



chimes

SAN FRANCISCO THEOLOGICAL SEMINARY
SPRING 2016



*Ain't I a
Woman!*
at
Montgomery
Chapel



LETTER FROM THE PRESIDENT

Dear Friends,

My wife, Dean, and I recently celebrated the graduation of our daughter, Ruth, from the master's program in the School of Public Health at the University of Michigan. The school's motto is "Doing a World of Good." The school's dean, Dr. Martin Philbert, told the graduates "your energy, commitment, intelligence, and compassion are needed to achieve health and ensure a healthful environment for all, especially those whose need and distress are the greatest."

I was struck by the motto and the dean's words. Surely these are quite nearly the same that we would say to our graduates from San Francisco Theological Seminary this May. Have a global vision – because "God so loved the world." Direct your ministry so that the world becomes a better place – because "Jesus came not to condemn the world, but that the world might be saved through him." Bring the best of who you are to the community you serve – because "Christ is making his appeal through us." And never forget those to whom God is most closely attuned – the poor, the oppressed, the hungry, the immigrant, the marginalized and most vulnerable – because Jesus offered God's deepest blessing to "the poor in spirit, the peacemakers, the pure in heart, the persecuted, the meek, the mourning, the merciful, and those who hunger and thirst for righteousness' sake."

There is a sense in which those who graduate from SFTS must become partners with those who work in public health. Public health is not just about viruses and vaccines, it's about pollution, smoking, the need for clean water and air, and the importance of maintaining our national parks and recreation areas. It's about the chemicals we put in our food or use as cosmetics, and factory farms and processed foods. It's about hidden hunger and the lack of food security that ratchets up anxiety and despair in so many families, and stalks so many children in school, undermining their ability to concentrate and learn.

Public health is about the epidemic of violence in our marriages, our homes, and our public places, and the cowardice of Congress to enact sensible gun laws and adequately fund mental health services so desperately needed. It's about the persistence of racism and white privilege in our social systems and body politic, and our failure to address "America's original sin" in a sustained and systematic way. It's about poverty, growing income inequality, and skyrocketing housing prices across the country, and the lack of political will of our public officials and the civic indifference among corporate executives that bless and accelerate these disparities.

We are living in a world where the health of the public is deteriorating at an alarming rate. Yet the disturbing decline in our public health is entirely preventable.

Opposite page: SFTS, in partnership with the SFTS Students of the African Diaspora (StAD), was honored to host the recent performance of *Ain't I a Woman!* This one-woman show featured an incredible performance by actress Shinnerrie Jackson, who was accompanied by pianist Byron Sean.

Jackson portrayed the lives of four historically significant African-American women: novelist, short story writer, folklorist, and anthropologist Zora Neale Hurston; artist/painter Clementine Hunter; African-American abolitionist and women's rights activist Sojourner Truth; and American voting rights activist, civil rights leader, and philanthropist Fannie Lou Hamer.



Jim McDonald with author, Kimberly Burge, who visited SFTS last fall to discuss her book.

The need for public health workers is as urgent today as at any time in human history, and Dean and I are proud of our daughter's drive and passion to take up this noble cause. But she and her colleagues in this country and across the world will need a strong cadre of committed religious leaders and faith communities who are ready to work in partnership for the sake of transforming our world.

The impetus to care about public health is so often fed by religious conviction. The values that undergird public health are the values of Christian faith and the good news of Jesus Christ. Knowing what I do about the power of an SFTS education, I feel confident that our graduates will be among those who will be joining in this important work in a variety of settings.

I hope you will join me in celebrating their graduations, praying for their future ministries, and thanking God for the gifts that this seminary continues to give to the world in Jesus' name.

Grace and peace

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

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Editors & Designers

Laura Langston
Ami Singh
Judy Zimola

Photo credits

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Contributors

Jerry Van Marter, Martha Taylor, Aselfa Melka, Scott Clark, Kitty Lum, Aaron Grizzell, Eva Stimson, Lucas Walker, Steven Wirth, Anitra Kitts, Patricia Corrigan, David Anthony, David Balch

Design and Production Manager

Laura Langston

Chimes is a twice-yearly publication of San Francisco Theological Seminary
105 Seminary Road
San Anselmo, CA 94960
415.451.2800
info@sfts.edu

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LETTER FROM THE EDITORS

Dear Readers,

The theme for this issue of *Chimes*, A Sense of Place, began after hearing countless comments and anecdotes about the deep connection many alumni and friends feel for our SFTS campus. Many agree its beauty and historical curiosities are unparalleled.

Last fall, our social media manager, Ami Singh, posted a photo of the doors of Montgomery Chapel on Twitter. They are an especially striking pair of doors, their peacock green color punctuated by elaborate wrought iron scroll work. That photo got a lot of positive responses, including one from a sharp-eyed reader who replied, "is Van the man going to be there?", along with a picture of the very same doors and the singer Van Morrison. Turns out he chose Montgomery Chapel as the set for the cover of his 1972 album "St. Dominick's Preview."

What happened after that was akin to following a trail of amazing little bread crumbs—one story led to another. Between learning of the album, radio station KXXK, the architectural history, couples who met here, and alleged appearances by ghosts and celebrities, a rich picture of San Francisco Theological Seminary as a place of learning that has also shaped the community came into view.

New beginnings take place on Geneva Terrace, from weddings to spiritual journeys while walking its labyrinth. Students are inspired by the teachings of our remarkable faculty; a tribute to one of our most revered, the late Rev. Dr. James Noel, starts on page 6. The structure for ministries that change lives begin here, as we learn from our many alumni stories featured in this issue. Journeys that reveal real-world living conditions and change personal perspectives (see story on our recent travel seminar to the Philippines on page 10) have SFTS as their home base.

And our beloved students. Each of them hails from different backgrounds and life stories, yet each arrives with a common goal: transformation. Read about senior Shari Moran's personal journey on page 9.

Since the impetus to explore our sense of place sprung from our ever-evolving forms of communication, including social media, we designed the magazine with a fresh look in mind. After all, what better way to showcase our transformative mindset than to start with the magazine? We hope you enjoy this issue of *Chimes* as much as we enjoyed designing it. We welcome your feedback, so please share your thoughts by emailing us at info@sfts.edu.

Thank you for being part of our community. Your spirit is a vital part of the story and contributes to the remarkable place we call San Francisco Theological Seminary.

Judy Zimola, Ami Singh, and Laura Langston
SFTS Communications & Marketing Managers and editors of *Chimes*



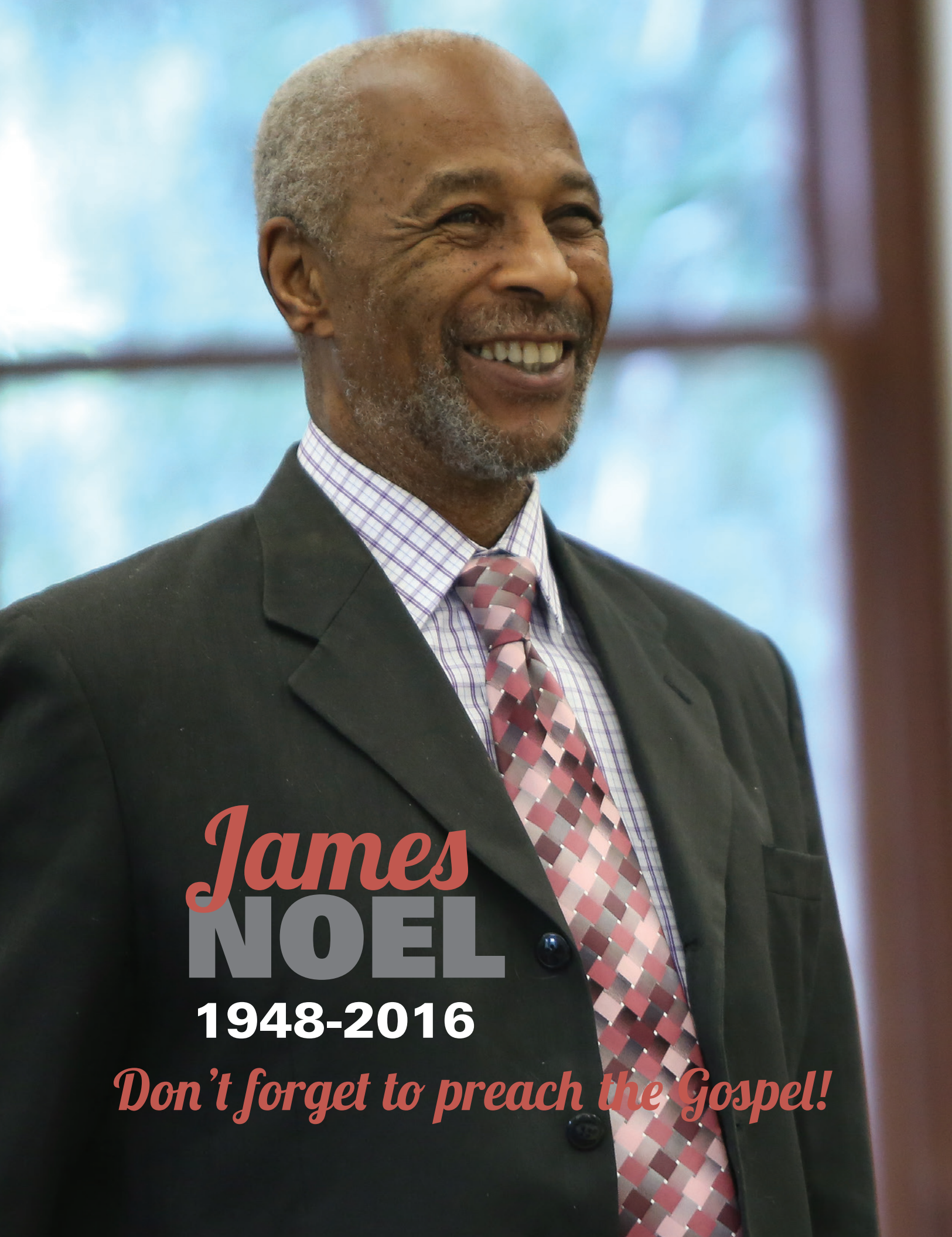
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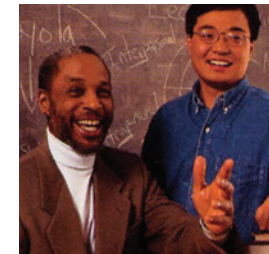
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James
NOEL
1948-2016

Don't forget to preach the Gospel!



In the weeks that followed the Rev. Dr. James Noel's death, tributes and memories arrived from around the world. It seemed that everyone had an anecdote to tell, or wanted to speak about the loss they experienced.

Sharing memories is balm for the soul that aches. Hundreds of people sent condolences and kind thoughts to the SFTS community; what follows are a few memories that offer glimpses of James Noel: Distinguished Alumni, teacher, example, and friend.

THE REVEREND DR. JAMES ANTHONY NOEL, DISTINGUISHED ALUMNUS 2016

By Jerry Van Marter | Alumni Relations Advisor

The Rev. Dr. James Anthony Noel, the H. Eugene Farlough Jr. California Chair of African American Christianity and Professor of American Religion at San Francisco Theological Seminary and Pastor of New Liberation Presbyterian Church in San Francisco until his death on January 31 this year, has been named a 2016 Distinguished Alumnus. Noel was notified of the honor just days before he died.

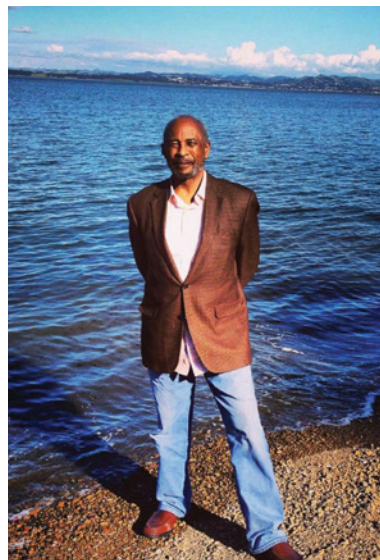
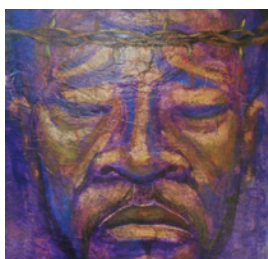
The Queens, NY, native earned his M.Div. from SFTS in 1975 and his Ph.D. from the Graduate Theological Union in 1999. After serving a seminary internship under Farlough at Sojourner Truth Presbyterian Church in Richmond, CA, Noel was ordained by Redwoods Presbytery in October 1977. Farlough also helped steer Noel to St. Andrew Presbyterian Church in Marin City, where he served as pastor from 1976 to 1987.

During his time at St. Andrew, Noel helped found the Marin City Community Development Corporation and served as its first chairperson. Under his leadership the corporation developed a shopping center, condominiums, and low-income housing in the underserved Marin City community.

Noel joined the faculty of SFTS in 1988 after serving a year as the Seminary's director of continuing education. He became a member of the Core Doctoral Factory at the GTU and was nationally acclaimed in the fields of American and Black church history, the African diaspora, urban ministry and the African-American religious experience. In 2003, he was named the first occupant of SFTS' Farlough Chair in African American Christianity. Over the years, his gifted artwork filled many spaces on campus.

Along the way, he met the love of his life, Diana Nieves Sanchez. They were married in 1981 and raised three daughters and one son: Michelle, Kaiya, Amada, and Daniel. To date, the Noel family has welcomed seven grandchildren.

"As I was leaving SFTS for my first call, the last person I saw on campus, was James Noel," recalled Margaret Boles (M.Div. 1998), pastor of Covenant Presbyterian Church in Palo Alto and a member of the SFTS Alumni Council and Board of Trustees. "I rolled down the car window to tell him where I was going and he smiled and said: 'Don't forget to preach the Gospel!' What a great parting gift for me and invaluable advice for everyone in ministry."



A New Spirit in the Phenomena Martha C. Taylor

Many of us have this image of James Anthony Noel as only a serious scholar professor, pastor, artist; who seldom held a conversation without invoking into his vocabulary such long words as phenomenology, phenomena, signification, ontological of the existential understanding, structuralism-phenomenology, syncopation of salsa. However, there is a “but” side to James Noel; without warning, he would break his scholarly conversation and reverse those long words by shocking your senses with words that cannot be put in print, only with symbols such as \$#% ; “who the hell does that \$#%-hole think he is?????!!!!

Sounds weird, but the truth of the matter is Dr. Noel was an all-around guy who was not contained in a box. Sometimes he would call, and before he said “hello,” he would break out laughing; I would have to wait until he finished laughing about something that had transpired before. I wish I could really tell it all – but some things must remain in the “phenomena” – R.I.P JAN – A Warrior Man

He helped me to be Korean. A real Korean. I saw his great soul. He's rooted in his tradition. He's a real African-American. I saw him [be himself], so I wanted to be myself.

Encountering James Noel made me change. I can be a real Korean. I can access my roots. James Noel passed away, but James Noel is here and [pointing to his heart], here.

—Daniel Jihun Kim, in his senior sermon given February 2, 2016

You've Got to Walk the Walk Rev. Scott Clark, SFTS Associate Dean of Student Life and Chaplain

Dr. Noel was such an important and vital part of the SFTS community. For those of us who took his classes, James taught us and challenged us; he wanted us to be able to recognize and assess injustice in the world, and then to have courage to do something about it. And beyond his teaching, he was also an important voice within this institution – calling the seminary to account, and reminding us when the institution needed to walk more justly.

Preaching Noel-Style Kitty Lum, Pastor, First Presbyterian Church of Liberal, KS

I was rather taken aback by the news and just could not believe that he was gone so soon.

James was one of my most important mentors and my friend. I preach with a story-telling style, which does not use any notes, and James is the one who taught me that style. He knew so much, was a great artist and had such a great spirit and faith! His sermons were passionate, and his presence was an inspiration. He will be greatly missed, and there is one person in Kansas really missing him.

From Student to Friend Aaron Grizzell

I miss Dr. Noel.

He wore multiple hats for students at SFTS; that of mentor, theologian, and historian of religion.

As a mentor, he was keenly concerned with preparing effective ministers in the world and with the relevance of the curriculum towards achieving that goal. He often asked, “If ministers aren’t prepared to address the needs of the poor and marginalized, then of what relevance is their ministerial training?”

As a theologian he focused on a Jesus who was a marginalized ‘other’ and whose ministry was dedicated to the liberation of marginalized ‘others’. In particular, he brought to us the keen complexity of the African American hermeneutical tradition and the understanding of faith in the African American Christian context.

But it was the historian of religion with whom I was most critically engaged. For he was immersed in the pursuit of a new epistemological paradigm, challenging current structures through his pivotal work on black religion, the black body and materiality. This remains difficult and necessary work, and I was honored to assist him in his last scholarly endeavors and to be called his student.

But I was more honored to be called his friend. ■

Modern-day Miracle

By Ami Singh | Communications & Marketing Manager

Anyone who has changed career paths knows both the extreme challenges and brimming excitement that comes along with the uncharted territory.

For Shari Moran, M.Div. senior at SFTS, plans to switch professions also involved shifting her entire life from the east coast to the west coast.

She describes the daily commute to her job as an engineer in the IT field in Richmond, VA. For 15 years, she drove past a sign that had the word “seminary” on it. After feeling ‘the call’ for several years, she finally took it as a ‘sign’ and applied to seminary.

Upon acceptance to SFTS, Moran consulted with her family, an entirely east coast-based brood. As a triplet, she would not only be leaving her two sisters behind, but also her then 28-year-old son, with whom she is very close. He lovingly assured her, “Mom, you have to follow your heart.”

Making such a life-altering change was a tough decision. “It took the Father, the Son and the Holy Ghost to get me out here!” Moran says that once she made up her mind to attend SFTS, her house sold “like that” and she packed up her car within eight weeks. “Everything just went ‘boom, boom, boom.’”

Moran fondly discusses the overwhelming sense of support she feels from her fellow SFTS students, and jokes, “As my classmates can attest, the fact that I’m graduating is a modern-day miracle!” After all, it’s not easy sacrificing the security of a stable job to follow your heart, going back to school as an adult, and being far away from your loved ones. However, with the support of her peer group and her ultimate Loved One by her side, Moran flourished.

“I’ve been fortunate to live a lot before I got here, but that doesn’t mean I didn’t have a lot to learn. I knew that I needed the educational background to do what I felt God was calling me to do.

“Just like seminary is a process, your life in general is a process,” she reflects. Moran remains committed to her call, even after questioning her own faith during dark times and the deep struggle that often accompanies inner transformation.



“If you go to seminary and you do not change, then you better go to four more years,” Moran exclaims, “because you missed the boat! You should not leave an institution like this without transformation.”

She says she discovered “how normal God is and how He is with us every step of the way, loving us for who we are.”

For a compassionate heart, the pain of this world can be overwhelming. Moran says it all comes back to surrender and faith. “Our calling is not to explain the human condition, because there is no way we can. Between corporate sin, racism and all these things ... our calling is to walk with those in need.”

Moran is older than many of her classmates. With age comes experience. And nostalgia. She recounts sharing with them about the time surrounding President Kennedy’s assassination. “The world was different then. Regardless of political affiliation, everyone went to church and wept. Everyone.” She remembers the church as

an integral part of the community as a whole.

Reflecting on the current conditions of the often-disconnected culture we live in, she says, “I hope that somehow I can be used to make the world a better place, whether it’s only in my space or in any space. My heartfelt desire is to somehow make a difference.”

Below is an excerpt taken from Shari Moran’s senior sermon, given at SFTS on April 16, 2016.

“We all have stories. Some of them have good endings. Some don’t. Just know that where you suffer, God does too. Beloved – and I use that [term] not lightly, because we have a *loving* God. Beloved, there are modern-day miracles in our lives. And no matter how big or small they are, they happen. And sometimes they go completely unnoticed, or we rationalize them as coincidences, or we don’t even think about them. You can tell they are miracles for a couple of reasons. One: you are changed in some way. Whatever happens to you defies conventional wisdom or natural order. Two: [the event] has many layers of meaning, and it gives you—and here’s the best part—it gives you a closer look at the heart of God. And after all, that’s all God wants – relationship with each and every one of us. In the texts we are told, ‘The water becomes wine.’ We hear things like ‘Jesus changed the water,’ but, no, it *became* the essence of the wine. It’s very important to realize the distinction. There’s a big difference ... There’s no denying God’s handiwork in each and every one of our lives. May you, may all of us, experience the transformative power of God in a new way in your life. [Emphatically] God bless you all, and God bless the class of 2016! ■

Injustice anywhere is a threat to justice everywhere

Student reflects on recent SFTS Ethics in Globalization travel seminar to the Philippines

By Aselfa Melka | Student

When I heard about the SFTS Philippines trip, it did not take me long to apply. I like traveling and exploring different cultures. This particular travel study was special to me for different reasons. First, it was my first time to go to Asia. Second, globalization ethics is something I want to study. For me, coming to San Francisco Theological Seminary from Ethiopia to study is part of the globalization process. Besides this, Ethiopia is also a developing country that is vulnerable in the globalization market because it is poor.

From the places we visited in Manila, there were two stories that made me think about social justice deeply. One was our visit to the Tondo area, where poor people of the city reside. We visited a small kindergarten. There was no direct way to the kindergarten; we had to walk through people's living rooms and backyards to arrive there. One woman invited us to her house. We followed her and she showed us where she and her family live. It was a house under a bridge. There were other families who lived there too. The bridge is the roof of their house and the river flows under them. We could not walk straight into the house. We had to crawl on a kind of bridge made of wood; we feared we might fall in water



below us. We heard most of the women in that community depend on prostitution. Girls also leave the area to work in bars and earn a living by prostitution. Another problem is that the government does not want them to live there. This reminded me of Ethiopia clearing street children in the streets of Addis Ababa when there is an international event. It also happens to homeless people in San Francisco.

Another place we visited was Kentex factory. It is a small manufacturer of flip-flops and other rubber shoes, located in the Valenzuela city northern suburb of Manila, Philippines. One employee is expected to make 1,600 sandals every day or their wage will be denied or lowered. They are not provided with protection by the factory and it is a dangerous place to work. On May 13, 2015, a fire broke out when welding sparks ignited chemicals being stored near the entrance of the factory and 75 employees died. The fire spread quickly and few people escaped.

We talked with a mother who lost her son in this incident. She told us the death of her son has been damaging to her emotionally and psychologically. The compensation she and other people got

was less than \$2,000. She believes that justice was not served. There is another person we talked to who lost his brother and sister in the accident. He brought them from a rural area promising that they will get jobs. Sadly after they got jobs in the factory that incident happened and they could not escape. He was also damaged in many ways. The building has barred windows, and that is why they could not escape from the fire. This company is owned by a foreigner, and they closed that factory and went on producing in another city. The legal process has been tiresome to families of victims and the government is not helping them. This is where we question ethics of globalization. How can the local people get any benefits from development that is going on their own land and neighborhood?

We also visited Davao city in southern Philippines. We left the city, went to a rural area and visited Lumad people, one of the indigenous people of the country whose land is rich in natural resources. That attracts international corporations. The Lumad people have been pushed away from their own tribal land in the name of investment. Some of the corporations are engaging in large-

STUDENT STORIES



scale farming for exporting and mining, and others work on banana and cocoa plantations. We stayed with Lumad people overnight and slept on the floor like them since they did not have beds for all of us. We ate Lumad food for lunch and dinner. We had a long meeting with the community and they told their stories during the night. It was heartbreaking how they are being pushed away from their land and protesting against that is a crime. They also told us the leader of the tribe was killed a few years ago because he protested the corporate land-grab.

The Philippines trip was educational and eye opening for me and my friends in many ways. In a globalized world it is easy to cross boundaries to help each other and do good things. Products and ideas travel very fast. But the question of ethics of globalization is yet to be addressed. As seminarians we need to have an open eye to such social injustices at local, national and international levels. The trip opened my eyes to the global injustice. As seminarians we are going to face a lot of challenges in our future ministry and we need to have the right theology to deal with those questions. Learning about injustice anywhere helps us fight injustice everywhere. ■





There's Always That Beginning . . .

Alumni couple Carol Hovis and Chris Highland talk about life lessons, their move east, and the power of a good hat

By Laura Langston | Communications & Marketing Manager

The first time Rev. Carol Hovis heard about Chris Highland was in a church. When the two SFTS alums eventually met, it was in a different church. When the couple married a decade later, it was at Green Gulch Zen Center with Christian, Buddhist, Jewish, and Pagan celebrants in an interfaith ceremony where the guests danced barefoot and the frogs and the rain were the choir.

Hovis loves to tell the story of how they met.

In 1998, at age 35, after serving several years as associate pastor at a large church in Fairfax, VA, she was ready for an adventure and decided to head west. "I came here to SFTS to do the DASD and I just stayed," she says.

Hovis heard about Highland while attending Sleepy Hollow Presbyterian. "They were talking about this Presbyterian minister working with the homeless and I was already interested in him," she recounts. The next year, they were both participants in a Good Friday service at First Presbyterian San Rafael when she saw him for the first time, and thought, "oh and he's cute!" Hovis elaborates, "I was drawn to him by the work he did but on top of that he was wearing this cute hat." Highland is quick to correct, "beret." Hovis continues, "so let's put it this way: the chase was on." Highland concludes, "and the rest is history."

Now the couple is gearing up to start a new chapter as they move to Asheville, NC, to be closer to family and rebuild their work lives in a part of the country where they can eventually retire.

Bridge builders

Hovis earned her DASD in 2000 and worked with the San Rafael Canal Ministry for six years. She went on to serve as executive director of Marin Interfaith Council (MIC) for 12 years. MIC spreads awareness and celebrates a variety of faith traditions, while also advocating for social justice in a socially and economically polarized area where poverty and housing issues are a major concern amongst religious communities.

After earning his M.Div. in 1983, Highland was a minister for 14 years and served as an interfaith chaplain in the Bay Area for 25 years, first in the prison system, then on the streets. He has instructed courses at Dominican University, Cherry Hill Seminary, College of Marin, and the Graduate Theological Union (GTU). Most recently, Highland managed a senior living cooperative.

As a self-titled secular chaplain, Highland says he "followed Jesus out the door," when he gave up his ordination in 2001. One of the most powerful moments he experienced was while visiting one of the many homeless campsites nestled in the woods and hills around Marin. As he knelt with and listened to a person, he had the realization: "This is what's important. Just being with this person. Listening to this person. Nobody else is going to be here, doing this. And feeling like, I'm in a good tradition, but it's an outsider tradition." Highland now considers himself a freethinker and has written several books and blogs on his journey away from theism and toward the spirituality of nature, a journey he describes as liberating and energizing.

Conversely, Hovis is more grounded being a minister and has spent her career cultivating relationships and building community with all manner of religions and faith communities.

When asked how the couple bridges the differences in their belief systems, Carol explains, "It's not about beliefs for me anymore, it's about how people live their lives. Chris interacts with people from a place of good and heart, and respect and kindness. Even in my work now I'm not talking about beliefs. I don't lead from that place anymore, I lead from the place he does – respecting people, drawing people out." She adds that their shared training and background in the Christian world helps them understand one another, and "we laugh a lot."

Highland says their connection is strong partly because they've both been chaplains along the way, which he credits for opening the opportunity to be creative in helping others. "It was really about how you are being present with other people. How is that making the world a better place? I saw that in Carol and I think the work that she's done over the years, no matter what labels we put on things, it comes back to that relationship stuff through heart."

He goes on, "Our style is what used to be called cutting edge, but we went way past the edge. We're past the edge of dividing the world up into insiders and outsiders, God's people and God's not people. ... We've gleaned all these bits and pieces from seminary and church and the books and the experiences over the years. And we are who we are.

"Simply put, you're either a wall builder or a bridge builder. I think we've always been bridge builders: trying to connect people across the differences and diversity."

Innovation and mystics

When Hovis came to SFTS, she was at a place where the thought of pastoring at another church held no appeal. In the DASD, she was immersed in the power of the spiritual direction experience. When she completed the three-year program, which she describes as highly formative, she was drawn to the group rather than the one-to-one. Every meeting she leads starts with a reading, silence, and ringing of the bowl. "Checking in, having a chance to arrive – I think that's transformed the way MIC has done its business. Who really wants to go to a board meeting? And yet I think people really like coming to our meetings because there's always that beginning. I will take that with me for the rest of my life."

Highland says seminary was really about the people. He recalls with fondness the TGIF parties where students and professors gathered for wine and beer and made popcorn every Friday. He credits some of his SFTS professors for encouraging investigation of innovative ways of ministry, exploring creative ministry, and studying some of the mystics. In his last two years he took many classes at the GTU, which helped him learn what it meant to serve the world. He discovered that he liked to teach and that counseling would be more important to him than doing church work.

Hovis chimes in, "It's kind of cool to hear him say that. [Studying] the mystics, that's part of what DASD was about. We had such different experiences, decades apart, it's nice to think there were moments, sparks, of people being innovative when he was here, and DASD was an innovative program. I benefited from that."

Due east

Though Hovis grew up in the D.C. area, Highland was born in Seattle and has lived on the west coast his entire life. Some might consider moving to an area with a vastly different political and social landscape intimidating, but Highland says it doesn't feel like a departure.

"We're not really afraid of trying new things, whether it's in work, or where we live. Presence with other people, connecting people – that's everywhere."

The couple already has some connections, including a likely teaching gig for Highland, who is also looking forward to the natural beauty of the Asheville area and its surrounding mountains. "My thing is nature. I think that's what we're all a part of."

As for Hovis, she's interested in becoming involved politically, at least on a grassroots level. She looks forward to figuring out her role and what the communities there are already doing. "Do we need to go to Raleigh? Do we need to go to the Asheville City Council? To me it's about who has power politically and having our voices heard, figuring out how to do that."

Reflecting on her work, Hovis says she has been amazed and humbled by the outpouring of support and the graciousness expressed for the work she's done with MIC. "People seem to have been impacted by simple acts of kindness and moments of care. It is truly heartening to remember again that acknowledging and listening to people makes a difference." ■

Refugees Have a Voice in Distinguished Alumna Alison J. Harrington

By Eva Stimson | Guest Writer

It has been 10 years since Rev. Alison J. Harrington (M.Div., 2006) received her degree from San Francisco Theological Seminary. But she may be even more excited than this year's graduates about commencement ceremonies in May—and not just because she is being recognized as a Distinguished Alumna.

“I didn’t attend my own graduation,” she recalls with a chuckle. “I was volunteering at San Quentin State Prison.”



Harrington’s volunteer work included helping with the prison’s baseball team, which had a game scheduled at the same time as commencement at SFTS. So while her classmates donned caps and gowns to receive their diplomas, she put on a baseball cap and headed to prison to support her players.

Harrington is still committed to serving people on the margins of society. And she has found a place to do that effectively at Southside Presbyterian Church in Tucson, Arizona, 60 miles north of the U.S.-Mexico border. As Southside’s pastor since 2009, she has led the congregation and surrounding community in providing sanctuary to immigrants facing deportation.

Southside’s ministry with immigrants dates back to the 1980s, when the church helped spark a nationwide movement by declaring itself a safe place for refugees fleeing violence in Central America. The church’s pastor at the time, Rev. John Fife, was arrested and convicted of transporting and harboring undocumented immigrants and given probation. He later served as moderator of the Presbyterian Church (U.S.A.) General Assembly.

Now a new sanctuary movement is rising in response to the increase in immigration raids and deportations in the United States. Over the past two years, Southside and other congregations across the country have taken in 12 people in danger of deportation, one of whom is still in sanctuary.

“Our faith compels us to act,” says Harrington, citing the nation’s broken immigration policy, which tears apart families and sends people back to places where their lives are threatened. “It’s about who we are as Christians. When Jesus says, ‘I was a stranger, and you welcomed me’—we don’t see that as a metaphor.”

The work is challenging, she adds, and not all Christians agree with Southside’s stance on immigration. “But it’s really clear to us that this is a foundation of our faith. It’s not enough to tell somebody, ‘We’re going to pray for you.’ We have to work for justice.”

Southside provided sanctuary to Daniel Neyoy Ruiz for 28 days in 2014. Then the church hosted Rosa Robles Loreto for 461 days, from August 2014 until resolution of her case allowed her to leave the church safely in November 2015. Rosa



cooked meals in the church kitchen and slept in a Sunday school room. Members of the congregation and other volunteers put up 9,000 yard signs saying “We stand with Rosa.” They took turns staying at the church with Rosa and her family. After dinner each night, they gathered for prayer.



Photos provided by Alison Harrington



“Sometimes there’d be 30 people, and sometimes just Rosa and me,” Harrington says. But the numbers didn’t matter. “The grounding for our work was our daily practice of prayer.”

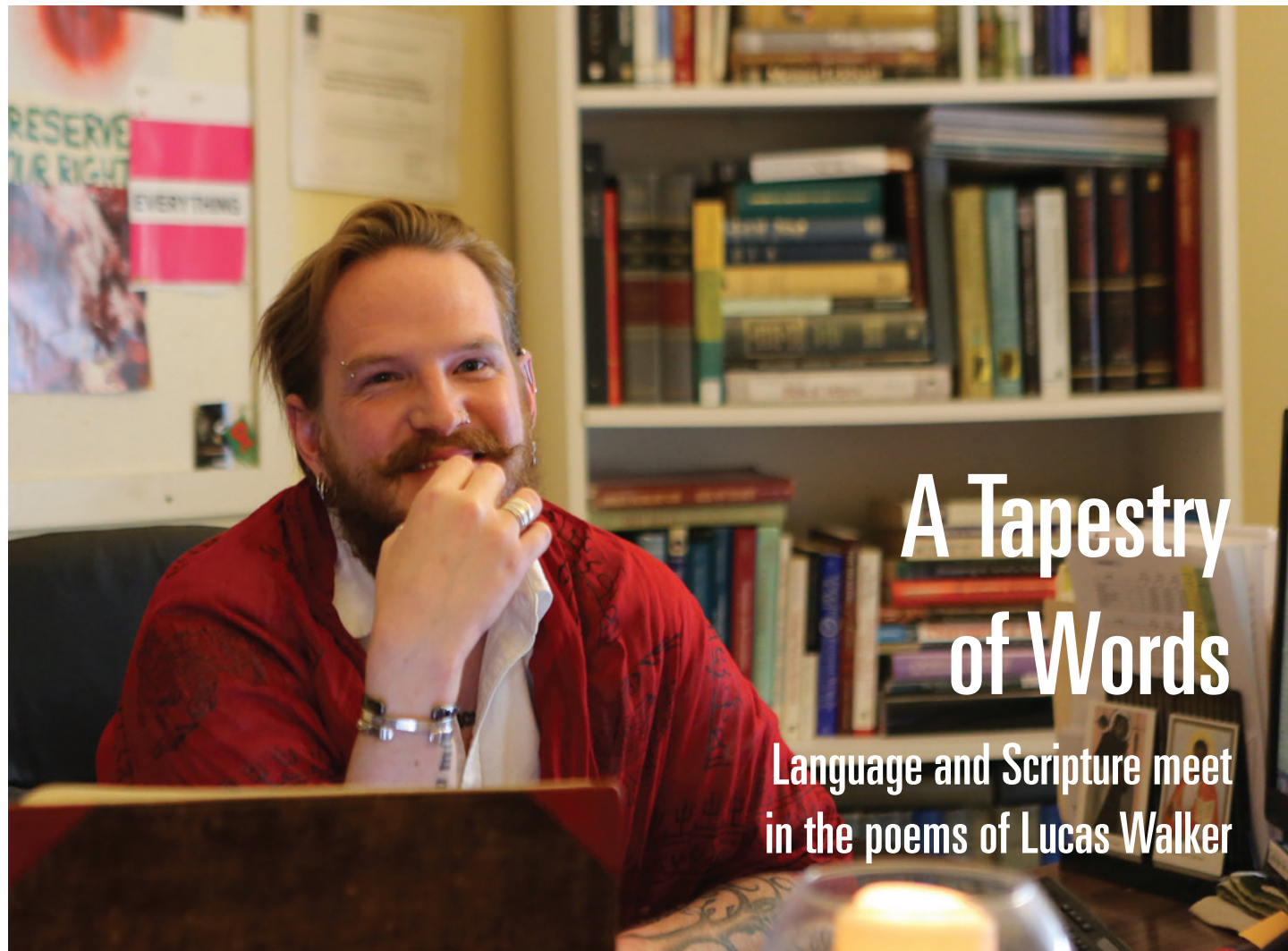
Southside’s social justice work includes programs with homeless people and day laborers. Through an ecumenical ministry called Samaritans, church members leave food and gallon jugs of water on nearby trails where more than 2,000 desperate migrants have died since 2001 trying to cross the desert.

Harrington, who was a Presidential Scholar at SFTS, says she has benefited from all of the courses she took in seminary. Ethics and biblical studies solidified her commitment to justice. Church history courses taught her about the role of the church in society. She used materials from a theology course taught by Dr. Gregory Love in her work with prisoners at San Quentin.

Preaching courses not only prepared Harrington to give effective sermons but also to speak persuasively on immigration issues at press conferences. “We need that prophetic voice,” she says, at a time when so many religious and political leaders are preaching “a gospel of hatred, fear, and exclusion.”

Her voice reaches well beyond Tucson through her blog for Huffington Post.

Harrington says she is honored to share this year’s Distinguished Alumni Award with one of her mentors, SFTS professor Rev. Dr. James Noel, who died January 31. “It was in conversations with him that I came to understand the call of the preacher to be a prophet,” she says. “We spoke the same language—the language of theology and justice.” ■



Lucas Walker (2012 M.Div., 2015 MATS) writes poems that compel the reader to dig, play, turn over mental stones and discover what lives beneath. Here, he reveals some of what goes into his writing process.

How did you chose this rather challenging Bible passage? Was it because of the challenge, or did it resonate with you on a more personal level?

I have a real fondness for the Hebrew Bible prophets. They are so ... human. Their responses are about a real relationship with God, with people – which means there is anger, confusion, love, joy. I definitely resonate with this passage, too – here’s this really clear example of someone called to a particular work by God – against his will, even! – who says, ‘I can’t anymore. This is too hard on me.’ But despite that, this fire to speak is eating him up. I think many of us, called in various ways to a certain task or duty, can really empathize with the prophet in that moment. Creating a poetic response is a way for me to honor Jeremiah’s story here, which is so raw, and echoes loudly, I think, for many of us.

What are the elements? I assume they’re wind, water, fire, and earth, but it’s dangerous to assume anything with poets!

You’re correct! I chose elements as a structure because ‘fire’ is so prominent; you have to really feel Jeremiah’s emotion – he is burning up internally. Then you have the ‘word’ – the spoken word, formed

and breathed out. So with air and fire, it was organic to use the four elements as a four part structure to the story.

One of my favorite things is to build sly references to other scriptural passages into my poetry—to play with everything that may come to mind when you look at a particular Scripture. Using the elements opened up other promises of Scripture: from the Psalms, the Gospels, even Revelation. If people catch the sly references to other Scriptures, theological themes, and current events, that’s awesome. I want to build webs for people to play, and reflect, in. I want it to stand up to multiple readings, and encourage people to think of their own story (which includes Scripture that they treasure) as a web, a tapestry: full of unexpected and meaningful connections.

What was your first job and how does it come into play with being a poet?

One of my first official jobs was on an assembly line in an automotive factory. I really enjoyed that, actually. I live in my head, so working on an assembly line was just, like, a playground of free time in my head. Some of that is how I approach writing poetry. I have phrases in my head that just seem to have a resonance, and I set them out in the ‘playground,’ and build lines around them. For instance, ‘all knife and no handle’ – that line came to me randomly and I love it. So I just waited until this poem came along, where it was just the right fit.

THE ELEMENTS

Jeremiah 20: 7-9

i took this promise like panning for gold—

You said:

green fields and still Waters!

this lure

that I have placed within you

brings you to the wide open places where I wait

to anoint you and watch the oil

run down your beloved face

but God, have i become your trick?

these things to which You’ve called me

seem

all knife and no handle

i am wide open

to what You have done

i am

blood and Water

pouring through broken places

LORD, you have opened me and

i have been opened.

i rose from divided Earth

into this narrow world

clay, granite and certain shades of jewel

i rose in shaken country

yet i kept my feet steady

i took nothing

for granted

for ever

i learned to Breathe in the Airless spaces

allowed me

but You compressed me

made me lie down

in hissing sand

placed visions before my believing eyes

forced out my breath

into Your great stillness

God, have i become Your dear joke?

i open my mouth to say *i love you*

but i say

the prophet Earth is groaning,

can no one feel it?

i open my mouth to say *i love you*

but i say

this cannot be the way

this can not be the truth

this cannot be the life

this can not be the path on which we all are shaking

LORD, You have pressed everything

and i have been pressed

into new shape and service.

there was no more inside me

to drink in or breathe out

so i shut up my secrets

i buried the message on uncertain hidden shores

but always the Wind of Your voice—

Waterfall-ringing in my ears

always the bright image—

an abundant, wider Earth on which to stand

and You

started pouring like gold in the forge

coursing through my bones

lit me from the veins out

every inch of me a candle

and i could no longer bear

my own silence

finally, Divine promise,

You said: *My child,*

I

am your green fields and still waters

i begin

to whisper again

visions again

Fire upon Fire

a long controlled burn

in Your fountain presence

unEarthing what You would have me do

O LORD, you have set me alight

and I am in flames.

Sense of place

By Judy Zimola | SFTS Communications & Marketing Manager

A sense of place resonates in the heart, a feeling that's forged rather than triggered. It lives in buildings, sounds, the quality of light as it stretches and retracts throughout the year. As mercurial as it is personal, a sense of place is present in locations that have experienced change with grace and humor, and passes those qualities, along with small, new secrets, to those who will listen.

In the embrace of Mount Tamalpais, with Captain Dollar's bells marking every hour, SFTS imparts a sense of place from the moment you step on campus. In spring, the air smells of vine roses and rain, autumn brings the 'mulchy' smell of decomposing leaves. Walk up the winding staircase in Scott Hall or step onto the elevator in Geneva and history practically opens the door for you; a feeling that the seeds of ministries were sown and ideas generated. A healthy dose of snappy discourse happened here too, because vital spaces invite room for growth.

Wallace Stegner, author, environmentalist, and originator of Stanford's creative writing program said, "knowledge of place . . . comes from working in it in all weathers, making a living from it, suffering from its catastrophes, loving its mornings or evenings or hot noons, valuing it for the profound investment of labor and feeling that you, your parents and grandparents, your all-but-unknown ancestors have put into it."

A sense of place emerges through the combined knowledge of the history, geography and geology of an area, its flora and fauna, the legends of a place, and a growing sense of the land and its history. It takes time to cultivate that appreciation, but the rewards last forever.





Chimes

Optimism ran high at SFTS during the post World War I years. Students returned to campus, enrollment was at its highest up to that time, summer courses began, women became a small but growing percentage of the student body, and a new sense of purpose was in the air.

It was in that buoyant spirit that SFTS Board Chair Captain Robert and Mrs. Dollar made their gift of the chimes to the Seminary. Thirteen bells, weighing a total of nearly eight tons, were shipped from Baltimore through the Panama Canal and installed in the tower of Montgomery Hall. They rang twice daily during the school year, and marked such notable occasions as the death of SFTS President Dr. Warren Hall Landon in 1928, the end of WWII, Christmas and New Years Eves. In a daring show of cheek in 1930, one student locked himself in the tower and played "Hail, Stanford, Hail" on the day of the Cal-Stanford big game.

The chimes were moved to Geneva Hall in 1952, and the trained chimes musicians were replaced by an IBM clock programmed to play the Westminster Chimes on the hour.

At the bells' dedication in 1923, Frank Cross delivered the invocation. "With the passing of time, they will become a unifying influence in our community, strengthening the sense of home and locality and blending with our tenderest recollections."



Radio Station KXXK

Radio was going strong in the 1960s, and SFTS students were eager to explore the possibilities of mixing theology, jazz, commentary, poetry—pretty much any topic discussed in the classrooms—with broadcasting. Co-sponsored by UPC(USA) and the Synod of California, radio station KXXK, the most powerful non-commercial station in northern California, was established in the offices in the upper floors of Geneva Hall.

The winter 1963 edition of *Chimes* said, "... at least one-half million people will have the chance to hear a complete opera, the late Robert Frost reading his poetry ... daily reports from the UN ... SFTS professors Alexander and Waetjen presenting biblical studies for laymen ... plus many hours of choral, organ, folk, jazz, and symphonic music."

If that heady blend of intellect and entertainment sounds like another station popular in the Bay Area, perhaps you should be a contestant on "Wait Wait, Don't Tell Me." KXXK, 88.5 on the FM dial, turned out to involve more man hours and capital than was feasible to sustain, and was sold in 1965 to PBS member station KQED, a Bay Area favorite.



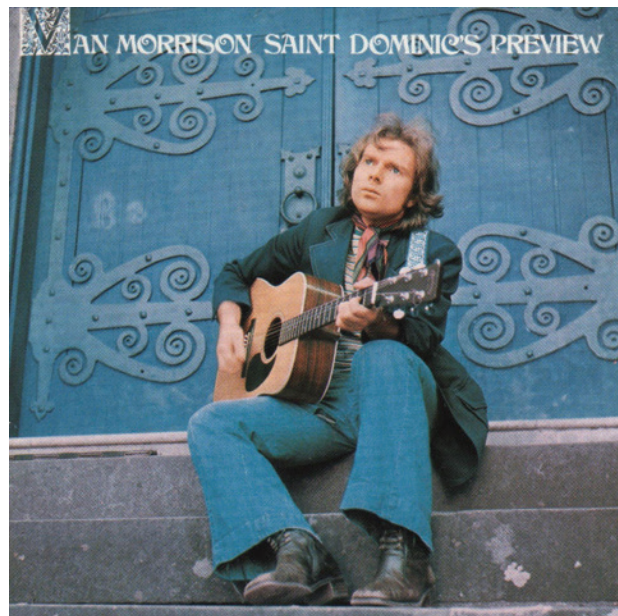
The Turbulent 60s

In 1967, protests and upheaval were rampant across the United States. At the General Assembly that year, "deep misgivings at the policy of military escalation" were declared. SFTS wasn't exempt from the unrest. Students participated in the "Days of Resistance," part of a nationally-organized group who opposed the Vietnam war. In October of that year, 200 young men, 13 of them from SFTS, turned in their draft cards to the local U.S. attorney in a public ceremony at the Federal Building in San Francisco. The evening before, at a communion service at Howard Presbyterian Church in San Francisco, two SFTS professors officiated, using empty artillery shells as chalices.





Darth Vader and Boba Fett strategize on their way to the San Anselmo County Fair Parade.



Van Morrison's album cover, photographed on the steps of SFTS' Montgomery Chapel.



One of the on-campus residences designed by famed architect, Julia Morgan.

Star Wars at SFTS

A debate rages among Star Wars geeks (their numbers are legion) over the first appearance of Darth Vader's sidekick, Boba Fett. Some say it was in *The Empire Strikes Back* in 1980, others say it was in the 1978 animated segment of *Star Wars Holiday Special*. Documented proof exists that the first appearance of Boba Fett was at Montgomery Chapel on September 24, 1978, where he and Darth began their march in the San Anselmo County Fair parade. At the time, George Lucas' studios were based in San Anselmo, the center of that galaxy far, far away. Duwayne Dunham, then an assistant film editor for Lucas, wore the costume. To view the YouTube clip of Darth Vader and Boba Fett exiting from Montgomery Chapel's doors, visit: <http://bit.ly/1VXOYMt>.

Music at Montgomery Chapel

Van Morrison didn't have Montgomery Chapel in mind specifically when he wrote the song "St. Dominic's Preview." He, did, however, have the idea of a church as the central image while he worked on his as-yet untitled 1972 album.

Photographer Mike Maggit worked with Van's concept of using religious symbolism to give a visual framework to the album's meditative lyrics. "Van and his wife Janet lived in San Geronimo at the time, and I lived in San Rafael," Mike recalled. "I think it was Janet who knew about Montgomery Chapel, and suggested it as a good location for the shoot."

With an entourage of one—Janet—Mike spent about a half a day taking photographs at Montgomery Chapel. "We must have had permission—right?" Well maybe; the vibe in early 70s Marin was pretty relaxed. "We didn't have any stylists, nobody stood by with a catering table, I used natural light. It was just Van with his guitar, and me with my camera."

In the 40-plus years since the record's release, the doors of Montgomery Chapel have come to personify the very essence of St. Dominic's Preview, to the point where they are the visual equivalent of the album's "eighth song".

Although . . . we're a little biased.

Julia Morgan

By numbers alone, architect Julia Morgan was a force: nearly 750 completed buildings during her career. Add to that the fact that she was America's first independent woman architect, the designer of Hearst Castle, and, along with Frank Lloyd Wright, one of the definitive voices of the Northern California vernacular, and you begin to get the scope of Ms. Morgan's prodigious talents.

Many of Julia Morgan's projects are in Berkeley, Oakland, and other East Bay locations, but San Francisco Theological Seminary features two faculty homes that she designed. The Arts and Crafts style buildings utilize native natural materials; their low roof lines and shingled facades are environmentally sensitive, integrating the campus with Marin county's natural beauty.

Julia Morgan was not given to displays of audacity or ego. "My buildings will be my legacy . . . they will speak for me long after I'm gone," she said, and her assertion was correct. The homes she designed for SFTS are as gracious as when they were built in 1921, and continue to represent the warm spirit of the campus. ■

Risking Generosity: Miracle at Grace First

By Rev. Steven E. Wirth | SFTS Trustee

"So the last will be first, and the first will be last." (Mat. 20:16)

The question I posed at a staff retreat in the autumn of 2006 at Grace First Presbyterian Church in Long Beach, California was: "OK, what are we first in? What are our strengths?" After a good discussion, I asked, "Then, what are we last in? Where are our weaknesses?" This topic was harder to discuss and finally we decided that we were last in taking risks. We did programs that were safe and didn't push us. We didn't trust God enough to risk.

"So, what would a risk look like for us?" I mused. We couldn't come up with much. Finally, I said, "What if we give away the money we are going to raise in our capital fund drive?" The session had decided to raise \$1 million to update our 1950s fellowship hall to be more useable for our multicultural church. But with images of the devastation wrought by Hurricane Katrina still fresh in everyone's minds, our fellowship hall didn't look quite so bad in comparison.

The staff got excited. "Can we give away that money?" I said the congregation can!

The next morning I called one of the co-chairs of the capital campaign, "Bill, have you had your coffee? . . . Are you sitting down? . . . I need to run something by you." After telling him our idea, there was dead silence. I was sure that he thought I was crazy and was looking for a gentle way to say so. Instead, he said, "I have never been more proud to be a member of this church. Let's do it!" Tim, the other co-chair's response was similar, "You are giving me goose bumps! Yes, let's do this."

The committee approved the idea that week; two weeks later former SFTS trustee Bill Saul and Tim Jackert addressed the congregation about the needs in the Gulf and the excitement of helping rebuild. They said we were going to use our capital funds for a new purpose. I said, "There is a motion before us, but they did not tell you how much. We are going to raise and give away \$1 million." There was an audible gasp in the congregation, then applause. The vote was unanimous.

Our church had a little less than 500 members, mostly school teachers, aerospace workers and managers at Boeing, some small business owners. Bill and Tim and the group they led were essential in this success. Their enthusiasm and support gave confidence to the congregation to risk their own generosity. They held many dessert receptions and presentations. They talked with individual donors. Our humble church joyously raised \$1.1 million in just four months! Astonishingly, pledges were completed 110 percent, with some paying more than they pledged and some money coming after the campaign. Even now, looking back over



10 years, it is a lesson in sacrificial giving and generosity that I will never forget.

Bill and Tim represented our congregation on 42 trips to the Gulf mostly at their own expense. They were able to approve gifts to a variety of projects where other funds weren't available. For example:

- A 10-house build had funds for demolition, framing, roofing, dry wall, and paint but no one included dumpsters. We paid for the dumpsters so the project could start.
- A disabled woman had a new house on stilts above the flood plain, but couldn't handle the stairs, so we installed an elevator.
- The church in Bay St. Louis was housing and feeding volunteers but the heating and air conditioning bill was beyond their reach. We paid their electric bill for a year.
- The part-time pastor at Berean Church in New Orleans, the only African-American congregation in the presbytery, was commuting in from Houston. We paid her salary for a year until she couldn't do it anymore. After that, we helped them find a new pastor and paid that salary for two years, along with other repairs.
- The Anderson family in Gulfport, MS, who waded in chest-deep water to safety when their house flooded, was so grateful for our help that they came to California to visit us on their vacation. They said, "When we were in need our church couldn't be there for us because of so many other needs, but our wider church family in California was there. It is great to be a connectional church."

We bought a house and converted it into Grace House Mission Center that housed up to 40 volunteers; it was in use every day for five years. We sold it five years later and donated the proceeds. Groups from our church made many mission trips and made lasting friendships.

This effort truly changed and shaped the life of our new congregation for the better and opened our eyes to new possibilities where God was calling us to serve. Our regular mission giving in our community increased and there was more hands-on support for projects. We even re-evaluated our plans and funds and were able to complete the remodeling project as well. God is good, all the time! ■



Left: the multicultural congregation of St. Paul's. Rev. Brown is far right, Rev. Haworth is next to him. (Photo courtesy of Rev. Brown).
Top: the church interior. (file photo)

An Unusual Ministry

Expats seeking a place for their souls to call “home” find community with the help of two of their own.

By Anitra Kitts | Guest Writer

It was warm and humid inside the church that day in July of 1993, while outside a summer rain fell. Within the sanctuary of St. Paul's Church in Bochum, Germany, cast and crew members of the internationally popular musical *Starlight Express* gathered to say their final goodbyes to a friend and fellow cast member. Alan (not his real name), a 27-year-old man from Detroit, had died of AIDS. For the young members of the *Starlight Express* community, confronting death, especially from AIDS, was uncharted territory.

Alan was not the first cast member to become ill, but he was the first to remain in Germany until he died. Both the theater community and the City of Bochum felt a level of shock. The Rev. Dr. Bob Haworth (1994 D.Min.), a newly arrived American pastor, tended to the matters of death; he led the service, comforted the grieving, and guided Alan's mother through the process of burying her son in a foreign country.

Alan's service broke tradition in many respects. To hold a service in a church was unusual; most German services take place in a hall at the cemetery. In addition, the service was spoken in English, and St. Paul's was a German-speaking church.

“At that time no one talked about AIDS,” Rev. Dr. Haworth remembered. “It was completely taboo.” Yet Haworth was ready to break that rule.

“We Need Scientists”

Haworth's path to ministry began in UCC high school youth groups in the 1950s. Unsure of the call he experienced through various youth groups and camps, he went to his math teacher who encouraged Haworth to focus on his science and mathematical skills instead. “It's a time of sputnik. Don't throw your life away, we need scientists,” the teacher told him. However, the young man had already started to turn his face toward a world outside of his small town.

After attending schools on both coasts and a stint in England, Haworth returned to the United States to serve congregations in Oregon and Washington until it became clear that it was time to return to Europe. Haworth traveled to Bochum, Germany with his wife so she could complete her theological education.

Originally a coal mining and steel manufacturing industrial city, Bochum redeveloped itself as a cultural and educational center as it recovered from the Second World War. By the time Haworth arrived, old factories were converted to performance stages and new, five-story buildings for shopping and apartments were built up out of the rubble. St. Paul's Church, where Haworth ministered, had largely escaped major damage.

Haworth was working on completing his D.Min. while teaching English in public and private facilities. He worshiped at St. Paul where there was another English-speaking minister from the Church of Scotland, Rev. James Brown, who, like Haworth, was tethered in place because of his wife's call to St. Paul.

“We Want Tradition”

A few months after Alan's service, cast members contacted Haworth and Brown to request a Christmas Eve service in English. Like many who travel and work away from home, the young expats were homesick for traditional holiday rituals.

After promoting the service in local newspapers, Haworth and Brown were surprised to welcome over a hundred worshippers, with *Starlight Express* members representing roughly 10 percent of the turnout. Brown and Haworth felt that was a good indication of a need for Church. An Easter service followed with similar results. The two ministers began leading a worship service at first once a month and then growing into the traditional weekly pattern within two years.

“We didn't think there were enough English-speaking people in Bochum, so we never even thought about starting a church,” Brown explained his surprise.

Paying Attention to the Congregation

Not only were American and British spouses married to German nationals attracted to the new worship service in English, many English-speaking Germans also found their way to the more lively, engaging, and family-friendly style of worship. Some Germans first fell in love with American style worship when living in the United States for work. Others simply came, fell in love and did not leave.

“When the patterns of migration changed, so did our congregation.” Brown explained. “We have a number of Africans worshiping with us now, especially from Cameroon.” It is German policy to house asylum seekers by country of origin around Germany. “We work to be international and we pay attention to how people are feeling welcomed,” Brown said.

A Heart Open to Risks

Haworth might have thought his pastoral career had ended when he moved to Germany, but he kept his heart open for ministry and call. There was no hesitation when he was asked to officiate at the funeral of a young, gay man taken too soon, nor did he hesitate to build a partnership with Brown to start a new congregation in Bochum.

The congregation honors how the church first began to emerge at the funeral of the talented American actor. “Every Christmas Eve we take up an offering for AIDS help because of this young man. We quote the scripture ‘unless a plant dies, it will not grow again,’” Haworth said.

Haworth has retired, but he thinks about that math teacher, and Alan and the actors from time to time. The world may have needed scientists, but it also needed ministers not afraid to take risks. Perhaps the most unusual event happening that day in July 1993 was the birth of a new internationally-focused, English speaking ecumenical congregation in Bochum.

Haworth knows that life may turn unexpected corners but ministry remains, waiting in the most unusual places. ■

Would Jesus wear a clown nose?



Lenore and Bud, aka Wrinkles and Dooltoz.

If it meant calming a troubled spirit, then yes—definitely.

By Judy Zimola | SFTS Communications & Marketing Manager

People united in faith believe that when a person becomes in Christ, he or she becomes a new creation. For many, that could manifest as a lighter heart or a stronger sense of purpose. Then there are the special few who take “new creation” at its very letter, like SFTS alum Bud Frimoth (1953 B.Div./MA). Bud, along with his late wife Lenore (1953 MA), discovered their calling was strongest when wearing floppy shoes and red foam noses.

Bud attended SFTS after serving in General George Patton's Third Army. “That was the beginning of my thinking that there's got to be a better way of settling differences than shooting at each other, something many of my seminary classmates at the time felt. Most of us were ex-soldiers, marines, or sailors, and were thinking beyond our war experiences to try to bring about some realizable, caring relationships we found in the ministries of Jesus.”

Bud met his beloved Lenore while both were students at Seminary; they married in 1951. His ministry started down a conventional path, but both were always developing creative ways of reaching out to people. In the 1980s, Bud coordinated Open Door, a radio program broadcast around the world with a heavy concentration in youth markets and the armed forces. Open Door was an award-winning program, including a Peabody, radio's equivalent to the Oscar.

While managing Open Door, both Bud and Lenore began clowning in the late 1980s as another way to bring cheer, solace, and meaning to their audiences. “We didn't have any tricks, we were relational clowns. The moment you become an entertainer, you need to know where people are emotionally, and you respond to them that way.”

Bud became the tramp clown Dooltoz (a play on the Greek word “doulas,” or servant); Lenore embraced the character marks bestowed by age and experience and dubbed her alter-ego Wrinkles. To illustrate their message of transformation, they would change into their costumes/characters while the audience watched. “As we changed from Lenore and Bud into Wrinkles and Dooltoz, we visualized the change that happens when one takes the message of Jesus, says ‘yes,’ and becomes a new person in Christ.”

In a video from a 1999 service at Westminster Presbyterian Church in Portland, Oregon, there is a tender moment during a communion service when Dooltoz holds aloft a simple cross fashioned from two slats of wood and a single nail. Wrinkles stands by with a juice bottle repurposed as a wine carafe. After looking upward in a moment of contemplation, he tilts the cross to the bottle, gently tapping the end of the arm piece against the rim so the last drops of life-giving blood fall into the vessel. The scene is reminiscent of Emmett Kelly or Charlie Chaplin, great clowns with a wistful style.

“I live a grateful life, especially for the over 55 years with my gracious wife,” Bud said. Lenore passed in 2006. “Grace is the daily occurrence of God's incredible love that gives us the opportunity to be witnesses of that love to others.

“If God was creative so might we be. Just look at the gorgeous and provocative world in which we live and the universe beyond, and the hands of creation abound. We have gifts to share as well.” ■

SFTS Alums Gather in Chicago during APCE National Convention

Twenty-five alumni/ae and friends of SFTS gathered for lunch April 29 at Fourth Presbyterian Church in Chicago during the annual convention of the Association of Presbyterian Church Educators (APCE).

The event, sponsored by the Seminary's Alumni Relations Office, brought together SFTS alums who were attending APCE and a number of alums from the Chicagoland area.

The program included a campus update by Rev. Scott Clark (2004 M.Div.), Associate Dean of Student Life and Chaplain; a rundown on the Alumni Mosaic campaign – a fundraising effort focused on alums –

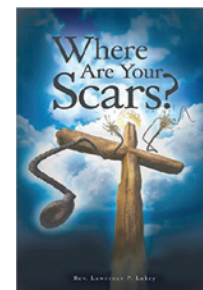
by Rev. Dr. Herb Valentine (1960 B.Div.), former General Assembly moderator and volunteer director of the Alumni Mosaic; and a talk by SFTS Shaw Family Chair for Clinical Pastoral Education (CPE), Rev. Laurie Garrett-Cobbina. She spoke on the topic of "Christian Education as a Spiritual Discipline" and shared her experience teaching a six-week intensive CPE course last summer in Ghana.

"We were very pleased with the turnout for this event, which was something we haven't tried in a while," said Rev. Jerry Van Marter (1971 M.Div.), SFTS Alumni Relations Advisor. "Part of our vision for

alumni relations is to convene regional alumni events for alums who want to get together and learn more about what's going on at SFTS but who, for one reason or another, find it difficult to come out to the San Anselmo campus.

Van Marter said the Seminary hopes to start up to 20 regional alumni groups around the country (and hopefully overseas in places like Europe and Korea) over the next couple of years. If you are interested in helping to organize a Regional Alumni Network in your area, please contact Jerry at jvanmarter@sfts.edu.

Community Church in Massapequa, NY, two congregations with a shared ministry. Prior to that, he worked for 18 years for two mission organizations based in New York City: Oikocredit and Vellore Christian Medical College Foundation. He and his family—wife, Maria, and two young children—spent most of 2010 living in southern India. Knowles has served as interim pastor of Presbyterian congregations in the Bronx and Queens and has chaired a committee of the Presbytery of New York City working with immigrant worshiping communities. Before moving to New York, he spent 15 years working for philanthropic and religious organizations in Washington, D.C. and serving as a parish associate at Chevy Chase Presbyterian Church.



1971 (M.Div.) Rev. Lawrence Lakey, minister, pastor, elder, previous CEO of the Tulsa Urban League, published writer and author, has completed his newest work *Where Are Your Scars?* (Page Publishing). The book

dives into the ideas of faith, race, equality and perseverance. It depicts some of the

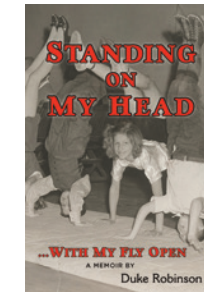
scars inflicted upon Black Americans during, perhaps, their most vulnerable period in American history, the post-Reconstruction era. These brutal scars were inflicted through the stark nakedness of physical, economic, social, and legal terror; and they ran to the bone of the soul. The author argues the Black Church was the only institution in which the community could find haven.



1971 (M.Div.) Rev. Jerry L. Van Marter has been named a recipient of a Lifetime Achievement Award by the Presbyterian Writers

Guild for "distinguished service to the church through writing/communication." He will be honored at the Guild's General Assembly luncheon June 23 in Portland, OR. Van Marter, who currently lives in Louisville, KY, is stated clerk of Mid-Kentucky Presbytery and alumni relations advisor for SFTS. He retired in 2014 from the Presbyterian News Service after more than 26 years of reporting and editing. His byline has appeared on stories covering the work of the various councils, committees, and task forces of the church and its ecumenical

partners, including 39 General Assemblies. Van Marter says that during his career, he traveled to almost every state and all over the world to "see first-hand the life-changing mission and ministry being done in the name of our beloved denomination."



1979 (D.Min.) Duke Robinson retired in 1996 after 28 years as pastor of the progressive Montclair Presbyterian Church in Oakland, CA. For the past 15 years he has lived in Walnut Creek, CA. In his new

memoir, *Standing on my Head ... With my Fly Open*. He gives a half-dozen pages to matters related to SFTS. You can learn more about him and see his memoir (and his four other books), and get the significance of the memoir's title, by searching Amazon.com.



1980 (M.Div.) Roger Gallacci worked several years at Community Congregation Church in Tiburon before moving to

Portland, OR. He is now involved with Mt. Tabor Presbyterian. The church has a day school, neighborhood coffee shop, and rents rooms to 20 groups or events a day. Gallacci participates in the Night Prayer, a revival of an ancient practice. It is a contemplative musical event in which the singers enter the dark sanctuary in red robes, sing a changing selection of Psalms, readings, and jointly spoken prayers; light prayer candles; and ring hand bells. Gallacci grows the flowers and makes the vases for the church's floral displays.



1983 (M.Div.) Rev. Ruth Hamilton recently celebrated 20 years as co-pastor of Westminster Presbyterian Church in Washington DC. This multicultural, More Light

congregation near the National Mall is known for its weekly Blue Monday Blues

and Friday Jazz Nights, featuring the city's best musicians and food from the church's catering company. The congregation supports a domestic violence clinic and harm reduction/needle exchange program. Westminster is embarking on a major redevelopment which will result in a new church building and 125 units of affordable housing. A strong advocate for community benefits from the extensive redevelopment in the southwestern part of DC, Hamilton has sought to prevent dislocation of public housing residents. She and her husband and co-pastor, Rev. Brian Hamilton, were recently inducted into the DC Hall of Fame. Hamilton (formerly Ruth Lytle Poisson) served previously for six years as associate pastor of Fort Street Presbyterian Church in Detroit.



1992 (M.Div.) Rev. Kim Fields has been appointed senior pastor of Central United Protestant Church, a United Methodist congregation in Richland, WA, effective

July 1. He comes to the Pacific Northwest Conference of the UMC after being District Superintendent of the Sage District, Assistant to the Bishop, and Dean of the Cabinet in the Oregon-Idaho Conference. Born and raised in Idaho, Fields was ordained to the ministry in 1994 after graduating from SFTS. He has been pastor of four churches in southern Idaho and has served on the Leadership Team, Board of Ordained Ministry, and the Ministry Leadership Team of his conference.



1994 (D.Min.) Rev. Kizzie E. Jones retired in January 2015 after 18 years as director of spiritual care at Horizon House Retirement Home

in Seattle, WA. She also has become an award-winning author of children's books. Her first book, *How Dachshunds Came to Be: A Tall Tale About a Short Long Dog*, won first-place for nonfiction writing at a regional writers conference. She has published a coloring book, *A Tall Tale About a Dachshund and a Pelican*, and is working on a third "Tall Tale" book. She says the books use whimsy and make-believe to model the values of compassion, kindness, and collaboration. Jones is an ordained minister in the United

Church of Christ and a board-certified chaplain with the Association of Professional Chaplains.



1995 (D.Min.) Rev. Dr. David Reiter was named pastor of First Presbyterian Church of Bismarck, ND, in November 2015.

Prior to that, he served congregations in Minnesota for more than 25 years, most recently in Red Wing. He and his wife live in Hastings, ND.

1997 (D.Min.)

Rev. Dr. Paul Rowold, pastor of Good Shepherd Lutheran Church in Polson, MT, has made 33 trips to the Holy Land. He says the people and places of Palestine, Israel, and Egypt still hold a sense of wonder for him. On his first trip to Israel in 1978, Rowold worked as a volunteer archaeologist at Caesarea on the Mediterranean coast. Now he leads "partnership pilgrimages" on which participants walk where Jesus walked and interact with Christians in the region. Every three years he leads a pilgrimage for young people. He has developed close relationships with church leaders in Israel/Palestine, including Bethlehem pastor Rev. Mitri Raheb, an internationally known writer and speaker. Rowold's next trip, in October, will include a stop in Germany to tour sites related to the 2017 observance of the 500th anniversary of the Reformation.



1997 (M.Div.) Rev. Edgar S. Welty Jr. announces the publication of his book, *Thanks: Giving and Receiving Gratitude for America's Troops* (Wipf and Stock, 2015). Welty, a disabled

veteran, served in the U.S. Army from 1976 to 1980. His book explores faith and moral issues facing American troops and veterans. Using the story of Simon of Cyrene, the man who carried Jesus' cross, Welty argues that "service" is the same as Jesus' call to "go an extra or second mile." Welty is a minister in the United Church of Christ and has also served as pastor of Lutheran congregations in rural New York and Tiburon, CA. He is

a chaplain with the rank of Captain in the U.S. Volunteers/America. He has two more books forthcoming: *God and America's Wars* and a workbook entitled *Spiritual Insight Training for Veterans*. He is also working on a DVD about Christian symbolism.

2000 (D.Min.)

Rev. Dr. Janet Adair Hansen has served more than three decades in five presbyteries of the PC(USA) and since 2013 has been a minister in the United Church of Christ (UCC). She is pastor of Christ Community Church in Cortland, NY, a union congregation that is the product of a 2010 merger of Christ Presbyterian Church and United Community Church (American Baptist and UCC). She has served in numerous leadership roles in the Presbytery of Susquehanna Valley, including as stated clerk (2009-12), and is moderator of the Public Policy Network of the Synod of the Northeast. She was a commissioner to the GA from New Covenant Presbytery in 1990 and has authored or co-authored overtures to three Assemblies on human trafficking and environmental issues. Hansen has been active in Presbyterians for Restoring Creation (now Presbyterians for Earth Care) and has led eco-spirituality and environmental justice workshops and retreats.



2001 (D.Min.) Bishop Yvette

A. Flunder is the scheduled speaker for McCormick Theological Seminary's 182nd commencement

in May. She is the senior and founding pastor of City of Refuge, United Church of Christ, in Oakland, CA, and Presiding Bishop of the Fellowship of Affirming Ministries. Flunder earned degrees from the Pacific School of Religion and SFTS. She is a trustee and adjunct professor at the Pacific School of Religion in Berkeley. Flunder also is the author of *Where the Edge Gathers: A Theology of Homiletic Radical Inclusion*, published by Pilgrim Press. She is a recording vocal artist with Walter Hawkins and the Family, the City of Refuge Choir, and Chanticleer. A renowned preacher, academic figure, and human rights activist, she has

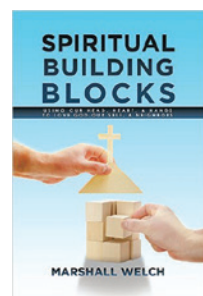
been a featured speaker at divinity schools including Duke, Yale, Drew, and New York Theological Seminary.

2004 (D.Min.)

Catherine Meyers lives in Astoria, OR, and writes a weekly column called "Cat Chat" for Astoria Rain, an independent digital magazine. She is an author, photographer, and spiritual counselor and the founder of Whales & Nightingales Press, a local independent publishing company. An avid blogger, she seeks to support and highlight the work of authors, artists, photographers, musicians, and other creative people in her community.

2007 (D.Min.)

Rev. Dr. Barbara Barkley was called last year to be pastor of Clayton Valley Presbyterian Church in Clayton, CA. She has done peace and assistance work in Brazil, Alabama, North Carolina, and New Mexico and in the San Francisco Bay Area with immigrants, women, and the homeless population. She has encouraged mission and outreach in the congregations she has served through mission trips, involvement in hunger programs, and youth and children's programs. Working as a pastor and a musician for the last 19 years, Barkley has started several praise and Taize services. She also enjoys traditional worship styles. She has spent most of her life in the San Francisco Bay Area but has also served churches in Arizona and Ohio.



2011 (DASD) 2012 (D.Min.)

Marshall Welch, a commissioned ruling elder (lay pastor) in the PC(USA), has published a book, *Spiritual Building Blocks: Using Our*

Head, Heart, & Hands to Love God, Our Self, & Neighbors. The book uses Jesus' greatest commandment as the cornerstone in building a spiritual foundation to help notice God's presence in everyday life. Welch, who is the assistant vice provost for engagement at Saint Mary's College of California, is also a certified spiritual director who works with individuals

and small groups. He teaches classes and workshops on spirituality incorporating gardening, nature, music, and popular films.



2013 (M.Div.) Rev. Terra

Pennington was featured in Tribal Church, a blog by Carol Howard Merritt, hosted by *The Christian*

Century. The August 31, 2015, blog post describes Pennington's experience at UNCO (short for Un-conference), a regular gathering of church leaders that Merritt helped launch in 2010. Pennington, who was feeling burnt out from her work as a new-church planter, says talking with the other participants at UNCO rekindled her commitment and creativity. Pennington served as a pastoral associate at Crosswalk Community Church in Napa, CA, before moving to the Kansas City area to be pastor of the Sanctuary Place, a new worshipping community affiliated with the PC(USA).



2013 (DASD, D.Min.)

Karen Simms Tolson has been elected to the board of trustees of Life Adventure Center,

a wilderness camp in Versailles, KY, that offers outdoor resilience-building programs for disadvantaged and at-risk youth and adults. Tolson also was recently appointed director for volunteer services, Eastern Area Community Ministries, in Louisville, KY, where she lives. She is a spiritual director and educator with more than 35 years of experience in teacher education, social justice program development, and community outreach. She served as communication's volunteer for the 2015 conference of Spiritual Directors International. Tolson also has extensive experience as a workshop presenter and retreat leader with training in mindfulness-based education. She is a facilitator for One Life Maps, a system for discerning God's direction.

Diploma in Executive Leadership celebrates first two graduates

By Patricia Corrigan | Freelance Writer Based in San Francisco

“I have become more attentive in my interactions with others and this has allowed me to recognize the presence of the Divine in the everyday.”

—Teresa Perez-Martinez

Two individuals at SFTS have completed the Diploma in Executive Leadership program (DELP), offered by Advanced Pastoral Studies – the first two to do so.

The graduates are Teresa Perez-Martinez, a volunteer lay ecclesiastical minister in the Bay Area, and Minister Carol Taylor, a minister and ordained deacon at Trinity United Church of Christ in Chicago, which has more than 8,500 members.

The diploma program, offered in partnership with McCormick Theological Seminary in Chicago, opens up non-degree options for students already engaged in the practice of ministry who seek to benefit from the latest research and innovations. Six of this year's participants have chosen to credit their studies toward completion of the Doctor of Ministry degree.

The inaugural 2015-2016 program was comprised of 10 students, including African-American, Asian-American, Caucasian and Latina individuals. Sixty percent were women, and the students represented six faith communities.

“The impressively diverse inaugural cohort enables SFTS to fulfill its strategic commitment to ecumenical and multi-culturally attentive education,” said Rev. Dr. Virstan B. Y. Choy, Director of Advanced Pastoral Studies and Associate Professor of Ministry.

Taylor came to SFTS from Chicago with a Certificate in Executive Leadership from McCormick Theological Seminary. “My expectation was that the SFTS program would add to my knowledge of what it means to be an executive leader, especially in a mega-church context,” Taylor said. “As I constantly look at the transformative nature of church and ministry—inside and outside of my church—an equally transformative model for how to lead against that backdrop is crucial for me.”

Taylor praised the content in DELP, the small classroom setting and the authenticity of the students. “Attending was more than ‘seminary work’ for me,” she said.

“A lens of leadership is needed that flips traditional models of leadership on their heads, and that is what DELP did, both in me and for me. The impact it has had on my current ministerial role has been immeasurable.”

Perez-Martinez works primarily with Latino and Mexican-American Catholic parishioners. The DELP program strengthened her leadership skills. “The program taught me that as a leader, one must walk with a community, accompanying and encouraging them to persevere, working together towards a shared future,” she said.



2015-2016 Inaugural DELP Cohort: top from left, Adam Bradley, Yolanda Marquez Lucar, Virstan Choy, Debra Whitlock-Lax, Stewart Perrilliat; bottom from left: Teresa Perez-Martinez, Sherri Houser, Carol Taylor, Grace Kaori Suzuki; not pictured, Clarence Johnson and Milton Hadden

“I have become more attentive in my interactions with others and this has allowed me to recognize the presence of the Divine in the everyday.”

Perez-Martinez holds a Master of Arts degree in Pastoral Ministries from Holy Names University in Oakland and a Master's of Divinity degree from the Jesuit School of Theology at the Graduate Theological Union in Berkeley. Her play, “The Apparitions of Our Lady of Guadalupe,” has been performed at parishes in the Bay Area in English and Spanish for more than a decade. Currently, she is a current D.Min. student at SFTS.

DELP is open to applicants who have completed similar church leadership development programs offered by other theological institutions. For the 2016-2017 academic year, this program will also be open to Doctor of Ministry students. Applications for admission are due June 30.

For more information, see <http://sfts.edu/academics/diploma-in-executive-leadership>. ■

Have an update or address change you'd like to share with SFTS? Email info@sfts.edu or visit sfts.edu/stayintouch

SFTS welcomes leading theologian Dr. Wendy Farley as new director of the program in Christian Spirituality

By Patricia Corrigan | Freelance Writer Based in San Francisco



Dr. Wendy Farley is ready for a change and looking forward to a new adventure, and she's certain she will find that when she reports to her new posts at San Francisco Theological Seminary late in August.

"This will be an opportunity for me to use a lot of different energy and meet new challenges," Farley said. "I'm very much looking forward to that."

After 28 years as a faculty member at Emory University, Farley will join SFTS as professor of Christian Spirituality and director of the Program in Christian Spirituality. Considered a leading theologian, Farley has written extensively on women theologians and mystics, religious dialogue, classical texts, contemporary ethical issues, and contemplative practices.

"I look forward to talking with people, seeing what insights people have about what needs to change and what can be carried forward," Farley said. The Program in Christian Spirituality is celebrating its twentieth Diploma in the Art of Spiritual Direction graduating class this year. It was one of the first programs to offer spiritual direction training in a Protestant seminary.



Farley with His Holiness the XIV Dalai Lama during his October 2013 visit to Emory University.

Farley mentioned that her interest in and experience with contemplative practices could play a role in broadening the vision of the department. Her interest in the topic was sparked 20 years ago, when she met the Dalai Lama.

"The experience changed my life," Farley said. "I started studying Tibetan Buddhism, both the meditation practice and the philosophy, and that got me interested in studying contemplative theologians in my own tradition."

Previously, Farley had recognized that reading theology had "a contemplative dimension," though she didn't frame it that way. "It's not just working out an argument or what this person said, but thinking with the texts into the reality of the divine," Farley said.

Her latest book, *The Thirst of God: Contemplating God's Love with Three Women Mystics* (Westminster John Knox, 2015), explores the spirituality of medieval mystics Marguerite Porete, Mechthild of Magdeburg, and Julian of Norwich. "After studying them and teaching about them for many years, I finally wrote the book," Farley said. "These women have important things to tell us about our faith, the same as contemporary contemplatives, with the emphasis on divine love."

Farley spoke of a class she has taught at Emory that she may offer at SFTS. "It's called 'Contemplating Beauty,' and it is a way to think about contemplation but also about the environment and about race, using different modalities like poetry and music to see how they shed light on the beauty of beings and on the suffering of beings."

Farley added that her new role might include more outreach to people of color and to the LGBT community. "There are a lot of different communities to connect with and I want to learn more about what their experiences and desires are," she said.

"But the strengths of the Program in Spiritual Christianity are already in place, and my first job will be to get to know the people there. I'm very excited about that." ■

Dr. Eugene Eung-Chun Park gave a series of keynote lectures on "Paul's Theology for the New Era" at the annual conference of the Taiwan Christian Church Council of North America in San Leandro, CA in November 2015. He preached and gave a lecture on "Various notions of salvation in Jewish antiquity and earliest Christianity" at Montclair Presbyterian Church in Oakland on February 28, 2016. He also preached and gave a lecture on "The New Perspective on Paul and its implications in a postmodern era" at the Central Presbyterian Church in Eugene, OR, on April 17, 2016.



We celebrate **Professor Rev. Dr. Laurie Garrett-Cobbina** who graduated with a Ph.D. from the Graduate Theological Union on May 12, 2016. The title of her dissertation is "Critical Pedagogy of Possibility and Pastoral Care of Promise: A Critical Pedagogy of Care for African American Women in Higher Education." While working on her Ph.D., Garrett-Cobbina managed the Shaw Chair in Clinical Pastoral Education (CPE) and taught in the M.Div. curriculum. Additionally, in February she was keynote

speaker at the Eastern Region ACPE Meeting, held at Houston Woods State Park in Indiana. Throughout March she taught a Christian education class at First Presbyterian Church, Hayward. In April, she taught adult Bible study at New Liberation Presbyterian Church, San Francisco; preached at St. Andrew Presbyterian Church, Marin City; and was a panel member at a joint SFTS/Palo Alto University workshop on psychology and religion.

Garrett-Cobbina also successfully facilitated the accreditation of the SFTS CPE program by The Association for Clinical Pastoral Education, Inc. (ACPE, acpe.edu). ACPE is the only agency recognized by the United States Department of Education to accredit CPE programs in the United States. Garrett-Cobbina recently completed the ACPE mandated five-year review of the 10-year accreditation cycle, maintaining active accreditation status thus assuring compliance of ACPE standards. Our program continues to be fully accredited to offer level I, level II and supervisory CPE, and is one of 300 accredited in the nation. Our unique community-based CPE program student affiliate learning sites include congregations, health care institutions, agencies, and community advocacy agencies. ■

The time is now to address

WOMEN RELIGION VIOLENCE AND POWER

"The world's discrimination and violence against women and girls is the most serious, pervasive and ignored violation of basic human rights." — President Jimmy Carter

Offered by San Francisco Theological Seminary Advanced Pastoral Studies, this Doctor of Ministry and Continuing Education Intensive Seminar will explore ways to confront violence against women and girls around the world.

Led by Dr. Andrea White and Carter Center Scholars in Action. Held in partnership with the D.Min. programs at Columbia, McCormick, and Pittsburgh Theological Seminaries. Learn more at sfts.edu.

AUGUST 8-12, CARTER CENTER, ATLANTA, GA email aps@sfts.edu to register

Scholars from around the world gathered to explore the topic of “Material Christianity.”

By David Anthony | SFTS D.Min. student



Dr. Maria Mavroudi, professor of Byzantine history at the University of California and Dr. Chris Ocker, professor of Church History at SFTS

This year’s Muilenburg-Koenig Workshop brought scholars from around the world to SFTS to explore the topic of “Material Christianity.” Convened by Dr. Christopher Ocker, SFTS Professor of Church History, the workshop was the culmination of the History of Religion Seminar offered each spring. New research was presented on

material culture, which spans disciplines such as archeology, history, cognitive science and theology. With its focus on open dialogue, SFTS provided a great venue for this interdisciplinary gathering. The unique structure of the workshop allowed participants to more fully engage with the ideas; presenters send their papers

electronically prior to the event. Then, during the workshop, a designated respondent, also a noted scholar in the field, shared insights or reactions to the paper, followed by a lively question and answer period with the audience.

Leading figures in their fields were able to share original research. Ann Taves (UC Santa Barbara) opened with a discussion of “Materializing Revelation,” a comparative study of material spirituality in the Mormon Church, Alcoholics Anonymous, and *A Course in Miracles*. During the second session, Bissera Pentcheva (Stanford University) presented her visually rich exploration of how medieval artists used ambient lighting and candlelight to create motion and an animated presence in religious art. Participants’ inner Harry Potters had the chance to shine during the discussion of Beate Fricke’s work on bezoars and Goa stones as objects of healing and decorative status symbols. (Many thanks to Henrike Lange of UC Berkeley for stepping in when Beate was ill).

Ocker discussed the materiality of sacraments and church design in Reformation worship. Reindert Falkenburg (NYU/Abu Dhabi) looked at Pieter Bruegel’s

incongruous use of religious themes and images in his *Series of the Seasons* paintings. Wrapping up the first day of the workshop, Martin Nesvig (University of Miami) shared some original research on the sixteenth century Mexican village of Pamatácuaro, which established an unsanctioned shrine to San Diego, despite having no permission from the Catholic authorities and having two imposter-monks perform the sacraments.

Most of the participants gathered for dinner, providing an opportunity for casual conversation. Opening the Saturday morning session, Sam Robinson (UC Berkeley) offered insight into the beliefs of a small but devoted band of vegetarian Protestants in seventeenth and eighteenth century England. Kathryn Barush (GTU and JSTB) closed the workshop with a discussion of pilgrimage as a spiritual practice, focusing on the writing of St. Ignatius of Loyola and the use of labyrinths as metaphors for pilgrimages.

As a participant in the past two Muilenburg-Koenig Workshops, I recommend this experience to all interested graduate students. History of Religion Seminar students are encouraged to moderate one of the panels, an invaluable opportunity for those interested in attending or planning future conferences. ■

“Old Texts, New Understandings: The Revolution in Editions of Scripture”

By Professor David L. Balch | PLTS/CLU/GTU

A new era dawns for the printing of the Hebrew, Greek, and Latin texts of the Bible, and of the Qur’an. New manuscript discoveries and new understandings of how scriptural texts were affected by the culture of manuscripts have set in motion major international text projects animated by new concepts in how texts should be presented in printed editions, and eventually in translations. Such projects include a new edition of the Hebrew Bible, the latest new edition of the Greek New Testament, a new in-depth examination of the Old Latin Bible (a text which is uncontrolled by any church authority and frequently inaccurate), and the recent rediscovery of one of the oldest known manuscripts of the Qur’anic text.

The first presenter, Ron Hendel, University of California, Berkeley, observed that the modern scholarly conversation about critical editions of the Hebrew Bible is 500 years old and has divided scholars into two camps.

Some follow T. Nöldeke (1873): “A Hebrew edition of the OT should never go beyond the Masoretic text” that once actually existed. Nöldeke’s approach resulted in R. Kittel’s text, the *textus receptus*, banishing textual judgment to a separate critical apparatus that evaded the scandal of uncertain readings. Hendel rather follows J. Wellhausen (1871) and employs an eclectic method for *The Hebrew Bible: A Critical Edition (HBCE)*. A scholarly text is an approximation dealing with probabilities, not certainties. The Qumran scrolls are 1,000 years older than previously existing texts. The HBCE seeks to represent the text from the archetype to early editions to and including later scribal exegesis.

Alba Fedeli, Research Fellow at the Central European University, Budapest, rediscovered one of the oldest Qur’anic manuscripts, seven early Qur’anic pieces dating from the seventh century. (Muhammad lived in the sixth and early seventh centuries.) Using

digital philology and radiocarbon dating, she was able to reconstruct the history of their transmission. In contrast to textual criticism of the Hebrew Bible, textual criticism of the Qur’an does not have a long history. Many readers seem unaware of its uncertain text; Fedeli’s discoveries have, therefore, generated significant debate.

David Trobisch, Museum of the Bible, Director of Collections, Oklahoma City, Oklahoma, and Washington, D.C., is one of the five editors of the *Novum Testamentum Graece* at the Münster Institute for New Testament Textual Research. He asked whether there is an original text of the New Testament, and is attracted to the hypothesis that Marcion (c. 85-160 CE) edited the earliest New Testament, 10 corrected epistles of Paul, and an edited version of the gospel of Luke.

Annette Weissenrieder, Professor of New Testament at SFTS and organizer of this



Dr. David Trobisch, Director of Collections at the Museum of the Bible (Washington, D.C.)

lecture series, is co-editor of the *Old Latin Bible of the Gospel of Luke and Matthew*, University of Erfurt. The *Vetus Latina*, or “Old Latin Bible” comprises a diverse collection of Latin biblical texts. As Christianity spread in the Roman Empire, Latin replaced Greek as the common language of the church; an array of Latin Bible translations emerged, uncontrolled by any church authority. These Old Latin manuscripts reflect the early struggle for a proper understanding of the biblical texts. Weissenrieder shows that these Old Latin traditions turn out to be indispensable for the reconstruction of the infancy and passion narratives, as well as the Lord’s Prayer and the account of the Eucharist in Luke. ■

David Behrs, Ph.D., Vice President of Enrollment Management



Dr. David “Dave” G. Behrs holds a Ph.D. in counseling and student development from American University, a M.S. in counseling and student personnel from Shippensburg University, and a B.S. in history and social science from Elizabethtown College. Elizabethtown College recently recognized Dave with a Distinguished Alumni Award in 2008. Dave has most recently been employed as the Associate Vice President for Enrollment Management at Clarion University of Pennsylvania where he enabled a re-engineered enrollment management system that significantly increased both applications and deposits.

Dave also served as the fifteenth president of Saint Mary-of-the-Woods College in Indiana. Prior to his tenure at SMWC, Dave served as both the associate provost for university initiatives and the vice president for student affairs and enrollment management at Dominican University. He brings more than 30 years of higher education experience. Dave has been married to Maureen for 35 years and has two daughters, Beth and Emily.

Robbin McCullough, CPA, Controller



Robbin McCullough is a fully licensed California Certified Public Accountant and has a Master of Science in Accounting from CSU Sacramento, more than 20 years of small business administration and accounting systems management experience, and about five years of business and income tax and agency experience. Over the years, Robbin has proven to be the go-to person when it comes to finding accounting technology solutions and has found her tax experience invaluable in her current role.

On the creative side of life, Robbin is a bassist who enjoys playing music with her family and friends, and her spirit thrives on nature photography. An outdoor enthusiast, she loves hiking on the local trails.

Rev. Floyd Thompkins, Director of the Center for Innovation in Ministry



Rev. Floyd Thompkins served as a dean and chaplain at Stanford and Princeton universities. He developed unique, highly effective programs to empower underserved teenage youth and young adults in urban and rural areas. He led Antioch Baptist Church, the oldest African American Church in San Jose, CA, and was the Education and Administrative Pastor of Covenant Christian Church in Douglas, GA.

As Associate Dean of Memorial Church at Stanford University, Thompkins founded Black Church, the largest multi-cultural religious gathering on the Stanford campus. He also implemented a special freshman support system still being used as a base academic support program. He is a curriculum writer and a published author.

His awards include the Presidential Award for Community Service from President Bill Clinton, The Benjamin E. Mays Fellowship from the Rockefeller Foundation, and the Edward G. Howel Preaching Award from Princeton Theological Seminary.

Larry Secret, Vice President of Advancement



Larry Secret’s career has revolved around starting and building successful companies and organizations. In Austin, TX, Larry served as Executive Chairman of the Board and President of Hydrolab Corporation and as President and CEO of Scientific Measurement Systems, Inc.

He has been involved in numerous philanthropic fundraising activities, most notably at the Graduate School of Business of the University of Texas at Austin, the Pastoral Counseling and Education Center of Greater Dallas, and Sanford Burnham Prebys Medical Discovery Institute.

Larry was a Fulbright Senior Research Fellow in Business Keio University in Tokyo, Japan, and has written about entrepreneurship for many publications.

Pack your bags and join us at the 222nd General Assembly. SFTS will be offering three amazing events:

Portland, OR
June 18-25

PASSPORT
to Innovation



Tuesday, June 21, 7:00-8:30pm
Register online: pcusa.org/ga222

Mingle and enjoy dessert during the first half hour, after which three exciting initiatives of the Center for Innovation in Ministry will be announced (see descriptions at right). Then, take a seat as our three contemporaries of innovation respond to the question "Where do you see the growing edge of innovation?" in a panel discussion moderated by SFTS Professor of Systematic Theology, Dr. Greg Love.



Look well to the growing edge! All around us worlds are dying and new worlds are being born; all around us life is dying and life is being born.

— Howard Thurman



Rev. Dr. J. Alfred Smith, Sr.

J. Alfred Smith Fellow at the Martin Luther King, Jr. Research and Education Institute of Stanford University and San Francisco Theological Seminary

This fellowship will ensure the legacy of Dr. Smith as a social activist and prophetic presence. Scholar activists will study the life of MLK as a religious leader. Pastors and faith leaders will craft peace and justice programs.



Rev. Dr. Jane Adams Spahr

Rev. Dr. Jane Spahr Project for Reconciliation and Transformation

A ministry to the Church, this program will provide opportunities for Presbyterian congregations to experience the gift of full inclusion through education, worship and activism. Change happens when people come together to share their stories and their faith.



Rev. Dr. Eric Elnes

Convergence Interactive Lectionary

This will become the fourth major lectionary, with a three-year cycle in six-week segments. Our scholars will interact with the lectionary online. Video content and worship research will be available to view and download.

**Jerry Van Marter: writer, advisor,
GA class administrator**

SFTS' alumni relations advisor Jerry Van Marter will be one third of a triad presenting a for-credit class, "Presbyterianism: Principles and Practices," at this summer's GA. He is former director of the Presbyterian News Service and stated clerk of the Presbytery of Mid-Kentucky, and the course administrator.

"Since 1967, when I attended my first General Assembly while a college student, I have been enthralled by the ministry and mission of the Presbyterian Church (U.S.A.) and the way the General Assembly goes about discerning and organizing that mission and ministry," said Van Marter.

SFTS, Louisville Presbyterian Theological Seminary, and Austin Presbyterian Theological Seminary will co-sponsor the course, designed to provide current seminary students with a firsthand experience of how a General Assembly works. "Nearly everyone who attends a General Assembly describes it as a life-changing experience. I wish this class had been available when I first attended General Assembly."



**Wednesday, June 22,
11:30am – 1:30pm**



**Reconnect with
Alumni and Friends**

**Please register at
pcusa.org/ga222**

IN MEMORIAM

In this issue of *Chimes* we mourn with you the loss of those faithful servants of God's call who have roots at SFTS — faculty, trustees, alumni, and other friends of the Seminary. This year, we have lost beloved members of our on-campus community – Luda Lee (D.Min. student and recent M.Div. Graduate), Rev. Dr. Wonduk Jang (recent D.Min. Graduate), Betty Garrett (mother of Professor Laurie Garrett-Cobbina), and SFTS Professor James Noel. We grieve their loss, and celebrate their lives, as well as those of the friends listed below. For all these sisters and brothers in Christ, we give thanks for their service not only as members of the Seminary community, but also in churches and ministries that they have blessed with their life's work. As you read the names below, I invite you to prayerfully give thanks to God, bring to mind and heart those whom we have known, pray for their families, and lean into the great truth of our shared faith in Jesus Christ.

In Christ,

Scott Clark

Rev. Scott Clark, Chaplain, San Francisco Theological Seminary



**1943 (B.Div.),
1978 (D.Min.)**

Rev. Ernest Iden Bradley died September 9, 2015. Bradley was born July 25, 1918, in St. Helena,

CA. He graduated from the University of California in Berkeley and SFTS and was ordained in the PC(USA). He received his first call to Calvary Presbyterian, in San Francisco and later served First Presbyterian in Concord, CA, and Millbrook Presbyterian Church and First Presbyterian Church in Fresno, CA. Bradley met Pauline Sara Stokes in 1945, and they married soon after. Bradley retired at 80 and continued to serve various churches and lead tours around the world with Pauline. He is survived by his children, David and Kathryn Stewart (Greg); son-in-law, Robin Frost; five grandchildren; and two great-grandchildren.

1952 (B.Div.)

Rev. Howard James Hannon died July 23, 2015. Hannon was born February 25, 1924. He served as a chaplain's assistant in the U.S. Army during World War II. Hannon was a graduate of the University of Dubuque and SFTS. While directing the choir at First Presbyterian Church in Richmond, CA, he met and married Camille Vestal. They were married 22 years. Hannon was ordained in 1952 and served churches in Mauston, Waukesha, and Wausau, WI and in Coos Bay, OR. In 1976, he moved to Portland, OR,

and ran a house cleaning business.. Hannon was an accomplished baritone vocalist and played the piano and pipe organ, for which he gave free lessons. He is survived by four siblings, two children, four grandchildren, and two great-grandchildren.

1953 (B.Div.), 1954 (MA), 1973 (D.Min.)

Rev. Ray William Heer died November 3, 2015, in Pasadena, CA. He was born September 11, 1927, in American Falls, ID. He earned degrees from the College of Idaho and SFTS. He married Clara Marie Bickford in 1955; they raised three daughters and nurtured 33 foster children. Heer served as pastor of four churches, a university, and five Christian camps. He was executive director of Bell Gardens Community Center, which assisted Dust Bowl refugees, and the Presbytery of Los Ranchos. The Heers were active in Pasadena Presbyterian and developed a ministry with international students. Heer served many boards and received a Distinguished Alumni Life Achievement Award from the College of Idaho and Dove Award for outstanding service. He is survived by daughters, Grace Lynne, Carol Beth Holsinger (Kevin), and Gloria Lane (James); two grandchildren; brothers, Leo (Valene) and Jim (Marcia); and 18 nieces and nephews.

1953 (B.Div.), 1972 (D.Min.)

Rev. Dr. Warren C. McClain died January 10, 2016. He was born April 17, 1926, in Point Marion, PA. He was in the Navy during World War II. He earned degrees from the

University of Southern California and SFTS. His first pastorates were in a Presbyterian churches in Pittsburg and Palm Desert, CA. He served Westminster Presbyterian in Pasadena for 40 years, eventually becoming director of the Westminster Counseling Center. He served in the Pasadena Council of Churches for 20 years and spent a one-year sabbatical serving a church in Eastbourne, UK. McClain is survived by his wife, Jane; children, Beth (Loren), Guy (Gina), and Mark (Becky); and two grandchildren.

1955 (B.Div.)

Rev. Archie "Arch" Eugene Marston died December 12, 2015, in Sonora, CA. Marston was born February 23, 1930, in St. Paul, MN. He earned degrees from California State University, Fresno, and SFTS. He served four churches in Nebraska and California. He was a member of Rotary for 50 years and served on its board. He served on the board of directors of Goodwill for 32 years. He enjoyed reading and collecting books. After retiring in 2000, he moved to Sonora, and was active in various community organizations. He is survived by his wife of 63 years, Clarissa; children, Peter (Lynette), Brian, Kirk (Cheryl), and Charis Cardeno (Sonny); five grandchildren; four great-grandchildren; and brother, Ronald.

1957 (B.Div.)

Rev. Donald "Don" Vernon Kirkman died February 28, 2016, in Seal Beach, CA. He was born December 8, 1928 in Exeter, CA. Kirkman graduated from the University of

California in Berkeley. He served the U.S. Army in Japan, where he met and married Jan T. Ura. Kirkman graduated from SFTS and was ordained. He and Jan served five years on an ecumenical mission to Japan. Kirkman earned a master's degree from Hartford (CT) Theological Seminary. The couple served another three years in Japan and then Kirkman worked for the County of Los Angeles. He is survived by his sons, Steve (Lori) and James (Tonya); three grandchildren; brother Richard (Kathleen); sister, Jeanne Rose; and several nieces and nephews and members of Jan's family.

1958 (B.Div.)

Rev. Ralph Edwin Parks died November 5, 2015, at the age of 82. Parks was born March 13, 1933, in Carmichael, CA. He earned degrees from Stanford University, SFTS, and Church Divinity School of the Pacific. He served as vicar of St. George's Episcopal Church in Hawthorne, CA, until retiring in 1991. A founding member of the Lady Bird Johnson National Wildflower Foundation, Parks enjoyed walking with his Scottie dog, Fala, and tending his rose garden. He is survived by his wife of nearly 59 years, Jane; sister, Vivian Drayton; four children; and five grandchildren.

1959 (B.Div.)

Rev. Charles Gray Jenkins died October 2, 2015, in Scottsdale, AZ. Jenkins was born February 18, 1933, in Pontiac, MI. He earned degrees from Lewis and Clark College and SFTS. During seminary, he did ministry with inmates at Alcatraz and San Quentin and their families. After earning a Ph.D. in counseling psychology from Arizona State University in 1973, Jenkins maintained a private counseling practice for more than 30 years. He founded the Interfaith Counseling program and other programs. He also served parishes in Alaska, Pakistan, and Arizona. The Jaycees of Fairbanks, AK, honored Jenkins as Distinguished Young Man of the Year in 1965. He enjoyed projects such as building a church in Yakutat, AK, and planting trees at Valley Presbyterian, in Paradise Valley, AZ. Jenkins is survived by his wife of 37 years, Jean Hight; children, Brent, Kathy (Don Mauro), and Morgan (Chase Anderson); and four grandchildren.

1959 (B.Div.), 1965 (M. Theology)

Rev. Jimmie Ray "Jim" Patton died September 16, 2015, in Cortez, CO. He was born October 10, 1934, in Pueblo,

CO. He earned degrees from Fort Lewis College in Durango, CO; Westminster College in Salt Lake City; and SFTS. He was ordained in 1960 as pastor of Montezuma Valley Presbyterian in Cortez. Patton married Charlene in 1960. He was pastor of churches in South Dakota, Colorado, Alaska, and Montana. He opened a counseling service in Juneau, AK, and he and Charlene were co-directors of Christian education for the Presbyteries of Glacier and Yellowstone. After retiring in 1996, the Pattons moved to Colorado, and Jim served as interim pastor for several churches. He is survived by his wife, Charlene; his son, John (Jan); daughters, Virginia Blaisdell (Dave) and Amanda Holland (Selmon); five grandchildren; one great-grandchild; and siblings, John (Charlieen) and Norma Orrell.

1960 (M.Div.)

Rev. Ralph D. Lemme died December 8, 2015, in Las Vegas. Lemme was born November 20, 1934, in Cozad, NE. He earned degrees from Sacramento State College and SFTS. He was ordained in 1960. Lemme married Patricia Rose Nielson in 1953. He served as pastor of Presbyterian congregations in Spalding, Wood River, and Tekamah, NE, and Mesa, AZ, prior to serving as organizing pastor of Mountain View Presbyterian in Las Vegas. Lemme was active in the Lions Club, Boy Scouts of America, and Rotary International and served as a hospital chaplain and due process hearing officer. He retired in 1996. He enjoyed camping, gardening, and woodworking. Lemme is survived by his wife, Patricia; sons, David and Thomas; daughter Susan P. Rodgers; 10 grandchildren; and 14 great-grandchildren.

1960 (B.Div.)

Rev. Dr. Sidney "Bud" Sowers Jr. died August 26, 2015, in Salem, OR. Sowers was born September 8, 1935, in Tacoma, WA. He earned degrees from the College of Puget Sound, SFTS, and the University of Basel, Switzerland. He was ordained in PC(USA) in 1963 and was pastor of congregations in Concrete, Coulee City, and West Richland, WA. He taught at the University of Tulsa, Knoxville College, and Macalester College. Sowers was moderator of three synods and held several positions in Central Washington Presbytery. He loved to study the Bible in the original languages. Sowers married Jacaline in 1979. In Salem, they enjoyed fellowship at Salem First Nazarene. Sowers

is survived by his wife, Jacaline and sister, Karma Dewitt.



1970 (STM)

1982 (STD)

Rev. Dr.

Daniel Patrick McGeachy III

died December 13, 2015. He was born in Atlanta and

grew up in Monroe, NC, and Clearwater, FL. He earned degrees from Davidson College, Union Theological Seminary in Virginia, and SFTS. He served Presbyterian congregations in North Carolina, Georgia, and Tennessee. McGeachy was passionate about social justice, the environment, liturgical renewal, poetry, music, and ministering to homeless people, prisoners, and those on the margins. He authored numerous books and helped create service organizations including Project Return, Penuel Ridge Retreat Center's. He was preceded in death in 2011 by his wife of 59 years, Alice Neely McGeachy. He is survived by his sons, Dan and Martin (Cindy Kosacz); daughter, Liz McGeachy (Tim Marema); and four grandchildren.

1974 (D.Min.)

Rev. Dr. Earl F. Lindsay died March 26 in West Allis, WI. He was born November 20, 1930, in Fargo, ND. He married Eleanor C. Francis in 1951. He earned degrees from Vennard College, Alma College, Garrett-Evangelical Theological Seminary, SFTS, and Harvard University. He pastored churches in Michigan and Wisconsin. He was president and CEO of the Wisconsin Methodist Church Foundation and the Village at Manor Park Foundation. He served as a Hospice chaplain, VP of development of Vennard College, and preacher at the retirement park in Mesa, AZ, where he and Eleanor spent 20 winters. Lindsay led trips for church members to 70 countries. He received many awards and published seven books and numerous articles. He is survived by his wife, Eleanor; daughter, Joy Lindsay-Koltun; sons, Mark, Paul, and Michael; 11 grandchildren; two great-grandchildren; brother, Howard; and sisters Eileen Kramer, Carol Childs, and Marlis Porteen.

1975 (M.Div.)

Rev. Raymond "Ray" N. Capper died October 1, 2015, at the age of 65 in Corte Madera, CA. Capper was born December 22, 1949, in San Diego. He earned degrees

from San Diego State University and SFTS. He was a pastor, social worker, and counselor. An advocate for early childhood programs and fatherhood involvement, he received congressional recognition for his commitment to promoting healthy families. Capper is survived by his wife of 42 years, Jan; daughters, Rachel Galdamez (Oscar) and Rebecca Smith (Doug); five grandchildren; sisters, Carol Capper and Lois Tweedt; and many nieces and nephews.



1975 (D.Min.)

Rev. Dr. Vernon

R. Kettner died June 24, 2015 in Northern California.

Kettner was born January 21,

1930, in Durham, KS. He worked for Aid Association for Lutherans. He earned degrees from Adela Hale Business College, Concordia Seminary and SFTS. Ordained in 1968, he was a director of the Lutheran Church Missouri Synod, parish health specialist, and pastoral counselor. He was executive director of San Francisco Christian Counseling Center, administrator of the West Coast Polydrug Abuse Project, and owner of a religious bookstore. Kettner married Jayne Marie Rupprecht in 1990. He served as pastor of Lutheran congregations in California and Minnesota. After retiring to Gasquet, CA, he was an elder at Grace Lutheran. Kettner is survived by his wife, Jayne; children, Dianne Hart (William), Dennis (Monica), Darrell (Robin), Donna Becker (Herman), and Dale (Jennie); nine grandchildren; nine great-grandchildren; brother, Melvin; sisters, Berneal and Carol; and 30 nieces and nephews.

1975 (D.Min.)

Rev. Dr. David W. Seward died January 19, 2016 in Colorado Springs, CO. He was born April 6, 1931, in Kansas City, MO. He earned degrees from Wheaton College, McCormick Theological Seminary, and SFTS. He was ordained in 1956 as pastor of Albany (MO) Presbyterian. He served congregations in Oklahoma and Kansas. Seward married Ruthanna in 1960. He was moderator of Northeast Kansas Presbytery and editor, writer, and photographer for the presbytery newsletter. He was a commissioner to GA in 1970 and 1989. He served as pastor of Craig (MO) Presbyterian and as volunteer chaplain at Heartland Medical Center. Seward is

survived by his wife, Ruthanna; daughter, Rebecca Elizabeth Johnson (Rich); son, David Jonathan (Anita); five grandchildren; and four great-grandchildren.

1980 (D.Min.)

Rev. Dr. Rolf Scott Haasarud died April 13, 2016. Haasarud was born March 28, 1940, in Elizabeth, NJ and grew up in Berkeley, CA. He studied at St. Olaf College in Northfield, MN and met Jeannette Thompson; they married in 1963. He earned degrees from Pacific Lutheran Theological Seminary and SFTS and continued his studies at the C.G. Jung Institute in Zurich, Switzerland. After ordination as a Lutheran minister, Haasarud served congregations in San Diego, Pasadena, and Phoenix. From 1986 to 1989, he was pastor of the International Interdenominational Church in Stavanger, Norway. He served as executive director of Holden Village, a Lutheran retreat and renewal center in the Cascade Mountains, and as director of spiritual life and programming at Spirit in the Desert Lutheran Retreat Center in Carefree, AZ. He assisted in founding the Phoenix Friends of Jung and was a member of the North American Retreat Directors Association. Haasarud is survived by his wife, Jeannette; daughter, Kirsten D'Aubyn (Randall); sons, Kevin (Kim) and Bryce; and four grandchildren.

1980 (D.Min.)

Rev. W. Daniel "Dan" Klingler died January 12, 2016. He was born September 26, 1934, and grew up in Washington. He earned degrees from the University of Washington and SFTS. Ordained in 1960, he served as pastor of congregations in Washington, Idaho, Nebraska, and Oregon until retiring in 1999. Klingler was twice president of Interfaith Ministries of Central Oregon. He served as moderator of Kendall and Box Butte Presbyteries and as a commissioner to GA in 1971, 1982, and 1988. He enjoyed gardening, camping, and reading. Klingler is survived by his wife, Martha, and daughters, Tracy and Susan.



1982 (MA)

Marjorie Glayd

Garland died October 28, 2015.

She was born January 9, 1927, in Kansas City, MO. She was a

voracious reader and student of the Bible.

She earned degrees from the University of Oregon and SFTS. Garland was a member of the American Association of University Women and of several congregations, most recently Bremerton (WA) United Methodist. She supported Seabeck Christian Conference Grounds and worked for the Washington State Department of Social and Health Services for many years. Garland is survived by her children, Kalissa, Marcia, Barbara, and Gary; five grandchildren; and nine great-grandchildren.

1987 (D.Min.)

Rev. Dr. Robert M. Pietsch died September 26, 2015, in Orange, CA. He was born in 1931 in Riverside, CA. He earned degrees from Biola University, Fuller Theological Seminary, and SFTS. Pietsch served as associate pastor and interim pastor of Presbyterian congregations in Southern California, most recently Trinity Presbyterian in Tustin. He started a nonprofit organization, Advocates for Persons with Developmental Disabilities, drawing on his doctoral dissertation. At Trinity, he organized a bell choir of members with disabilities. An accomplished singer, Pietsch ended sermons with a hymn. He is survived by his wife, Irene; daughter, Cynthia Lynn; son Robert James; and three grandchildren.



1988 (D.Min.)

Rev. Dr. Robert Anton Butziger

died December 13, 2015, in Albuquerque, NM. He was born January 17, 1937,

in Pawtucket, RI. He earned degrees from the University of Rhode Island, Princeton Theological Seminary, and SFTS. Before seminary, He was a communications officer for the U.S. Navy. Butziger was a pastor and clinical pastoral psychotherapist in Trenton, NJ, and pastor for the West Virginia Mountain Project. He was a supervisor for Clinical Pastoral Education in Middlesboro, KY, and director of the Morgan-Scott Project in Deer Lodge, TN. He pastored congregations in Tennessee, New Mexico, and California and directed the South Albuquerque Cooperative Ministry. He was a founding board member of Habitat for Humanity and was succeeded in his board position by Jimmy Carter. The American Association of Pastoral Counselors paid tribute to his pastoral

leadership. Butziger is survived by his wife, Marianne Stahowski; daughters, Caryl Marie Butziger-Love (Natalie Love) and Laura Myers Watson (Kevin); son, Peter James (Pamela Swales); three grandchildren; and brother, Arnold (Rosalind).

2007 (DASD)

Rev. Kimberly Smith-Nilsson died February 23, 2016 in Mountain View, CA. She was born May 22, 1957, in Loup City, NE. She married high school sweetheart, Alan, in 1980. Smith-Nilsson was ordained as a minister in the United Church of Christ in Los Alamos, NM. She earned degrees from Arizona State University, Pacific School of Religion, and SFTS and graduated from Leadership Mountain View. She served as chaplain at Stanford Children’s Hospital and associate pastor of two United Methodist congregations. She was chaplain to First Church of Redwood City, UCC, at the time of her death. Smith-Nilsson was instrumental in starting a parent-cooperative school in Mountain View. She worked at a center for abuse prevention and ministered to juvenile prisoners and prisoners with mental illness. She is survived by her husband, Alan; daughters, Thea and Johanna; mother, Joann, and stepfather, Don Brown; sisters, Kelly, Karen, and Jan; and other relatives.



2015 (M.Div.)
Luda Lee passed away October 30, 2015. Luda was an SFTS D.Min. student and a member of First Presbyterian

of San Anselmo. Luda graced the SFTS community with courage and love, sharing with us her long struggle with cancer, her deep and abiding faith in God’s love for us in Jesus Christ, and her love for her family. Luda also graced the community with her love of nature and cultivated a garden which continued to thrive as part of the campus housing community. Luda is survived by her husband, Rev. Kang Youn Cho; three young sons, Zion, Elliot, and Joshua; and her mother, Mrs. Young He.

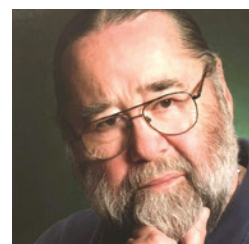
Friends of the Seminary

Damaris Shigley died November 11, 2015, in Stanford, CA. She was born October 5, 1930, in Scircleville, IN. She

married Forrest “Bud” Shigley in 1948 and worked in retail sales and community banking in Indiana and North Carolina. In California, Shigley worked for Bank of America. She devoted her life to her family, the Presbyterian Church, and charitable organizations. A longtime member of Menlo Park Presbyterian, she served as an elder, church librarian, mission task force member, and representative to SFTS. She was moderator of the Menlo Park branch of PW on multiple occasions and served as a regional leader with the Presbytery of San Francisco. Later, she and Bud joined Valley Presbyterian Church in Portola Valley, CA. One of Shigley’s greatest joys was her volunteer work at Donaldina Cameron House, a ministry in San Francisco’s Chinatown. She is survived by her husband of 66 years, Bud; son, Paul (Dana); sisters, Patricia Moore, Linda Pfeiffer, and Vivian Lindsey; and many nieces and nephews.

Betty Guess Garrett Inskip died January 3 in San Anselmo, CA. She was born January 5, 1928, in Madison, IN. She earned bachelor’s and master’s degrees from Indiana University and did doctoral studies in counseling and guidance. She taught and served as dean of students in Indianapolis public schools for more than 40 years, retiring in 2003. She was a member of Witherspoon Presbyterian Church, serving as deacon, elder, and clerk of session, and a founding member of Covenant Community Church, both in Indianapolis. After moving to northern California in 2007, she attended St. Andrew Presbyterian Church in Marin City. Inskip is survived by her children, Tina Garrett, Judith Garrett Shelton, William “Billy” Garrett, and Laurie Garrett-Cobbina, professor at SFTS; stepchildren, Debbie Blair and Kathy Cooper; and eight grandchildren.

Post-Graduate Studies



Byron Burch died August 20, 2015, in Santa Rosa, CA. He was born in 1940 in St. Paul, MN. He earned degrees from

Westmont College and San Francisco State University and studied at SFTS. A pioneer in the homebrewing and home-winemaking

industry, he wrote and self-published a leading book on homebrewing, *Brewing Quality Beers*. He won many awards for his beers at national competitions. Burch and his wife, Karen, attended St. Seraphim of Sarov Orthodox in Santa Rosa. He is survived by his wife, Karen Anne; daughters, Alicia Laurel Boyce, Sierra Joy Burch Tobler, Neva Vineyard Burch Tewolde, and Robyn Sequoia Burch Rosemon; stepdaughters, Heidi Dawson and Lisa Gerry; and seven grandchildren.

Rev. John M. Fletcher died December 12, 2015. Fletcher was born October 10, 1926, in Jacksonville, FL. He earned degrees from the University of Florida and Emory University’s Candler School of Theology. He completed coursework toward a Ph.D. in pastoral counseling at SFTS in 1978. Fletcher served as pastor of eight Methodist churches in Florida and as associate pastor. Under his leadership, Saint Paul’s United Methodist in Tallahassee launched the Alzheimer’s Project in 1991. Fletcher is survived by his wife, Helen; daughter, Roxane; son, Jon Mark; and nieces.



Former Dean
Rev. Dr. Donald P. Buteyn, former dean and professor at SFTS, died November 30, 2015, in Holland,

MI. He was born November 10, 1924, in Fond du Lac, WI. He received the Purple Heart and Certificate of Merit for military service in World War II. Buteyn earned degrees from Hope College and Western Theological Seminary and served as pastor of Reformed churches. He married Marian Mae Schroeder in 1949. Buteyn was executive of Seattle Presbytery and the Synod of Alaska-Northwest in the 1970s. In 1979, he became professor of evangelism and mission at SFTS, and he served as an adjunct professor at Fuller Theological Seminary. In 1983, Buteyn became dean of SFTS and was named Presbyterian Preacher of the Year by the PC(USA) GA. He served as pastor of PC(USA) congregations in California until his retirement in 2005. Buteyn was preceded in death by his wife of 58 years, Marian. He is survived by his wife Suzanne Rich; children, Richard, Joyce, Jean, Carol, Douglas, and Steven; and three stepchildren.

June 6-9

Executive Certificate in Religious Fundraising (ECRF)

This four-day intensive program provides the research, tools and customized training to meet the growing needs of leaders in religious communities and fundraisers of faith-based organizations. More info: sfts.edu/ecrf

June 18-25, Portland, OR

SFTS at the 2014 General Assembly

See page 34 for detailed information.

June 20, 8:30pm

September 15, 7:00pm

November 14, 6:00pm

Labyrinth Moonwalk



Gaze at the stars and enjoy beautiful views of Mt. Tamalpais under a full moon while walking the labyrinth, a contemplative exercise that focuses the mind and renews the spirit. Enjoy quiet live music. Refreshments provided.

June 6 – July 15

Summer Sessions

For those seeking continuing education, professional development, and auditing opportunities, our June and July Summer Seminars are for you! Please visit sfts.edu/summer2016 or email aps@sfts.edu.

August 7-12

Embracing Hope in Despairing Times

Companions on the Inner Way is a five-day retreat at Zephyr Point in Nevada and is co-sponsored by SFTS. The speaker will be Luther E. Smith, Jr. Register: cotiway.org.

August 8-12, Atlanta, GA

Women, Religion, Violence, and Power

This SFTS Doctor of Ministry and Continuing Education Intensive Seminar will explore ways to confront violence against women and girls. Led by Dr. Andrea White and Carter Center Scholars in Action. Email aps@sfts.edu for information and to register.

August 21-23

Furniture Fair Donations

Please donate gently used furniture for incoming SFTS students in Lower Alexander Hall. Contact Stephanie LaMonaca at slamonaca@sfts.edu

August 29 – September 2

Welcome Week

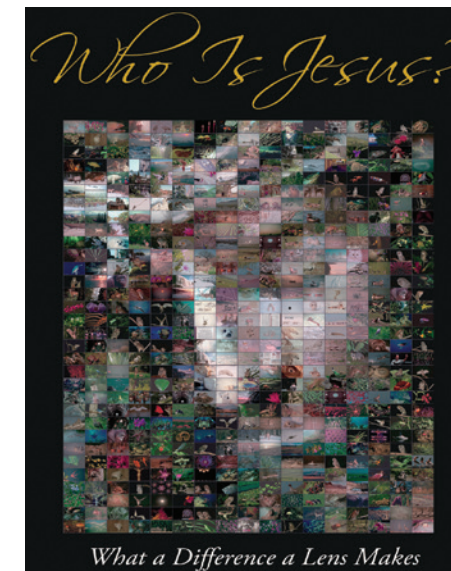
The SFTS community will welcome new and returning students with a variety of community activities.

September 6

Fall Classes Begin

September 10

Horizons Bible Study



This year’s Bible Study theme is *Who is Jesus? What a difference a lens makes* and will feature Bible study author Rev. Dr. Judy Yates Siker. Details on back cover. Register: sfts.edu/horizons.

September 30-October 1

Noel Symposium

A symposium of scholars working on the Atlantic World and black religion, and reflecting on the contribution of James Noel. Check back at sfts.edu for details.

October 24-26

UNCO

This unconference for church leaders, pastors, families, and seminarians is hosted on the SFTS campus. Worship and open discussion about the Church and its future. Register: unco.us.

November 10-12

Inquirers Weekend



Do you know anyone who may be discerning the next steps in their life? Please encourage them to attend the fall Inquirers Weekend. Part academic seminar, part spiritual retreat, this event introduces the robust theological education and reflective community environment offered to prospective students. Register: sfts.edu/event-inquirers-weekend.

ENROLLMENT DEADLINES:

June 1
Fall D.Min. program

June 30
Fall DELP (see page 29)

September 15
January 2017 DASD

December 1
Spring masters

Visit sfts.edu to apply.



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**SFTS Horizons
Bible Study Day**

Who is Jesus?

What a Difference a Lens Makes

Featuring author **Rev. Dr. Judy Yates Siker**
Saturday, September 10, 2016

10:00am - 3:00pm

Complete info and registration:
sfts.edu/horizons