester, returning in the spring of 2020.



**Chris Ocker, Professor of Church History,**

has been granted a leave of absence starting July 1, 2019, which will enable him to take up the position of Director of Medieval and Early Modern Studies in the Institute for Religion and Critical Inquiry at

the Australian Catholic University in Melbourne,

Australia. Chris joined the faculty at SFTS in 1991. Please join us in congratulating him on this prestigious appointment and wish him the best in this exciting opportunity.



**Eugene Eung-Chun Park, Dana and Dave Dornsife Chair, Professor of New Testament,**

presented the following research papers at two recent academic conferences: "Debt-Easement Measures in ancient Greek texts and in the Synoptic Gospels" at the Jesus Traditions, Gospels &

Negotiating the Roman Imperial World section at the 2018 annual meeting of the Society of Biblical Literature (SBL) in Denver in November 2018, and "Dialectic of alētheia and eleutheria in Plato's Dialogues and in Paul's Letter to the Galatians" at the APLC Conference of the Studiorum Novi Testamenti Societas (SNTS) held at Chungyuan University in Taiwan in October 2018. (This paper is scheduled to be published in a collection of essays edited by William Loader, et al. by the University of Innsbruck Press in Austria later this year.) He also gave a series of lectures on the Corinthian Correspondence at the First Presbyterian Church of Burlingame in March 2019.



**Teresa Chávez Saucedo, Director, Advanced Pastoral Studies, Associate Professor of Ministry.**

The Doctor of Ministry program is excited to be welcoming our first group of students to the new Chaplaincy/Spiritual Care Research Literacy concentration. Led by Rev. Dr. Laurie Garrett-Cobbina, this

innovative concentration is designed to meet the emerging needs of a growing number of professional chaplains and spiritual care providers, particularly in the health care arena, equipping them with the tools to do evidenced-based research. The first class starts Fall 2019. Designed for working chaplains, the core courses are also offered in a new hybrid format, meeting online for several weeks and concluding with a two-day meeting on campus. **Learn more at [sfts.edu/research-literacy](https://sfts.edu/research-literacy)**



# Diploma in Chaplaincy & Spiritual Care Research Literacy

## LAUNCHES FOR FALL 2019

**W**ith chaplaincy programs expanding in hospitals and care facilities across the country, Clinical Pastoral Educators, Board Certified Chaplains, and Spiritual Care Providers who stay up-to-date on emerging training that bridges spirituality and healthcare will have the advantage in filling those positions as they arise.

The Diploma in Chaplaincy & Spiritual Care Research Literacy is designed to equip chaplains, spiritual care providers and pastoral care educators who work in research-driven environments with the tools they need to:

- Work alongside interdisciplinary colleagues to develop practices informed by scientific inquiry, and
- Design and implement their own evidence-based research

Diploma students will study alongside colleagues in the Doctor of Ministry program in the Chaplaincy/Spiritual Care concentration in a professional learning community that is multi-faith, culturally competent, spiritually grounded, and pedagogically innovative.

The curriculum is designed to foster interest and curiosity in professional chaplains about their own and others' provision of spiritual and religious care that give rise to research inquiry and critical thinking. Students will develop and master rigorous data collection methodologies appropriate for their ministry setting.

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*Congratulations!*

# CLASS OF 2019

**CERTIFICATE IN TRAUMA & SPIRITUAL CARE (CTSC)**

**April Ann Hewes** Salt Lake City, UT

**CERTIFICATE IN THE ART OF SPIRITUAL DIRECTION (CASD)**

**Anne Blackwood** Redwood City, CA  
**Maryann Coyne** United States

**DIPLOMA IN THE ART OF SPIRITUAL DIRECTION (DASD)**

**William Milroy Bryan, Jr.** Prosser, WA  
**Lorraine A. Chretien** Barnett, MI  
**Kyoung Hee Lee** South Korea

**DIPLOMA IN ADVANCED PASTORAL STUDIES (DAPS)**

**Chungwon Chai** South Korea  
**Jennifer Anne DiFrancesco** Baltimore, MD  
**Ohjun Kwon** Seoul, South Korea  
**Pilate Mahongnao** United States  
**Kweku Otu Annan Noonoo** Pittsburg, KS  
**Sandra Jean Quiliope-Pathik** Cebu City, Philippines  
**Nannette "Robin" Walker** Frankfurt, Germany  
**Russell Edward Willoughby** Monett, MO

**GTU MASTER OF ARTS (GTU MA)**

**Eunsoo Cho** South Korea  
**Seung Kee Jang** Kwacheonsi, South Korea  
**Francis Kemakolam Okorafor** Lagos, Nigeria

# COMMENCEMENT



See more photos: [sfts.edu/news/photo-galleries/](https://sfts.edu/news/photo-galleries/)

## MASTER OF ARTS IN THEOLOGICAL STUDIES (MATS)

|                                |                   |
|--------------------------------|-------------------|
| <b>Ikediala O.Enahoro</b>      | San Francisco, CA |
| <b>John Roderick Heller IV</b> | Oakland, CA       |
| <b>Ngin Do Sian Mang</b>       | Myanmar           |

## MASTER OF DIVINITY (MDIV)

|                              |                    |
|------------------------------|--------------------|
| <b>Andrew Dryer Deeb</b>     | Ann Arbor, MI      |
| <b>Olivia Denise Diaab</b>   | Long Beach, CA     |
| <b>Alonzo Fuller</b>         | Oakland, CA        |
| <b>April Ann Hewes</b>       | Salt Lake City, UT |
| <b>Joouyoung Kim</b>         | South Korea        |
| <b>Samual Lundquist</b>      | Ankeny, IA         |
| <b>John Gerrit Lyzenga</b>   | Hudsonville, MI    |
| <b>Stanley Chagala Ngesa</b> | Vihiga, Kenya      |
| <b>Ashley Lane Pogue</b>     | Portola Valley, CA |
| <b>Andrew Quick</b>          | San Anselmo, CA    |
| <b>Ashley Simone Reid</b>    | Trenton, NJ        |
| <b>Evan Ormond Stanfill</b>  | Fort Worth, TX     |
| <b>Mollie Ryan Winninger</b> | San Diego, CA      |

## DOCTOR OF MINISTRY (DMIN)

|  |                |
|--|----------------|
| <b>Terri Daniel</b>  | Sebastopol, CA |
| <i>Toxic Theology as a Contributing Factor in Complicated Grief</i>  |                |
| <b>Jay A. Ford</b>   | Pewaukee, WI   |
| <i>Spiritual Formation in Recovery: A Pilot Group in a Clinical Setting</i>  |                |
| <b>Ofelia Miriam Ortega Suárez</b>   | Cuba           |
| <i>A Theology from the Praxis and Vision of a Cuban Woman</i>  |                |
| <b>Elizabeth Hopkins Stevens</b>   | Moscow, ID     |
| <i>Managing Trauma in Unitarian Universalist Congregations</i>   |                |
| <b>Michelle Wheatley</b>   | Spokane, WA    |
| <i>Mission Leadership in Jesuit Higher Education: Practical Strategies for Personal and Institutional Transformation</i> |                |
| <b>Jonathan Zingkhai Meilepnao</b>   | Manteca, CA    |
| <i>AIDS Crisis and the Response of the Faith Community of Tangkhul Naga: Love That Does Justice in the Age of AIDS</i>   |                |

## DOCTOR OF PHILOSOPHY (PHD)

|   |               |
|---|---------------|
| <b>Henry S. Kuo</b>   | Princeton, NJ |
| <i>Remembering the Church's Catholicity: Reformed Ecclesiology, Dangerous Memory, and Confessional Identity</i> |               |

# Healing from My Heart Voice

Q&A with  
Grace Hyeryung Kim  
(MDiv 2020)

By Anna Lebedeff

Grace performs  
a traditional  
Korean dance in  
celebration of  
Holy Week.



## Where are you from?

I am from South Korea. I moved to San Anselmo in 2010 so my spouse could be a student at SFTS. We came with our five-year-old daughter and 100-day-old daughter.

## Why did you choose to attend SFTS?

As a spouse of an SFTS student, I was able to participate in school events and took Systematic Theology II and Greek as an auditor. I desired to study theology and wanted to be a seminarian myself, not just the spouse of a student. I liked the atmosphere—I felt life, energy, compassion, and love from the community and friendship and warmth from the students. I was happy to live on campus. However, my married life was painful, and I felt despair because of domestic violence. I looked happy on the outside, but on the inside I was miserable.

In 2015, I separated from my husband and had to decide on my new life journey. I wanted to have a happy and safe life with my kids and to find my calling, identity, and my real voice.

## Why did you choose the MDiv program?

When I entered SFTS in 2016, I received counseling from the school admissions official about the program. I wanted to be a chaplain and study theology. She explained about the program, and I felt it was perfect for me. I learned about the New Testament and the Old Testament, pastoral care, and trauma; I took spirituality classes about caring for myself and others, ancient languages, interpreting and understanding the original meaning in the texts, Christian history and how it relates to today, systematic theology, preaching, and an interdisciplinary class on Beyoncé and the Hebrew Bible. All of these classes helped me because they provided balanced learning—academically, spiritually, emotionally, and practically.

## What has stood out to you about your time at SFTS? What do you hope to do with your degree?

After graduation, I want to be a pastor and work at a hospital as a pastoral care counselor. I felt despair and had a painful heart when I started my school life. My family was broken due to my spouse's domestic violence, and I started a new life with my kids as a single mom in a foreign country. I was grieving and was still hurting. Pastoral care and trauma classes helped me. We learned how to help and care for others. But through this learning, I was opening my own pain, hearing about others' pain, sharing about methods of care from personal experience, and learning professional methods through my academic studies. I took three spirituality classes and now am taking the senior spirituality capstone class. This is touching my heart, and I feel the Spirit's movement. I learned self-care, and have been able to hear my deepest heart voice and give my soul a rest. I am aware that I am healing. This healing comes from my heart voice.

Indeed, how can I hear my heart voice? Previously I was mourning and was tormented and lonely and felt regret and guilt. But, through the pastoral care, trauma, and spirituality



Grace preaching at Mills Grove Christian Church in Oakland.

classes, I learned to ask questions, such as, "Where is my pain from? What is related to my pain?" Then, I could discover the origin of my pain and how to care for myself.

My school is a theological school. We are not studying data or nature or science. We are studying humanity, creation, and the heart based on theological methods. All of seminary life for me is such a valuable, wonderful gift, and I am grateful. I have grown, and I have gained academic learning and the ability to think critically, and my heart has gained in depth and is more open, and my spirit has gained beauty.

Through my classes, learning, and experience, I can help people who are in pain and suffering. They need help like I did. They need friends because they are lonely. They need counseling because their hearts are hurt. They need self-care because they do not know that they are beautiful, beloved people. I want to help people as a pastoral care chaplain.

I am a senior now, and this is my last semester. I want to give just one word about my school life: "beautiful." My life has become beautiful. I have found hope, challenge, and encouragement for my future life. I got a calling as a seminarian and theologian, learned about visible and invisible things, gave my soul a rest, and was able to go deep inside my heart voice. Deciding to enter SFTS was a significant decision. It was the right first step on my new journey in life, and I really appreciate my acceptance as an SFTS community member. ✝

*Man 2 Man Nonprofit Program  
and Documentary Film  
Address Fatherhood  
Among Men of Color*



Reverend Stewart Perrilliat (MATS 2016)

# SHARING *his* FAITH

By Laila Weir, Photos by Matt Anderson | Part II of II

The young man is nonchalant at first, seeming to downplay the impact of his lack of a father. Friends' dads were there for him, he says, along with other role models. But as he speaks more, another side of his story emerges.

"I grew up in the streets, so I looked up to older people, they was like my father figures," says the self-possessed young man, before allowing his barriers to lower a little and admitting with a laugh, "I used to think that the things they were actually doing was cool. I found out you can get in trouble that way."

The man was participating in a program called Man 2 Man-Urban Youth Advocate, led by SFTS MATS alum, and current DMin student, Rev. Stewart Perrilliat. The nonprofit organization works to impart life skills, including anger management and conflict resolution, to men of color.

As the session goes on, the young man opens up more. "I went to juvie when I was 12 years old, selling drugs," he shares. "Maybe if I had a dad to help me or show me that that wasn't the way to go, you know ... But I had nothing. I was wearing the same pair of pants. My dad could have bought me something ..."

The men at this session were ordered by the courts to participate in Man 2 Man, which has served voluntary and mandated participants around the San Francisco Bay Area since 2007. Now, however, the program is vastly expanding its reach: This summer, Man 2 Man is launching an online course, as well as fledgling programs around the U.S. and

internationally in Canada and Africa. The online course will be available in June and will offer 16 interactive sessions over eight weeks.

The model developed by Perrilliat is designed to create an environment conducive to reflection. "Men, I think, tend to be fairly introverted, we don't talk about our feelings, but by the end of the sessions they really start to open up," comments Matt Anderson, a filmmaker and friend of Perrilliat who has witnessed and filmed several sessions. "Stewart presents very practically and conversationally and transparently ... guys can actually see other people similar to them open up and be honest about their pains and their failures and how they overcome those failures."

Now Perrilliat is working with Anderson to make a documentary about fatherhood. For both, the topic is personal: Both have been single fathers, and they grew up together in the disadvantaged neighborhoods of Oakland, CA, where they witnessed tragedies that Perrilliat attributes largely to fatherlessness. "We've lost a lot of friends, we've seen a lot of murders, a lot of people getting incarcerated," he says. "And so we both have a passion for fatherhood."

The duo has interviewed men ranging from prison inmates and former drug addicts to ministers, academics, and business leaders about their experiences with—or without—fathers, and as fathers themselves. These include Tracy Martin, father of slain Black teen Trayvon Martin; former NBA player and Hall of Fame member Gary Payton; writer and criminal



*Stewart Perrilliat and Matt Anderson  
outside San Quentin prison.  
To get involved with Man 2 Man,  
or register for the new online course,  
visit [www.man2man-uya.org](http://www.man2man-uya.org).  
To read part I of this story, please see  
Chimes Winter 2018.*

justice reform activist Shaka Senghor; and Grammy-winning music producer and musician Narada Michael Walden, among many others.

Some tell powerful stories of how their fathers influenced their success; others share the opposite. At times, the raw emotion is overpowering. At one point, tears fill the eyes of a prison inmate as he stares off-screen. "What do you say to a son that you've abandoned for 20 years?" he asks. "What do you say?"

Some are stories of hope and redemption, like that of Assemblies of God Northern California and Nevada Assistant Superintendent Dr. Sam Huddleston, who got into trouble as a teenager after his mother left the family, and wound up in prison for second-degree murder. He got his life



Videographer Matt Anderson filming within San Quentin for "Fatherhood: A Documentary."

together, however, with his father's support, a tale recounted in his autobiography. "His father never gave up on him," says Anderson. "That was instrumental in him turning his life around, being not only a man of faith, but a community leader and an individual that people look up to as a father figure now."

In their many interviews for the documentary, Perrilliat and Anderson say that some of the words that come up most often in talking about fatherhood are "identity" and "presence." Young men need present fathers, Perrilliat argues, to help guide and shape their identity. "If they don't know who they are, someone will give them their identity, and most of the time it's the streets," he says.

The men hope that sharing these stories will help others develop a healthy identity and commit to being present for the next generation. "As Scripture said, we overcome by the blood of the lamb and the word of our testimony. The word of our testimony, I believe, helps other people to overcome," explains Anderson. "What we're trying to do is help them have this healthy model of who to become and ... not develop a toxic form of masculinity, but a healthy form that is productive and creative and innovative in their communities and their families."

This theme runs through all of Perrilliat's endeavors. When he describes what motivates him, the force of his passion is palpable—and the gaping need he evokes is heart-wrenching:

"There's a young Black kid walking to school every day that has to fight through five or six different gangs," Perrilliat says, describing childhood in an inner-city world he knows intimately. "He's seen his mother before he went to school with a needle in her arm or beat up by her boyfriend and her eye's swollen. He doesn't have any food in his refrigerator, and he's trying to figure out how he's going to eat. He's seeing prostitution and he's seeing all kind of ways to make money, but

he finally makes it to school. But he's late, and he's consistently late, and they kick him out of school because he's late, and then they say, 'Why can't he be like other children?'"

Perhaps it is this deep empathy that helps Perrilliat get through to the men who come into his programs.

"When Stewart conducts these sessions, the young men are able to have a light shined on their own lives and say, 'I did make a poor decision,'" reflects Anderson, "or ... 'even though I didn't have a good father figure in my life, whatever was lacking in my life, I can become that in my children's lives.'"


Driven by this passion, Perrilliat continues, week in and week out, sharing his testimony with men and boys, some of whom may want nothing to do with his program, or who may think it's 20 years too late for them.

Is it making a difference? "Sometimes just someone talking to you can change your life," attests a participant named Benjamin who recorded a video testimonial after a Man 2 Man session. "That's what these [meetings] do for people."

An older man and father, recently released from jail, says during another session, "I've been doing this since January. Now, when my wife says something, I don't get as mad."

Other men in the same group aren't as willing or as open; with some, Perrilliat seems to be facing an uphill battle. At any rate, nearly anyone battling for social change can probably testify that progress is rarely linear, and success against the odds can be rare and hard-won.

But to the young man who went to juvenile hall at 12 for selling drugs, at least, striving for it appears to be non-negotiable. He shares that he has a son himself now, then looks straight at Perrilliat, pointing for emphasis, and enunciates his words carefully: "I will never let him go without a dad like I did." †

A man with short brown hair, wearing a light blue button-down shirt and khaki pants, stands at a podium. He is gesturing with his hands as if speaking. In the background, a woman with long dark hair is seated at a desk, looking towards the speaker. The setting appears to be a classroom or lecture hall.

*“Many of us have been  
cast out by our families of  
origin—some temporarily  
and some permanently—  
so we find family in one  
another.”*

—Andy Deeb

# Finding Family in Unity of Liberation & Identity

By Andy Deeb (MDiv 2019)

A few months ago, I was given the opportunity to participate in the Ethics of Reciprocity Global Seminarians Retreat in Cape Town, South Africa. Going in, I didn't have much of an idea of what to expect. I knew that this was a gathering of 12 young adult LGBTQ scholar-activists from around the world who engaged in religious work.

During this retreat, each of the 12 delegates gave their presentation. I learned about the experiences of LGBTQ people in places such as South Africa, Japan, Indonesia, Poland, Romania, Belarus, Brazil, and Jamaica. One person spoke about their work looking at the intersections of body, mind, spirit, and gender from a medical perspective. Another spoke about the intersections and tensions of race and sexuality in the U.S. I spoke on the work I've done in trans hermeneutics, which includes exploring Potiphar as a eunuch, eunuchs vs. Jezebel, dynamics between marginalized groups in the U.S., and Esther and passing privilege.

In building a trans hermeneutic, I look at how the biblical text speaks to the realities of transgender people in the U.S. In my work with Potiphar, I reflect on how the Western church largely overlooks the fact that Potiphar may have been a eunuch, and what that means for gender-variant people today. The erasure of that part of Potiphar's potential identity does shield him from denigrating characterizations, however, I ask if safety at the cost of identity is truly worth it.

My work in 2 Kings 9 examines Jezebel and the eunuchs that throw her out of a window. I liken the eunuchs to trans people today, then note how Womanist scholars have read Jezebel as a Black woman and reflect on the ways that those in power pit marginalized groups against one another as a tactic of oppression. We should criticize the eunuchs for murdering Jezebel, but we cannot neglect to call out the systems and powers that tell the eunuchs that they must kill her for their own socio-economic security.

Lastly, the work I do in Esther focuses on Esther's transition from an Israelite woman to a Persian queen. Once she has solidified her place as a Persian queen, her cousin Mordecai pleads with her to intervene on behalf of the Israelites. I compare this to my experience as a trans man with passing privilege. These days, the only way people can tell that I'm trans is if I tell them. I could simply go about my life never mentioning that I'm trans and avoid all the mistreatment thrown at trans people, or I could do as Mordecai implores Esther to do. I could use my position of privilege in order to help my people.

In the LGBTQ community, one way that people ask if a new person is queer, without potentially outing them, is asking, "Hey, is 'so-and-so' family?" Many of us have been cast out by our families of origin—some temporarily and some permanently—so we find family in one another. That was my biggest take away from the trip. Sisters, brothers, and siblings from Poland, Jamaica, Hungary, South Africa, Japan, Belarus, Indonesia, Brazil, and the U.S.—no matter how hopeless things may seem, no matter how many churches run us out—we have family around the world working towards a common goal. 🙏

*Andy Deeb graduated from SFTS with his Master of Divinity this past May. He has received a full scholarship to the PhD program at Drew University, where he will study Bible & Cultures, with a concentration in Hebrew Bible.*



## Trans HeartLine Connects Faith, Spirituality & Gender through Safe Post-Op Housing & Community Education

Founded in the fall of 2018 by Jordan Decker (teaching assistant at the Applied Wisdom Institute), Trans HeartLine collaborates with doctors, nurses, and many spiritual and faith communities in the Bay Area—its mission, to provide a supportive, safe and affordable home environment in which transgender individuals who have completed gender confirmation surgery can recover.

When trans folks come to the Bay Area for this surgery, they are required to stay in the area with a caregiver for 1-6 weeks, and many simply do not have a place to call home. There is now such a home at SFTS.

When people find Trans HeartLine and the services they provide, there is a palpable sense of relief on the other end of the phone. Since Jordan went through gender reassignment surgery himself in 2016, the guests are grateful to connect with someone who truly knows the importance of recovering in a physically and emotionally safe environment.

Trans Heartline is grateful to the San Francisco Theological Seminary's Center for Innovation in Ministry, along with Center director Rev. Floyd Thompkins and seminary president Rev. Dr. James McDonald for their efforts in realizing this dream.

Additionally, That All May Freely Serve has generously included Trans Heartline in one of their mission projects so that they can focus on their work in becoming their own nonprofit.

If you would like to make an online donation to Trans HeartLine, you may do so at [TransHeartLine.org/Donate](https://TransHeartLine.org/Donate). Please make sure to indicate your donation is for Trans HeartLine in the comments section.

Trans HeartLine prays that we all find the safe, healing places of home.

**Learn more at [TransHeartLine.org](https://TransHeartLine.org)**



United Church of Christ WISE  
Congregations for Mental Health  
Conference, held at City of Refuge,  
Oakland, CA in March 2019.

# Helping Caregivers Bring Together Spirituality and Mental Healthcare

By Laila Weir

One of the first fruits of the merger between SFTS and the University of Redlands is a new continuing studies program exploring the connection and interplay between spirituality and mental health. Launched in October 2018 on both schools' websites, it marked the first academic and new student recruitment collaboration.

The certificate program grew out of a 2017 Center for Innovation in Ministry initiative that looked at challenges within African American communities, using churches as windows into those communities. Funded by a Kaiser Permanente grant, the initiative sought to understand why the congregations at a selection of African American churches weren't taking advantage of mental health services. It found that lack of trust in the relevant authorities was a central obstacle.

"Some of the biggest trust agents in the community are ministers," says Rev. Floyd Thompkins, creator of the Applied Wisdom Institute and director of the Center for Innovation in Ministry at SFTS. "We ministers can get people to seek out services that healthcare providers can't. They need to enlist us to help destigmatize mental health services."

Now, with the expanded capacity and teaching staff available through SFTS's partnership with the University of Redlands School of Education, that offering has expanded into a full certificate program within SFTS's Applied Wisdom Institute.

"After you practice medicine or mental healthcare for a while, you realize that to do it well you have to do it with spirituality," comments

Thompkins. "Same thing with pastoring: After you've been there awhile, you're thinking, 'I wish I knew more about mental health, because that's a major part of what I do in pastoral care.'"

According to the program description, more than 70 percent of people say religion orients their lives, and "people's religious and spiritual beliefs are deeply intertwined with their mental and emotional health." Yet healthcare practitioners often lack the knowledge or comfort to connect with patients around these topics or to bring spirituality into their own practice, organizers say.

"The certificate is a wonderful opportunity for people of all different kinds of professions, and also people interested in learning about their own psychology and their own spiritual development," observes Dr. Fran Grace, Professor of Religious Studies at the University of the Redlands, who leads one of the seminars. "All kinds of folks are interested in helping humankind to understand our inner dynamics and how spirituality can assist in the process of healing."

The certificate program consists of five interactive online seminars taken over six months. These include three required seminars—"Paradigms of Healing and Wholeness," "Integrating Spirituality in Clinical Practice," and "Spirituality in Mental Health"—plus two electives chosen from seminars that address spirituality and bereavement, chronic illness or situations including bi-polar disorder. Each seminar can also be taken individually, and all provide continuing education units (CEUs) that satisfy skill acquisition requirements for some practicing professionals.

In particular, the three required seminars address the following topics:

- “Paradigms of Healing and Wholeness” examines various paradigms toward developing an integrative approach to healing, including Native American spirituality, Buddhist tradition, Hindu tradition, Sufism, Holocaust survivor and psychiatrist Viktor Frankl’s teachings, Christianity, and scientific theories about the universe.
- “Integrating Spirituality in Clinical Practice” looks at how spirituality and religion affect mental health, and how to use spiritually-informed techniques to assess spiritual distress, guide treatment planning, implement appropriate evidence-based interventions and evaluate therapeutic outcomes.
- “Spirituality in Mental Health” explores strategies for understanding and integrating spirituality in mental health services; understanding cultural frameworks, multi-faith and interfaith frameworks, and implicit biases; and working with instead of solving for diverse communities.

Participants will leave the program with a new set of competencies and a significant network of colleagues who are invited to ongoing community discussions addressing topics of mutual interest. At the same time, participants will need to bring to the program a willingness to leave their comfort zones and enter into a high level of engagement. In Thompkins’ words: “You need to have the idea you want to work on something, not just learn something.”

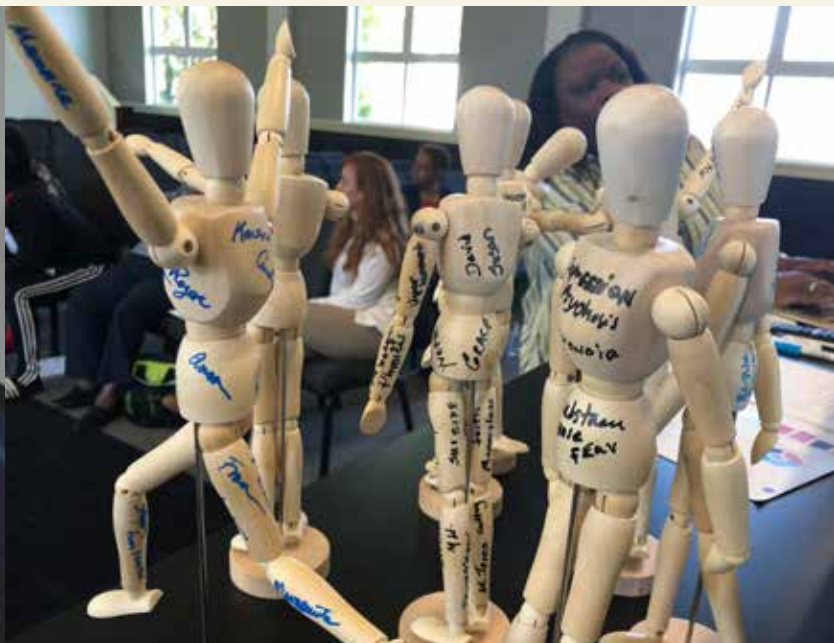
Indeed, the interactive seminars are designed to draw on the expertise, experiences and insights of the participants. “It’s a great, safe place to learn and share,” reads the feedback on one evaluation form from a past seminar.

Topics addressed in the seminars come out of real questions raised by faith leaders and mental health professionals. One of the central topics is simply how to talk to each other. “There’s a whole jargon of language for mental health and a whole jargon of language for the religious people,” explains Thompkins. “They talk past each other.”

On the faith leaders’ side, learning to invoke medical language—like “suicidal ideation,” for example—can make them better advocates for congregation members. It can mean the difference between opening doors to health services or getting stuck in the waiting room.

And on the care providers’ side, connecting effectively with patients can save time and even lives. “One of our teachers says, if you miss the marker when someone has moved from being okay to starting to be at the door of depression, the next time you might see them is in the hospital after a suicide-attempt,” Thompkins explains. “And it’s in the religious language that those markers are sometimes buried. You want doctors to grasp meaning and give them the tools to hear this as soon as possible.”

Together, organizers believe, spiritual leaders and mental healthcare providers can grow in understanding each other, and build the circle of trust wider to serve those in need. ✚



Above: interactive demonstration for pastors to see all they think and feel about their congregation members—with a prayer and an acknowledgment of the exhaustion that comes with ministry.

Left: AWI’s Spirituality & Mental Health instructor, D. Mark Wilson, singing at a liturgy workshop at Grace Tabernacle Church, San Francisco in February 2019.

# BOOK REVIEWS

## *Trauma and Grief: Resources and Strategies for Ministry*

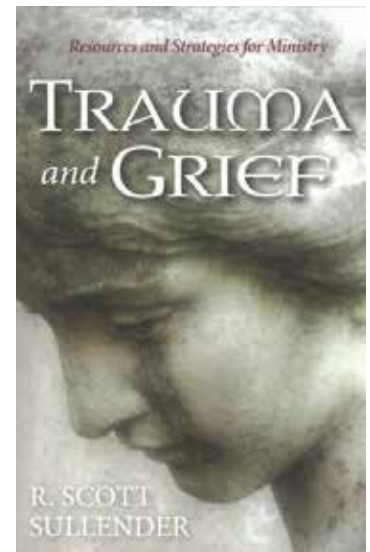


By R. Scott Sullender, Ph.D. (former Professor of Pastoral Counseling at SFTS)

*"R. Scott Sullender offers practitioners and students of pastoral care and counseling that most valuable of resources: an accessible survey of the best current research on the interrelationship between trauma, loss and grief, their often complicated intertwining, potential recovery trajectories and strategies, and numerous suggestions on how pastoral care providers can respond helpfully."* —Dr. Elizabeth Liebert, Professor of Spiritual Life, SFTS, author of *Soul of Discernment: A Spiritual Practice for Communities and Institutions*

In today's world, trauma and traumatic loss are increasingly common. This book surveys the important constructs, concepts, and dynamics of trauma, loss, grief, and growth, offering resources and strategies that ministers and other spiritual caregivers can use as they support and facilitate people in their journey from trauma recovery to grief work to spiritual growth.

The book presents a framework for understanding the interrelationship between trauma recovery work, grief work, and spiritual growth. The author argues that each of these components is essential for a full and complete healing from trauma and traumatic losses and that they work together in the ongoing process of healing. Additionally, Sullender gives special attention to describing ways in which God might draw close to the traumatized and bereaved in their process of recovery and healing. †



## *The Gift of Hard Things: Finding Grace in Unexpected Places*



By Mark Yaconelli (DASD 1997)

*"To my thinking, Mark Yaconelli is one of this country's most important and articulate spiritual teachers. Anyone seeking knowledge and union with God will be informed, edified, nourished and utterly charmed by The Gift of Hard Things. I savored every story and was nurtured by the expression and depth. It is a book absolutely after my own heart."*

—Anne Lamott, author of *Traveling Mercies and Small Victories*

In many ways, society teaches us to try to have everything under our control. If we are honest, we tend to think that this can be true even of our spiritual lives. But Mark Yaconelli eloquently expresses the reality of our situation: "Failure, disappointment, loss and other difficult experiences call us to accept our humanity, feel grateful for what has been given, receive the care of others and seek guidance from the Holy Spirit." Using extraordinary stories from his own life and the lives of others, Yaconelli offers a narrative journey through ways in which disappointments have turned into gifts. In these pages are a wealth of spiritual practices that will carry us deeper into the grace we find in unexpected places.

—Foreword Reviews' 2016 INDIES Book of the Year Award, Silver Winner in Self-Help †



## *Gentle Judaic Wisdom for a Troubled World*



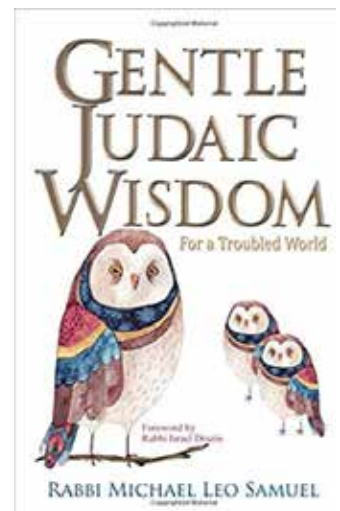
By Rabbi Michael Leo Samuel (DMin 1995)

Reviewed by Rabbi Dr. Israel Drazin

This book will delight every reader. It is the kind of book that readers will want to turn to and reread portions often. It begins with a comprehensive introduction that address 26 different subjects. Among many others, Rabbi Samuel discusses the relationship between Greek and Jewish thought, the importance of questioning, various ancient Jewish ideas about Jesus, and such ancient documents as the Letter of Aristeas, the writings of Philo, and good sources for non-Jewish wisdom.

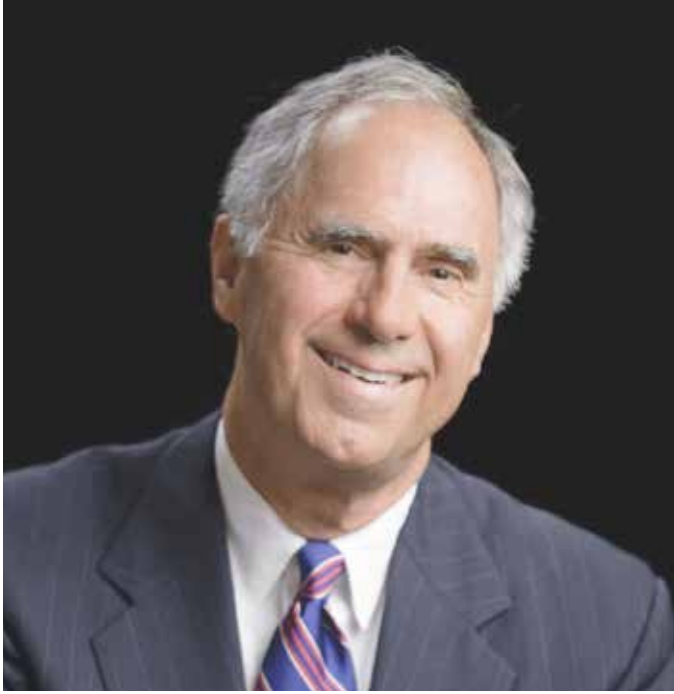
The introduction is then followed by 30 chapters that cover proper thinking on many subjects on all aspects of life, birth, marriage, divorce, life after death, and more. He included quotes about ethics, cultivating respect, dealing with parents, caring for children, "The Parable of the Prodigal Son," the value of money, faith, blessing, illusions, the sins of Cain, the soul, life without God, piety, mysticism, and much more.

Rabbi Michael Leo Samuel is the son of a Holocaust survivor. He holds two rabbinic ordinations from the Tomchei Temimim Lubavitch Yeshiva, Brooklyn and a DMin degree from San Francisco Theological Seminary. He is an avid student of the Greek classics, Biblical and Talmudic scholarship, Jungian Psychology, Western Medieval Theology, Modern Philosophy, and 20th century psychology. He is the author of *The Lord Is My Shepherd: The Theology of the Caring God* (1996), *Birth and Rebirth Through Genesis* (2010), *A Shepherd's Song: Psalm 23 and the Shepherd Metaphor In Jewish Thought* (2014), *Rediscovering Philo of Alexandria: A First Century Jewish Commentator* (Volumes 1-5), (2014-2018), and *Maimonides' Hidden Torah Commentary, Genesis 1-21* (2019). †





## IN MEMORIAM



### Dr. Laird J. Stuart

**D**r. Laird J. Stuart, former SFTS Trustee (1997-2006) and Interim President and Professor of Pastoral Theology (2010-2011) peacefully passed away on December 19, 2018. Dr. Stuart's ministry spanned over 40 years, including pastorates in Presbyterian churches in Connecticut, New Jersey, Michigan, and Pennsylvania, as well as many local and national leadership positions

in the Presbyterian Church (U.S.A.). Prior to his SFTS presidency, he was pastor of Calvary Presbyterian Church of San Francisco (1993-2010) and served as commissioner of four General Assemblies at the national level. In 1986, he was vice chair of the General Assembly Committee on Mission Design, and in 1997 he chaired the General Assembly Committee on the Book of Order. From 1999 to 2001, he served as co-moderator of the Covenant Network of Presbyterians, and in 2002, he was a candidate for Moderator of the General Assembly.

Stuart earned a Bachelor of Arts degree from Amherst College in Massachusetts, Master of Divinity and Doctor of Ministry degrees from Princeton Theological Seminary, a Doctor of Divinity degree from Waynesburg University in Waynesburg, PA, and a Doctor of Divinity degree from Westminster College in New Wilmington, PA.

As the SFTS community joined its prayers to the many being offered up on behalf of the Stuart family, current Dean and Vice President of Academic Affairs, Dr. Jana Childers remembered Dr. Stuart with gratitude:

"He was a Christ-like man: strong, loving and wise in an age where that combination seems increasingly rare. Charming and then some, he embodied grace. In short, Laird Stuart was the quintessential pastor who showed us what a life lived for others looks like."

A memorial service was held on February 9th, 2019 at Calvary Presbyterian Church in San Francisco, CA. †



**Rev. Dr. Ronald T. Roberts (DMin 1977)** died

October 28, 2018 at 84 in Lee's Summit, MO. Born in Wichita, KS, Dr. Roberts was a graduate of the College of Emporia, Princeton Theological Seminary, and SFTS. He spent his junior year at the University of Allahabad in India. Dr. Roberts first served three small West Virginia Mountain Project congregations, then moved to Kansas City, MO to serve at Grace Presbyterian Church and Second Presbyterian Church. After retirement, he continued to serve as interim pastor for four additional churches in Missouri. He was stated supply pastor at the Climax Springs Presbyterian Church in Climax Springs, MO, until his 80th birthday. Dr. Roberts is survived by his wife, Kitty Joski Roberts, his two daughters, and a stepdaughter.



**Rev. Dr. Earl W. Riddle (DMin 1976)** died December 15,

2018 in Portland, OR. He was born January 29, 1920 in St. Joseph, MO, and graduated from the University of Kansas, Boston University School of Theology, and SFTS. Dr. Riddle was a Navy chaplain in World War II; a campus minister at Oregon State University; a pastor of United Methodist Churches in Forest Grove, Twin Falls, and Caldwell, ID; and a program executive for the Oregon-Idaho Conference of the United Methodist Conference. He was a member of the Ethics Institutional Review Board at Oregon Health and Sciences University for 42 years. Dr. Riddle is survived by three children, six grandchildren, and seven great-grandchildren.



**Rev. Thomas H. Barker (BDiv 1957)** died December 21,

2018 in Cathedral City, CA. Born in Council Bluffs, IA in 1932, Rev. Barker earned a degree from the University of Colorado, then, with the sponsorship of the First Presbyterian Church of Boulder, he earned his Bachelor of Divinity from SFTS in 1957. After two years at Westminster Choir College, he joined Presbyterian churches in Philadelphia, PA; Chicago, IL; Phoenix, AZ; Ottumwa, IA; and Palm Desert, CA, as a musician and associate pastor. In 1987, Rev. Barker became the organist at Sacred Heart Catholic Church and the chaplain at the Carlotta Retirement Community, both in the Palm Desert area. He continued his organist position at Sacred Heart and also at St. Margaret's Episcopal Church in Palm Desert, substituting at various churches in the Coachella Valley. He also served nine years as a counselor for hospice patients and their families. Tom was active in the American Guild of Organists throughout his life, being Dean of the Coachella Valley chapter on several occasions. Tom is survived by his two sons and four grandchildren.



**Rev. Dr. Albert Wesley Scarffe (DMin 1989)** died

December 30, 2018. He was born September 7, 1925 in Colorado Springs and graduated from the University of Colorado and Iliff School of Theology. He earned a master's degree in guidance and counseling from Adams State College before enrolling at SFTS for his Doctor of Ministry. Dr. Scarffe served 13 Rocky Mountain United Methodist churches during his ministry, wrote more than 2,200 sermons, and conducted more than 1,500 baptisms, funerals and marriages. He was a teacher and counselor at five youth camps for more than 30 years, where he led singing with his ukulele. He is survived by two children and eight grandchildren.

# Rev. Dr. Leon E. Fanniel (SFTS Trustee 1990-2000)

**Former SFTS Trustee (1990-2000) Rev. Dr. Leon E. Fanniel** died December 20, 2018 in Pasadena, CA after a long battle with cancer. Having recently turned 88 years old, he told friends at Monte Vista Grove he was amazed to have reached "my 89th year."



Affectionately referred to as "the Bishop," Dr. Fanniel was a longtime leader in the Presbyterian Church (U.S.A.) (a denomination that famously does not have bishops). He served its predecessor denomination, the United Presbyterian Church, as executive director of its General Assembly Mission Council, going on to hold local, regional and national leadership positions within the PC(U.S.A.) following its creation in 1983. He served the Pacific Presbytery, the Synod of Southern California-Hawaii, and the General Assembly Permanent

Judicial Commission, and was a pillar of the National Black Presbyterian Caucus. In addition to serving as an SFTS Trustee for over a decade, Dr. Fanniel taught Presbyterian Polity and Reformed Worship and Sacraments for the seminary on both its northern and southern California campuses. He was well-loved by his students who appreciated his wit, patience, and love for the discipline.

Dr. Fanniel will be long remembered at SFTS for his exceptional leadership gifts, his Solomonian wisdom and for the instrumental role he played in the founding of the H. Eugene Farlough Chair in African American Christianity, first held by Rev. Dr. James Noel, and most recently awarded to SFTS Assistant Professor of Old Testament, Rev. Yolanda Norton.

A native of Kansas City, MO, Dr. Fanniel attended public schools in Kansas City, graduating from Lincoln High School in 1947. His academic accomplishments include: a Bachelor of Arts Degree from Huston-Tillotson College (now University), Austin, TX (1951); graduate studies at George Williams College, Chicago, IL (1951-52); a Master of Divinity Degree from McCormick Theological Seminary, Chicago, IL (1969); coursework for the Doctor of Ministry degree at SFTS, and was awarded the Doctor of Divinity degree, by San Francisco Theological Seminary in 2009.

Music was close to Dr. Fanniel's heart from a young age. After teaching himself to read music and play the piano, he went on to study music and play piano throughout his life. In 2014 he was given the Heritage Award for Musical Excellence by the National Society of Negro Musicians. Well beyond his retirement in 1997, he enjoyed worshipping and playing piano at Westminster Presbyterian Church in Los Angeles, CA.

The Homegoing Service honoring Dr. Fanniel was held on January 9th, 2019 at Westminster Presbyterian Church in Los Angeles, CA. As he prepared for the service, Rev. Dr. Charles Marks (SFTS DMin alumnus, and Chaplain at New Theological Seminary of the West) reflected on his longtime friend and colleague: "Leon was a faithful and caring servant in all seasons and among all people. If the Presbyterian Church (U.S.A.) acknowledged Saints, he would be one of them." †



**David George Beamer (DMin 1981)** died January 6, 2019. He was born February 23, 1930 in Kansas City, MO. A graduate of Whitworth College, Princeton Seminary, and SFTS, Beamer served churches in Walnut Creek, San Leandro, and San Jose, CA, as well as Ashland, OR for 41 years. After extensive training, he took early retirement to begin a private hypnotherapy practice. In 1996, he and his wife moved to Carpinteria, CA, where he helped develop that city's volunteer Host Program. He was also a mentor for court-appointed special advocates (CASA), and taught mind-body classes at Santa Barbara City College. He is survived by his wife, Diane McCurry, four children, four step-children, twelve grandchildren, and one great grandson.



**Rev. Myron E. White (BDiv 1958)** died in January in Golden, CO. He was born in Dodge City, KS in 1932 and attended Kansas State University at Fort Hayes for one year and then transferred to College of Emporia to prepare for a career as a pastor and missionary. In 1952, Myron drove from Kansas to Seattle, then boarded a ship for Alaska to teach Vacation Bible School in the Aleutian Islands. After studies at SFTS, Rev. White served as a missionary and pastor in Nevada, Montana, Alaska, Kansas, Minnesota, Arizona, and New Mexico. He and his wife, Norma Douglas (MA 1958), served the Owyhee people during an internship on the Western Shoshone Reservation in Nevada. He is survived by his wife of 64 years, and by four children, a grandson, six step-grandchildren, and two step great-grandchildren.



**Rev. Dr. Marilyn L. Stavenger (DMin 1992)** died January 30, 2019 in Creve Coeur, MO. Born September 19, 1934 in Windham, OH. She accepted the call to ministry, studying religion and psychology at Hiram College and at Yale Divinity School, where she was one of two women in her entering class. Dr. Stavenger began at Park Congregational Church in Toledo in 1961 as an associate minister, director of youth and women's activities, and director of the church school. She became senior minister there in 1978, and served the Park congregation for 26 years. The faculty of Eden Theological Seminary in Missouri made her an associate professor in 1988; she had been on the school's board of trustees. In retirement, she continued to contribute at Eden as lecturer; adviser to the LGBTQI student group; group moderator on pastoral theology and care; and acting dean. Rev. Stavenger was on the boards of the YWCA and the League of Women Voters. Additionally, she was instrumental in developing the Hospice of Northwest Ohio.



**Rev. Noble Mason Streeter (MST 1969, DST 1973)** died January 30, 2019 in Oakley, CA. He was born November 23, 1926 in Tracy, CA. He graduated from UC Berkeley and earned additional degrees in pastoral studies at Princeton Theological Seminary. Later he earned his Master of Science of Theology and then his Doctor of Science of Theology from SFTS. Rev. Streeter was senior pastor at various Presbyterian churches in Oregon and at the First Presbyterian Church in Redding, CA. He served as president of the Redding Rotary Club, chairman of the Rotary Group Study Exchange (GSE), district governor of District 5160, and personal representative for the International Rotary president. He also re-established Rotary Clubs in the Czech Republic and Slovakia. Rev. Streeter was involved in the Redding community's Good News Rescue Mission, and was a police chaplain. He is survived by wife Sally Cooley-Streeter, five children, 10 grandchildren, and eight great-grandchildren.

## Rev. Don Schilling (MDiv 1958)

**M**inister and civil rights activist **Rev. Don Schilling (MDiv 1958)** died February 15, 2019 in Sebastopol, CA. He was born in 1932 in Houghton, MI and attended Montana State College. After earning his MDiv from SFTS, he was ordained a Presbyterian minister in and was subsequently hired by Fremont Church in Sacramento to direct an outreach center in a mostly Hispanic neighborhood, then by the predominantly Black St. Andrew Presbyterian church in Marin City, CA. As pastor at St. Andrew, Rev. Schilling was compelled to join in the civil rights movement, both locally and nationally. In 1964, he traveled twice to Mississippi to register African American voters and stand against Jim Crow laws and the Ku Klux Klan. In 1965 he responded to Rev. Dr. Martin Luther King Jr.'s call to Selma. What he witnessed in Alabama led to decades of work against war and injustice in service to marginalized children and adults. Rev. Schilling retired at 62 as minister of the Sebastopol Methodist Church. For nearly 20 years, he'd operated a mentoring program that paired at-risk Sonoma County youth with high school or college students living more productive, secure lives. In retirement, Rev. Schilling went into county jails and state prisons to visit with and minister to inmates. In addition to his wife of 58 years, Dee Schilling, he is survived by two children and four grandchildren. †



**Charles W. Wilson (MDiv 1963)** died March 20, 2019 in Oregon. He was born May 11, 1933 in Shandong, China. He started college before enlisting in the Navy, where he served as a fighter pilot aboard the air craft carrier USS Lexington. After his military service, he finished his bachelor's degree at UCLA, then went on to SFTS. He was pastor of Plymouth Presbyterian Church in St. Helens, OR, until 1972, when he moved his young family to Portland and became a financial planner. He is survived by his wife of 60 years, Joyce Wilson, their four children, and three grandchildren.



**Rev. Harold Jow (MDiv 1944)** died January 13, 2019 in San Diego. He was born in Oakland on May 26, 1919. He received degrees from UC Berkeley, SFTS, and the Princeton Theological Seminary. Ordained in 1944, he was associate pastor at Japanese Internment camps in Topaz, UT and pastor at the Beretania Church of Christ/ United Church of Christ in Honolulu, HI, and the San Diego Chinese Community Church. Throughout his 41 years of ministry and during his retirement, Rev. Jow lived a life of service to others. Rev. Jow is survived by his wife, Christine Sue Jow, as well as five children, four step-children, and numerous grandchildren.



**Chaplain (Colonel) Thurman Stephen Doman Jr., USA (DMin 1987)** died March 22, 2019 in San Diego County, CA. He was born January 17, 1941 and was a graduate of UC Berkeley. He received his MDiv from Golden Gate Theological Seminary, a ThM from Princeton Theological Seminary, and a MEd from Boston University before earning his DMin at SFTS. A United States Army Chaplain for 30 years, Doman was known as the "Flying Padre" in Vietnam where he traveled by helicopter. His tours of duty took him to Europe and the United States. Among his decorations, medals, badges, citations and campaign ribbons are a Legion of Merit, a Bronze Star, and the National Defense Service Medal. In retirement, he was volunteer pastor to seniors and retirees at Fort Ord, CA, and chaplain on the Holland America Cruise Line. He is survived by his wife of 57 years, Mary Anna Doman, two daughters, eight grandchildren, and two great-grandchildren.



**Rev. Dr. David L. D'Arcy (DMin 1981)** died November 17, 2018 in Elkhart, IN. He was born October 14, 1942 in Cass City, MI. Dr. D'Arcy earned a BA at Bethel College in Mishawaka, IN, and a master's degree from Boston University School of Theology before arriving at SFTS for his Doctor of Ministry degree. His pastoral assignments took him to Community Congregational Churches in Michigan and Indiana. An active community leader, Dr. D'Arcy was a member of Concord Rotary, Northern Indiana 2 Cylinder Club, Ministerial Associations, Presidential Prayer Team, and the Gospel 4 Quartet. He is survived by his wife, Joyce Holden Springer D'Arcy, his two children, three step-children, 15 grandchildren, and 10 great-grandchildren.

*Additional tributes to our loved ones can be found at [alumni.sfts.edu](http://alumni.sfts.edu). To report the passing of a loved one, please email [alumni@sfts.edu](mailto:alumni@sfts.edu) or send a letter to SFTS/Alumni Relations, 105 Seminary Road, San Anselmo, CA 94960*



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