The seminary experience involves not only “education” of persons in a narrow sense but also “formation” of individuals. As it is often put: There is an “official” curriculum for seminary students and an “unofficial” curriculum. The latter consists not of courses for credit toward an academic degree but experiences of various kinds which shape students in the light of their formal education. Most all of us who attended seminary can recall events that occurred during those years, or personal relationships with professors and colleagues, that were nothing short of life changing. In some ways they were as important for our theological understanding and our understanding of ministry as any course work.

In this issue of Windows three articles recount such experiences. The first article, by 1960 alumnus Grant Groves, recalls in vivid detail an experience he shared with his fellow seminarians as they personally encountered racism through standing in solidarity with one among them who was African American. The event continues to shape Grant’s life, as likely it does the others who were present and who were engaged in “theological education.”

Another alum, Bob Lively, chronicles an experience during his first month at Austin Seminary which involved professors and students alike struggling with issues related to the Vietnam War. Clearly, Bob has never forgotten the impact on him of a day in October 1969.

“Riding for Life,” written by current M.Div. student Ed Wolf, recounts the journey of 350 miles he undertook with four other Austin Seminary students this fall to raise both funds and awareness to help combat the terrible scourge we call AIDS. By reading it you can sense that the experience will be an ongoing influence in their lives.

Seminary education! It is so much more than isolated courses. We best never forget that.

Robert M. Shelton
President
2-11 Our corner of the century

2 1957: The face of discrimination
   by Grant Groves

6 1969: A model of servanthood
   by Bob Lively

9 1999: A journey of healing
   by Ed Wolf

12 The Master Plan

16 Development News

17 Faculty News

18 Community News

20 Alumni/ae News

Back cover

Continuing education schedule

Cover: Amid all the sweeping retrospectives and epic overviews of this centennial season, our Winter 2000 issue of Windows offers a quieter statement—a private history of the twentieth century, from the perspective of One Hundred East Twenty-seventh Street, Austin, Texas. The cover illustration overlays and juxtaposes a variety of images from this grand era, suggesting the tapestry of movements and moments that compose the backdrop for our students’ preparation for ministry. For it is in these intersections of the personal and historical—where the creature meets the culture—that God’s call is heard most clearly and our vocations acquire a vividness of significance and purpose.

Illustration by David Gambrell. Photographs courtesy of NASA and the National Space Science Data Center; the Robert Francis Gribble Papers of the Stitt Library Archives; and the Center for American History at the University of Texas at Austin.

http://www.austinseminary.edu/

Publisher and Mailing Statement

The Austin Seminary Windows is the successor publication to the Austin Seminary Bulletin (newsletter edition). This issue of Windows is Volume 115, Number 1, Winter 2000, ISSN 2056-0556. Windows is published three times each year by Austin Presbyterian Theological Seminary. Editor: Randal Whittington; Writers: Barbara Bowman, Brian Brock, David Gambrell, Krissy Schwarz, and Randal Whittington; Photographers: David Gambrell, Nancy Reese, and Randal Whittington. Non-profit bulk mail permit no. 2473.

Postmaster: Address corrections requested. Send to Austin Seminary Windows, Austin Presbyterian Theological Seminary, 100 E. 27th St., Austin, TX 78705-5797.

phone: 512-472-6736  e-mail: rwhittington@austinseminary.edu
fax: 512-479-0738  http://www.austinseminary.edu/
Turned

Photograph by R. C. Hickman, courtesy of The Center for American History, The University of Texas at Austin
We were headed to El Toro Restaurant, south of Austin Seminary on Guadalupe, for a luncheon arranged as part of our class orientation. We were a fledgling group of seminarians who, for the most part, were still getting settled into our new lodgings in beautiful Austin. None of us suspected that in a matter of minutes we would share one of the most memorable and instructive times during all our seminary days. Never mind that it happened off campus!

First, though, I should introduce you to our junior class of 1957-58. As seminary classes go, I think we were possibly one of the most diverse yet at Austin Seminary. About forty of us were grouped as peers, despite gargantu-an differences among us. Some of us, in our early 20s, had moved directly from other academic settings where undergraduate work had been completed just months before. Seven of us simply moved our gear from Austin College in Sherman—a sibling Presbyterian institution. No big deal.

But it was not so for many in our class. They were older, and had taken circuitous routes. What’s more, their seminary career represented a dramatic shift in perspective and intentionality. It was a NEW DAY in capital letters! It represented the interruption of employment and the assumption again of the role of students—but with families to support and no remunerative work. Some had little preparation for the academic diet that was served in that refectory of knowledge. It was not like a cafeteria, where you could do a lot of picking and choosing. No, you got a big helping of Greek, like it or not. And a bowl of systematic theology with chunks like tough stew meat, that required a lot of chewing, swallowing, and digesting. And Dean James I. McCord didn’t worry about tough meat!

All of us were in transition, of course, since change is inevitable in life. Some of us had left college single, but, presto—we arrived at seminary married—bringing no small adjustment with this new estate. One of those young couples was ‘expecting.’ I know. I was the father-to-be. Several of our class had been involved in World War II and the Korean conflict.’ Our classmate Richard Young had been one of the nineteen-year-old sailors on a ship in Pearl Harbor when the Japanese attacked. Hugh Sanders, another fellow student, had exchanged his proprietary interests in a store across from the University of Texas for the opportunity to be included in our class. He celebrated his

Away
An experience with segregation that transformed a ministry

BY GRANT GROVES

Grant Groves (MDiv’60) is pastor of First Presbyterian Church, DeQueen, Arkansas, and stated supply at First Presbyterian Church, Ashdown, Arkansas. He is coordinating the reunion of the Class of 1960 during Midwinter Lectures in 2000.
Though the management had been informed earlier that one of us was black, and an understanding had been reached that they would serve us all, somebody balked. It became clear that noon that Dave Shipley would not eat there. Well, so be it. *None* of us would eat there. We refused.

birthday during our orientation—turning forty-six on September 19, two days after our class came together.

Seven students pictured in our graduating class of thirty-eight in 1960 were from other countries: England, Finland, Mexico, and Brazil. Five were women. The question about ordaining women as ministers had not yet been proposed to the presbyteries. And several denominations other than the P.C.U.S. were also represented in our class.

Jovial and kind Carl Eaton (one of five of our classmates who has now joined the church triumphant) became my undesignated mentor during seminary. Our assigned seats in the library made us carrel-mates. Twice my age, he had a rich store of life experiences matched by few his age. Especially to my benefit were the many conversations that distracted us from our books.

In any event, we finally came together at El Toro, where we encountered a problem. Though the management had been informed earlier that one of us was black, and an understanding had been reached that they would serve us all, somebody balked. It became clear that noon that Dave Shipley would not eat there. Well, so be it. *None* of us would eat there. We refused. I remember returning to our house in the “leper colony” (the old “tourist court” houses that had been moved to Seminary property—no longer there) and eating a peanut butter sandwich.

Later, when we were together again, Cleve Wheelus spoke a word of apology for that incident to Dave Shipley, on behalf of us all. He explained how it was thought the way was clear for us all to have an enjoyable meal together at the restaurant. I don’t remember whether that meal was ever rescheduled. But I do remember having deep feelings for the first time in my life about what black people had endured from white people for generations.

Racial tension was accelerating that fall across our nation. Less than two years had passed since the laws of segregation had been challenged in Montgomery, Alabama. The bus boycott there, under the leadership of Martin Luther King Jr., had finally broken the back of restrictive segregation. Racial barriers were beginning to collapse. The wall of supposed white supremacy had cracked and was crumbling. The history of integration was being made in places like Montgomery, Alabama, and Little Rock, Arkansas.

Integration was underway across our country—at least outwardly. Hearts are slow to change. In Austin, El Toro was not the exception. It was the rule. On both sides of Congress Avenue, from the State Capitol to the Colorado River, there was only one establishment that allowed blacks to eat at table within their walls. Only one. And that single table was in the kitchen. I’ve tried to envision that table when our focus is on the bread and the cup in worship.

*Students gather outside the Chapel before worship during the Stitt Library Archives.*
It was a sad time, when children and adults were restricted and demeaned—simply because of the color of their skin—in community after community across this grand country which prides itself on personal freedom: “My country ’tis of thee, sweet land of liberty.” It was a sad time in Montgomery. It was a sad time in Little Rock. And it was a sad time in Austin.

When the opportunity was right, Dave shared with our class personal knowledge that few of us had ever pondered before. He gave us painful insight into how prejudice had affected him and his family. His wife could not try on clothes or shoes in a department store. She had to take them home to see if they would fit, returning them if necessary. His family could not eat a meal in a typical restaurant anywhere. Nor could they, during their travel, use the restrooms of such establishments. Not even the restrooms of service stations where their money was gladly accepted for gasoline! How would you explain the reason for such restrictions to your children? Dave helped me and others to become more sensitive to what black people faced daily. He later put this down in print in a book, Neither Black nor White.

Dave recently recounted to me the day of his reception by East Arkansas Presbytery. He had been called to serve as pastor of Faith Presbyterian Church in Pine Bluff, Arkansas, in 1959. He rode to the presbytery meeting with a white minister. Upon their arrival he was told he could not stay there overnight. The minister kindly loaned Dave his car so he could drive to another community where it had been arranged for him to stay with a black family. And of course, mealtime was no different. He could not be served. So he sat alone in the sanctuary while the others ate. His sermon was fine, yes. And his answers to the questions he was asked were obviously appropriate. But no one looked up as he was being subjected to such dastardly, prejudicial treatment at the table. What a depressing way to begin one’s relationship with ministers in the family of a presbytery!

That experience at El Toro affected us all, I hope. Dave is now retired, and dealing with serious health problems in Kansas City, Missouri. He attributes his ailments, in part, to holding in so much of his emotion at such times—holding back his frustration, his anger, his sense of abuse. In his journey of faith those few minutes at El Toro represented just one of many, many times he had felt shunned, ill-treated, put down, demeaned—declined the respect every human being is due. I can speak with assurance for only one person in terms of the effect of the El Toro incident. It had a lasting effect on me, and my ministry. During all the intervening years I have tried to stand with Dave and others like him—in and out of the church—whenever and wherever God’s children are demeaned.

On both sides of Congress Avenue, from the State Capitol to the Colorado River, there was only one establishment that allowed blacks to eat at table within their walls. Only one. And that single table was in the kitchen. I’ve tried to envision that table when our focus is on the bread and the cup in worship.
Called to Serve

Photograph courtesy of The Center for American History, The University of Texas at Austin
“He took the form of a servant...”

BY BOB LIVELY

As I ambled across a footbridge, the October sun seemed determined to sear my balding head with the fury it reserves for August. This structure traversed Waller Creek and joined the Austin Seminary campus to the complex I called home.

There were not only rumors of war rising above the thin clouds that morning in ’69, there was also talk of revolution over at the University of Texas. “We the people” were precariously close to losing our collective soul in Southeast Asia but, of course, few of us knew such to be true then. I didn’t. On that morning I was a frightened twenty-three year old boy who possessed no more idea of what I held to be true than a cat comprehends calculus.

All I knew was that I was on my way to class carrying a copy of a book I could hardly comprehend authored by a fellow named Barth. It felt good to be stretched, because I’d given the previous year to “Caesar” in the cause of teaching the prepubescent children of black migrant workers how to read. About all I managed to glean from the experience was the realization that Lyndon Johnson’s “War on Poverty” was not to usher in the Kingdom.

I only knew to do one thing—to search for a “sanctuary” where I could be free to pursue truth, where the madness of war might never find me. The single idea that made any sense to me was to do whatever was required, short of lying, to stay alive.

Six months before, I had informed the session of the Oak Cliff Presbyterian Church that it was my intention to become a candidate for the Gospel ministry. I possessed no idea of what I had pledged to do because all that I knew about the ministry was what I had witnessed on Sunday morning. From my perspective, the man who preached was doing something important. After convincing these gentlemen (no women served on the session thirty years ago) that I was not, in their parlance, “dodging” the draft, they voted to support my candidacy. While I had persuaded them that I was not a “dodger,” I’m not so sure that I’ve ever completely convinced myself.

But it was October and the morning was warm, and for the next few months I knew I was safe. The classes I had attended had proven interesting, even fascinating. George Heyer and Rodman Williams taught “Introduction to Theology” on Tuesday and Thursday afternoons. John Jansen’s “Biblical Interpretation” course met every Monday, Wednesday, and Friday morning. It was a challenge, as was E.T. Thompson’s church history course. And though I’d been a student for less than a month, I’d already decided that what I liked best was Henry Quinius’s “Community Understanding Project” which placed us in the front seats of all-night taxis and police cars.

But now I was even more confused than usual. The University of Texas was to be shut down by a student strike so that everyone associated with the institution might gather to debate the war. Several of my new friends reported that the Seminary would be closed as well, though as best I knew, President David Stitt had not made such an announcement.

Toting my new copy of Church Dogmatics, I wandered into the McMillan Classroom Building to meet my first class of the morning and discovered the building open but as empty as my pockets. Through the glass doors, I spotted a file of students walking...
Suddenly a line formed, and the protest march began to the beat of a mesmerizing cadence. I stood on the curb as wave upon wave of people passed by screaming so loudly that I would have held my hands over my ears had I not still been clinging to my copy of *Church Dogmatics*. briskly with obvious urgency toward the Chapel. I followed. Once inside, I watched as student body president, Rudy Beard, and other student leaders along with faculty members Jim Wharton, Walter Johnson, and Gene March discussed the war through the lens of their training. I searched the room in the vain attempt to locate Stuart Currie, but this distinguished professor was nowhere to be found. Though I respected all of the learned men who rose from those pews to offer their thoughts in opposition to this conflagration, I knew that whatever Stuart Currie might say would carry the greatest weight.

I had “known” Stuart Currie from my childhood when his brother served as our church’s pastor. Upon his brother’s recommendation, he had purchased life insurance from my father, and over time developed a friendship with Dad. From that point on, my disposition regarding this scholar was one of something close to the reverence I’d been taught to reserve for the sacraments. By the time I was old enough to comprehend the difference between a true “Renaissance Man” and the rest of us, I had shared two personal encounters with this giant whose intellectual gifts were exceeded only by his humility. The first was when he and I and several other members of our two families climbed four Rocky Mountain peaks in one very long day. The second was the week prior to my first year in seminary when I appeared before Dr. Currie and other members of the local draft board in support of a friend who sought to convince that panel of the sincerity of his claim to be a conscientious objector. After an hour of arduous examination, my friend was awarded the status of C.O. I’ve never doubted that Stuart Currie’s voice was instrumental in that decision.

An hour of so of “debate” ensued which even to my untrained ear sounded like the unanimous declaration that this war was not only immoral—and therefore, against God—but also illegal. Drs. Wharton and Johnson provided a stack of pasteboard boxes covered in brown butcher paper and felt-tipped markers and everyone present was invited to write whatever they wished. Of course, I was much too insecure to venture any kind of opinion myself in this setting where I had convinced myself that every person there already knew more than I could possibly learn. I don’t recall much about what those people wrote on the boxes, except that one man scribbled a three-word proclamation attributed to Thomas Merton: “War is sin!”
Once the rhetoric was finished and the scribbling done, I followed most in this group to the University where for several more hours I listened to one speech after another denouncing President Nixon and his administration while above us a musician played patriotic music on the tower carillon in protest of the protest.

Suddenly a line formed, and the protest march began to the beat of a mesmerizing cadence. I stood on the curb as wave upon wave of people passed by screaming so loudly that I would have held my hands over my ears had I not still been clinging to my copy of Church Dogmatics. My knees trembled as I questioned the "rightness" of joining this march. I wondered what my parents would say. I wondered what my Session would think. I again wondered what Stuart Currie held to be the truth about this war and the passion it incited. I spied Gene March joining the protest. I trusted my instincts and stepped off the curb.

Somewhere on Congress near the river, tear gas was allegedly fired. I remained far enough behind to suffer only a mild stinging in my eyes. I regarded the sensation to be a red badge of courage, whether the irritation was due to tear gas or to the allergens that love to hang in the Austin air in the cause of misery.

Once the march ended, I was surprised at my fatigue. As I walked home, I repeatedly wiped my itching eyes with the sleeve of my shirt. My vision was fuzzy, but through the haze I stumbled upon a scene that provided me with the finest definition of servanthood I would ever witness: Stuart Currie stood on the street corner, smiling, as he handed out paper cups of cold lemonade to thirsty war protesters. That startling image was to become the greatest lesson that I would learn in the next three years.

---

1999

Riding for Life

By Ed Wolf

In the crowd of colorful jerseys and shiny Lycra biker shorts, the message emblazoned across one T-shirt stood out: “The Body of Christ has AIDS.”

AIDS is among us. AIDS evokes different emotions in each person. This is true for members of the Christian community. And we are all called to be ministers, in our own individual ways, to those with AIDS and to

Ed Wolf is a middle M.Div. student from Chambersburg, Pennsylvania.
I can only imagine that the joy I felt when I pulled into camp will be like the joy I will feel on the day they find the cure for AIDS.

their loved ones. I am no exception. On April 23, 1985, my brother died after his long battle with AIDS. And I, as a loved one and a Christian, am taking part in the fight against AIDS and in that ministry.

Last April, Paul Sink, a friend and fellow student at Austin Seminary, told me about Tanqueray's Texas AIDS Ride 2, happening October 14-17, 1999. The goal of the bicycle ride was to raise money for Texas AIDS charities by riding 350 miles—from Houston to Dallas—in four days. Paul and I, along with fellow student Shamaine Chambers, went to hear a presentation by the sponsors of the AIDS Ride. Throughout the presentation I had one recurring thought: I cannot help my brother now, but maybe I can help someone else's brother or sister. By the end of the presentation the three of us were so inspired that we signed up on the spot. Scott Cervas and Shannon Crawford signed up not long after we did to ride and serve on the crew, respectively.

From mid-April until the ride we had two main goals: training and fundraising. Raising the required minimum was not an easy task, but my thoughts turned from obstacle to commitment as I concentrated on helping those with AIDS. And I was not alone in raising the money. Each of us from the Seminary had to raise $2,300, and we worked as a team, giving presentations at the Seminary, visiting churches, sending letters, and talking with individuals. Slowly, from April until the day before we left, we received pledges. To make sure that we all got to ride, we would designate pledges to the one who had the lowest total.

The largest percentage of the $10,000 we raised came from the support of the Austin Seminary community. People from the community went out on training rides with us; they spoke words of encouragement; they said prayers. The Tuesday morning Chapel service during the week of the ride contained a special prayer for us, and on the morning of October 13, the community came out to see us off—as excited and nervous as we were. Knowing that the Seminary community supported us on this ride gave each one of us a little added strength when the ride began.

On the first day of the ride, it seemed fitting that all 614 bicyclists rode together for the first 16.6 miles, from the front of the Houston Astrodome to the first rest stop of the day. We rode together, united in the common purpose of fighting AIDS.

The ride was not without its struggles: the first three days the heat was a major factor; the fourth day it was cold. Each day we had to ride many miles and climb difficult hills. But each struggle we conquered brought deep satisfaction. One particular experience on the ride produced great joy for me.

It was the third day. The first day we rode 84.7 miles; the second day, 69.4. The third day was to be 103.9 miles. I had never ridden more than 86 miles in one day, and that was more than five years ago. I was nervous. I wanted to ride every mile, but I wondered—would I have enough time? Once we started, many things were going through my head. My legs were sore from the first two days. Would they hold out? I want to ride. I want to do this in memory of my brother. Oh, no! Here comes another hill! Will I make it up? Am I taking too long to get to the first rest stop? I rode on. As riders passed me there were calls of "Hello!" and "Hang in there!" On the road some of the crew had little messages: "We're proud of you!" The further I rode, the easier it got. The section between the rest stop and lunch was relatively flat. The road was smooth. I felt like nothing could stop me.

Then came lunch. It was beginning to get hot. I stopped, ate, and rested
for about half an hour. That was a mistake. When I left lunch around 1:30 I could barely pedal the bike. The road was no longer smooth. I felt I was going constantly uphill. The heat was making me sick to my stomach. I rode for about ten miles. I wanted to quit. I stopped at a convenience store to catch my breath. I still wanted to ride, but I did not know how. We were to be on this road for the next 45 miles. And then it happened: about a mile past the convenience store, we started to go downhill and the road became smooth. My energy picked up. The sun went behind the clouds every once in awhile. But I still worried—would I be able to make it to camp before sundown?

As I rode it got hotter, but there was a much-needed sprinkler at the next stop. I cooled down and went on. I got to the next rest stop about half an hour before it closed. I could feel the urgency—I still had ten miles to go. The next five were nothing but uphill. I left the rest stop at 5:20. I pulled into camp about 6:20 with only twenty minutes of daylight left. But I had made it! I had ridden 103.9 miles! I can only imagine that the joy I felt when I pulled into camp will be like the joy I will feel on the day they find the cure for AIDS.

On the last day, we rode together for the last three miles into Dallas. We all had tears. During the closing ceremonies, three participants walked along each side of a “riderless” bicycle, representing all those who have been lost to AIDS. I wish my brother could have been there to see it.

Though all 614 riders came from different backgrounds with different reasons for riding, we had in common a desire to fight against AIDS. I do not know if I will see the cure for AIDS in my lifetime. But I know that I, as a loved one and a Christian, must do my part in the fight. And I know each one of us must face this fact: AIDS is among us. The ride caused me to laugh, to cry, to ache. But I would not trade the tears and aches for the joy I felt from doing my part in the “ride for life.” By using our special gifts to minister, each one of us can feel that joy!

Paul Sink (right) and Scot Cervas (center) ride in support of AIDS awareness in the 1999 Tanqueray Texas AIDS ride.

You were there
... a call for memories

As Austin Seminary nears its one hundredth birthday in 2002, we want to celebrate the qualities that make this institution unique and cherished by so many. Toward that end, we hope to gather your favorite recollections of the Seminary for possible publication in a regular Windows column. Send stories, anecdotes, and photos to Windows, 100 East 27th Street, Austin, Texas 78705-5797. You may also e-mail your contributions of 350-500 words to rwhittington@austinseminary.edu.
As Austin Seminary approaches its centennial in 2002, nothing is clearer than the fact that God has blessed the Seminary and used it for God’s purpose in the world. The Seminary has developed a rich and meaningful tradition of service to the church, enabling the church to serve God and the world. Its story is an exciting one of exemplary faith and unusual dedication on the part of those who have been a part of this fine institution.

It is equally clear that Austin Seminary, as it approaches the new millennium and its second century, is poised to become a leading seminary in the United States for the education and formation of pastors and other leaders to serve the church. Grounded in its tradition of educating pastors to serve local congregations, the Seminary intends to develop its human, physical, fiscal, and educational resources to a higher level of excellence in fulfilling its goal of being the best possible school of the church.

In order to achieve this lofty goal, a compelling vision of what is required to attain that standard is requisite. With that in mind, the Seminary and its various constituencies—students, faculty, staff, alumni/a, and trustees—engaged in a year-long process (ending in May 1999) to envision what the Seminary could and should be if it is to fulfill its high calling. The process concluded by taking the insights, dreams, and imaginings of these groups and producing what we call “The Master Plan”—a comprehensive statement to guide our planning well into the 21st century. It takes the form of a vision statement and nine strategic goals. The document has been approved by the Board of Trustees, who, along with the faculty and staff, are committed to these goals. The Master Plan will be the focus for specific goal-setting and strategic planning for the future as we seek to inculcate a culture of institutional planning into the life of the Seminary.

—President Shelton

Vision Statement

Building on its tradition of excellence in theological education, Austin Presbyterian Theological Seminary will become nationally recognized for the high quality of its education, formation, and training of pastors and other church leaders.

Strategic Goal 1
INCREASED ACADEMIC EXCELLENCE / ENRICHED CURRICULUM
Austin Presbyterian Theological Seminary will provide academic programs that enable pastors and other church leaders to interpret life and ministry in a theological way.

Educational Programs
Austin Presbyterian Theological Seminary’s academic programs will:
1) emphasize educating pastors and other leaders for the church;
2) be residentially based, with classes structured to allow quality interaction among students and professors;
3) be sensitive to the needs of a diverse student body;
4) include experiential learning through Supervised Practice of Ministry internships;
5) foster mutual learning and support;
6) offer professional development in areas of specialization;
7) include attention to multi-cultural and global realities, and religious pluralism;
8) address the spiritual needs of students;
9) include appropriate extension programs, such as the one in Houston;
10) offer regular educational opportunities for pastors and other church leaders;
11) and serve as the foundation for quality institutes that do research and provide specialized education related to ministry.

Learning Resources
Austin Presbyterian Theological Seminary will provide:
1) excellent library holdings to support the academic programs, with special attention to women’s studies, international studies, and racial ethnic minority studies;
2) library services that enhance and promote creative and diverse approaches to learning;
3) the necessary classrooms, individual study areas, and computer and language laboratories;
4) the necessary technology to enhance the educational environment;
5) and program resources and professional staff to support all existing educational programs.

Faculty
Austin Presbyterian Theological Seminary’s faculty will:
1) have excellent academic credentials;
2) be committed to teaching as well as to research for publication;
3) be committed to the church, individually and collectively;
4) respect students and one another inside and outside of the classroom;
5) be diverse in terms of gender, race, culture, and theological perspectives;
6) be of sufficient size to ensure quality educational experiences;
7) and have strong institutional support in such areas as compensation, sabbatical leaves, pedagogical development, and research opportunities.

Students

A. Austin Presbyterian Theological Seminary will have students in the masters and doctoral programs who:
1) have the qualities to become excellent pastors or church leaders, some of which are: a love of God, the ability to relate effectively to others, intelligence, discipline, and a desire to learn;
2) are committed to serve the church as leaders;
3) reflect genuine piety, compassion, and a desire for self-understanding;
4) and represent different cultures and different nationalities.

B. To recruit and admit these students, Austin Presbyterian Theological Seminary will:
1) work with congregations and colleges to identify, cultivate, and assist potential students as they consider a call to serve as leaders in the church;
2) develop clear and practical admissions standards to ensure the admission of students who have the potential to be effective pastors and church leaders;
3) provide extraordinary monetary support—without regard to financial need—to attract the most gifted students to its M.Div. program;
4) emphasize full-time student enrollment;
5) and more carefully monitor enrollment of non-degree and part-time students.

Strategic Goal 2

SEMINARY LIFE

Austin Presbyterian Theological Seminary will provide an environment that is conducive to the spiritual, personal, and academic needs of its students, staff, and faculty, and also to the families of all members of the Seminary community.

Austin Presbyterian Theological Seminary will be a community which:
1) acknowledges that all its members, individually and collectively, are first and foremost accountable to God;
2) works faithfully and responsibly to challenge one another and the community itself to carry out God’s work in the world;
3) welcomes and assimilates women, men, youth, and children who come from a wide variety of ethnic, socio-economic, religious, and life-experience backgrounds;
4) fosters relationships that are conducive to learning;
5) maintains a climate, both physically and communally, of affirmation and support;
6) assists individuals to take advantage of existing resources;
7) facilitates an effective flow of information and encourages community members to seek it;
8) demonstrates mutual respect for one another in the face of differences and disagreements;
9) assists students to live the “theories” of their educational experience and practice;
10) provides quality resources and facilities to meet the child-care needs of students, faculty, and staff;
11) and seeks to ensure the well-being of all its members, by, among other things, making available affordable health insurance for all.

Strategic Goal 3

DEVELOPMENT OF FISCAL AND HUMAN RESOURCES

Austin Presbyterian Theological Seminary will substantially strengthen its long-term financial resources.

A. With regard to fiscal resources, Austin Presbyterian Theological Seminary will:
1) aggressively seek to increase the endowment through major gifts and planned giving;
2) prudently invest the endowment for maximum capital growth;
3) set an Annual Fund goal to provide 10% of the annual operating budget;
4) raise additional endowment funds for student scholarships, fellowships, internships, professorships, and chairs;
5) and involve trustees, pastors, faculty, staff, and present donors to help identify and cultivate new donors.

B. With regard to human resources, Austin Presbyterian Theological Seminary will:
1) employ competent, dedicated administrators, support staff, and faculty in sufficient numbers to achieve its mission;
2) provide personal and financial support for all personnel;
3) develop effective administrative procedures to enable all personnel to do their jobs;
4) and continually evaluate human resource needs.

Strategic Goal 4

PHYSICAL PLANT AND GROUNDS

Austin Presbyterian Theological Seminary will provide sufficient and attractive educational facilities to accomplish its mission.

Austin Presbyterian Theological Seminary will:
1) plan and schedule maintenance of the existing buildings and grounds to assure their excellent condition and to avoid any
deferred maintenance;
2) consider building 30 new student apartments on the present property;
3) expand library facilities to accommodate future growth;
4) consider the possibility of providing a child-care program;
5) and consider purchasing additional land for institutional development.

Strategic Goal 5
INSTITUTIONAL LEADERSHIP

Austin Presbyterian Theological Seminary will enhance the leadership potential of its trustees, administrators, faculty, and staff.

Austin Seminary's Board of Trustees will:
1) be diversified with respect to particular skills, age, and culture;
2) have an effective orientation program for new trustees;
3) offer ongoing educational opportunities for trustees;
4) have an ongoing evaluation process for trustees;
5) establish, in conjunction with the administration, a process for constructive evaluation of staff, administrators, and faculty that ensures funding and time for professional growth and development;
6) have adequate quality interaction and collaboration with the faculty;
7) develop a ten-year plan for the orderly succession of administrators and faculty;
8) and have a board/faculty retreat at least every three years.

Strategic Goal 6
CHURCH RELATIONS

Austin Presbyterian Theological Seminary will clarify and strengthen its relationships with the Presbyterian Church (U.S.A.) and other denominations, particularly the United Methodist Church.

Austin Presbyterian Theological Seminary will:
1) address the needs of Presbyterian congregations and governing bodies in new and imaginative ways;
2) establish closer working relationships with congregations in the Synod of the Sun, especially in Austin, to facilitate dialogue about the shared needs of the churches and the Seminary;
3) improve the placement process for Austin Seminary graduates and alumni/ae in congregations of the Presbyterian Church (U.S.A.);
4) work more deliberately with governing bodies and representative congregations in the United Methodist Church and other denominations that are represented in the student body;
5) learn what the denominations represented in our student body expect from theological education, and develop plans for responding to those expectations;
6) and inform the United Methodist Church and other denominations about Austin Seminary’s programs and needs and seek funding from donors and governing bodies to underwrite the particular need of students from these respective denominations.

Strategic Goal 7
INSTITUTIONAL PARTNERSHIPS

Austin Presbyterian Theological Seminary will pursue its mission through relationships with other educational institutions.

Some of these institutions are:
1) the Episcopal Theological Seminary of the Southwest;
2) the Lutheran Seminary Program in the Southwest;
3) the University of Texas at Austin, particularly its religious studies program;
4) seminaries and theological schools in the Council of Southwestern Theological Schools;
5) and theological schools in the Presbyterian Church (U.S.A.).

Strategic Goal 8
INSTITUTIONAL PLANNING AND EVALUATION

Austin Presbyterian Theological Seminary will develop a culture of institutional planning, including the setting of goals, long-range planning, and evaluation.

Austin Presbyterian Theological Seminary will:
1) make the planning and evaluation process an integral part of its institutional life;
2) create a broadly representative long-range planning committee which will
   a) receive annual reports and recommendations from institutional committees and departments;
   b) monitor the implementation of the Seminary’s "Master Plan";
   c) and creatively help the institution move toward its visions.

Strategic Goal 9
INSTITUTIONAL TECHNOLOGY DEVELOPMENT

Austin Presbyterian Theological Seminary will have the technology to support its mission.

Austin Presbyterian Theological Seminary will:
1) develop a comprehensive network of technology to enable its personnel to function at a high degree of excellence;
2) fund adequately the technology needed for teaching, research, and administrative functions; and for training faculty and staff to use this technology effectively;
3) employ needed personnel to maintain the institution's system of technology;
4) work with congregations to develop technology for cooperative educational ventures between the Seminary and these congregations;
5) keep current in technological needs through regular consultations with experts in technology;
6) and provide funding to underwrite the costs for technology maintenance and ongoing development.
Midwinter Lectures to focus on ecumenism, mature faith, and literature

Guest lecturers Jane Dempsey Douglass and Ralph C. Wood will join Austin Seminary Professor C. Ellis Nelson to deliver the Midwinter Lectures at Austin Seminary on January 31-February 2, 2000.

Jane Dempsey Douglass, Princeton Theological Seminary’s Hazel Thompson McCord Emerita Professor of Historical Theology, will deliver the Currie Lectures on “Emerging Visions of Christian Unity around the World.” Dr. Douglass retired from Princeton in 1998 after a teaching career spanning forty years. She holds degrees from Syracuse University, Radcliffe College Graduate School, and Harvard University. The author of Women, Freedom, and Calvin and Justification in Late Medieval Preaching: A Study of John Geiler of Keisersberg, she was president of the World Alliance of Reformed Churches from 1990-1997.

C. Ellis Nelson, research professor of Christian education at Austin Seminary, will present the Robert F. Jones Lectures on “Childish Religion: What you should do about it.” Since earning his Ph.D. from Columbia University, Dr. Nelson has spent many years as an educator, serving as president and professor at Louisville Presbyterian Theological Seminary, dean and professor at Union Theological Seminary in New York, and professor and interim president at Austin Seminary. He is the author of How Faith Matures and Helping Teenagers Grow Morally. In recent years he has been honored for his contribution to theological education by the Association of Theological Schools and the Committee on Theological Education of the Presbyterian Church (U.S.A.).

Mexican scholar presents Settles Lectures

Dr. Salatiel Palomino-Lopez presented the 1999 Austin Seminary Settles Lectures, “Calvin and Barth in View of the Historical Mission of the Reformed Church in Latin America.” His two lectures were “Theory and Praxis in Calvin’s Doctrine of the Christian Life: A Paradigm for Mission” and “Karl Barth and the Mission of the Poor in History: Election as Liberation for Redemptive Poverty.”

Dr. Palomino-Lopez has served as professor, academic dean, and rector of the Seminario Teológico Presbiteriano de México. He served as a visiting scholar at Austin Seminary in 1986. Dr. Palomino-Lopez is currently the pastor of El Buen Pastor Presbyterian Church, a congregation serving the Hispanic community in the greater Austin metropolitan area.

The Austin Settles Lectures is the institution’s oldest endowed lectureship, traditionally addressing themes of mission and evangelism.

Ralph C. Wood, professor of theology and literature at Baylor University, will deliver the E. C. Westervelt Lectures, titled “Three Kinds of Christian Witness in Imaginative Literature.” His graduate studies at the Divinity School of the University of Chicago were centered on the relation of Christian theology to the chief literary texts of the West. Wood taught at Wake Forest University from 1971-1997, receiving awards for academic excellence. He has written The Comedy of Redemption: Christian Faith and Comic Vision in Four American Novelists.

Midwinter Lectures will coincide with reunion activities for graduates of the Classes of 1950, 1960, 1975, and 1990. There will be a time for conversation with the lecturers, and the event will culminate with the annual Austin Seminary Association Banquet and Annual Meeting. Winners of the ASA Awards for Service and four senior fellowships will be announced at the Banquet. The lectures are free; reservations are required for the ASA Banquet.


DEVELOPMENT NEWS

Giving to the very end

Since this issue of Windows probes significant memories of pivotal historical moments surrounding Austin Seminary’s hallowed halls, allow me to share yet another vignette—from a day some thirty-five years ago. This seems appropriate as we approach another moment of historical transition—the “end of the year,” the conclusion of a century, and movement into a new millennium—when some of our friends sit in anticipation of the great wrap-up in the sky, the death of the planet, and the eschatological conclusion of history.

At such a time as this, the thoughts that resurface in my memory swirl around a particular event at Austin Seminary occasioned by the 1963 publication of Dr. John A. T. Robinson’s controversial volume, Honest to God, that riveted my generation of theological students as we pondered the question, “Is God dead?”

Dr. Robinson, a British scholar, was invited to lecture at the University of Texas during my first year of seminary studies. That same year, a visiting lecturer in theology, Dr. Grover Foley, was invited by Dr. Stitt and the faculty to teach here. He galvanized our “baby theology” class and the middler systematic theology section with his deeply rooted Barthian vangelical and Reformed theological approach. We had all come to seminary to learn about the living God. But if God was dead, our careers as budding theologs and future ordinands we’re about to be cut very short!

On the day of Dr. Robinson’s lecture at the University, Dr. Foley, reputed to have been Karl Barth’s “golden boy,” organized and led a motley group of Austin Seminary students on a trek across 27th Street to our neighboring campus to hear (and to heckle!) Dr. John A. T. Robinson as he spoke. It was an era of marches, after all, and we were primed for the occasion by Grover Foley’s thoughtful, though occasionally obtuse, Germanic theological analysis.

“Honest to God,” I do not recall what Dr. Robinson said nor what we seminarians did to counter his theological attacks on the presence of God in this world. I do remember Dr. Foley engaging Dr. Robinson in a lively dialogue about the One whom we believed was certainly not dead God.

Now, thirty-five years later, one hardly hears about the “death of God” debates that briefly stirred us up and just as suddenly fizzled. In 2035 our conversations probably won’t revolve around the “end of” a century or millennium, much less the “end of the year.” But the “end of ...” discussions in December 1999, as those “death of ...” conversations in 1965 bring an occasion for reflection about things that endure and things that fizzle out.

“God’s steadfast love endures forever” (Psalm 136). The century, the millennium, and the years will end. (Here comes the segue!)

Before the end of the year, won’t you consider a special “end of the year” gift to Austin Seminary?

This is a place where God is not dead, but is the very lively center of our worship and our studies—and our faith. Your faithful stewardship extended here and your “year end” gift, like God’s faithfulness, can help sustain the generation of students who study here now. Beyond that, for a minimal investment of $5,000 you can establish (at this pivotal moment in history) an endowment for faculty, student scholarships, the Stitt Library, or general operations that will sustain future generations into the next century and millennium of Austin Presbyterian Theological Seminary’s service to our Lord.

Until next year, may God’s enduring faithfulness sustain you.

—John R. Evans
Vice President for Development and Church Relations

Phonathon Phacts

It looks like another banner year for the Austin Seminary Phonathon. From September 27 to October 7, 1999, more than fifty local alumni/ae, students, faculty, and staff combined their efforts to call on alumni/ae in support of the Annual Fund. The results of the calling effort have exceeded the goal, with $81,160 in pledges and gifts to date (including $25,540 from the pre-Phonathon mailer in August). The results surpass last year’s total of $79,714. Callers continue to emphasize the importance of alumni/ae participation, which in recent years has made Austin Seminary a leader among U.S. seminaries in terms of percentage of alums who give (number 3 in 1998). Let’s hear it for our alums!
Ellen Babinsky, associate professor of church history, led a workshop on October 1-2 for New Covenant Presbytery, titled “Living in Grace: What the Confessions Teach Us about the Ten Commandments.” She was the speaker for the Women’s Conference of the Synod of the Sun on October 16-17. This fall, Babinsky was elected to the General Assembly Committee on Ecumenical Relations. She traveled to Jamaica October 20-24 to meet with the Theology Committee of the Caribbean and North American Area Council (CANAAC) of the World Alliance of Reformed Churches and presented a paper, “Care for Others in the Book of Confessions.”

Scott Black Johnston, associate professor of homiletics, was awarded a grant by the Louisville Institute in support of his project, “Proclamation Post-Mortem: Christian Preaching on the Afterlife.”

Christine Blair, associate professor of practical theology, served as Bible study leader with Rabbi Roy Walter of Congregation Emanu El in Houston, Texas, at the National Workshop on Christian-Jewish Relations on October 24-27, 1999, in Houston. Blair’s book, The Art of Teaching the Bible: Adult Education in the Congregation, was recently accepted for 2001 publication by Geneva Press.

Sherron George, assistant professor of evangelism and missions, was the keynote speaker for the Local Congregations in Global Mission conference sponsored by the Worldwide Ministries Division of the PC(USA) in Houston, October 28-31. She presented a paper on Presbyterian participation in Missio Dei that will be published in the conference report. In September, George presided over a meeting of the Advisory Committee on International Evangelism at the Presbyterian Center for World Mission in Pasadena, California. She was also the keynote speaker at a mission conference at First Presbyterian Church in Huntsville, Alabama.

Timothy Lincoln, director of the David L. and Jane Stitt Library, was awarded a grant from the Education Committee of the American Theological Library Association to fund a workshop for theological librarians titled “Managing Copyright Issues in a Changing Legal and Information Environment.” The workshop was held on the Seminary campus October 29.

Cynthia Rigby, assistant professor of theology, delivered two papers at the November meeting of the American Academy of Religion: “The Emperor Has Clothes: Sola Scriptura as Champion of Human Experience,” and “What Does it Mean to be Reformed?” She was the keynote speaker for New Covenant Presbytery’s Church Officer Training, November 7, speaking on “Living Theology.”

Kathryn Roberts, assistant professor of Old Testament, taught a four-week course in September on messianic expectations in the Old Testament at Tarrytown United Methodist Church in Austin. In November she taught a course at Westminster Presbyterian Church, Austin, titled “Tearing Down the Altars: The ‘Worship Wars’ in Light of Biblical Reform Movements.” This fall, the Reformed Church of America appointed Roberts to its Commission on Theology.

COMMUNITY NEWS

Holocaust symposium fosters creative healing, dialogue

Austin Seminary hosted the opening ceremonies of a four-day symposium on “The Arts, Spirituality, and the Holocaust” on Saturday, October 23, 1999. Organized by Austin Seminary instructor Carolyn Manosevitz, the symposium created a space for conversation on the life of faith in the aftermath of the Holocaust and the role of the arts in negotiating that dilemma.

The symposium began with an exhibition of artwork by Richard Shimomura and Carolyn Manosevitz. After a reception and dinner for visiting artists, scholars, and dignitaries, participants filled the Seminary Chapel for “Remnants,” a one-man dramatic presentation by psychologist and playwright Henry Greenspan.

On Sunday afternoon, Scott Black Johnston, associate professor of homiletics, participated in a panel discussion on two independent films presented during the symposium.

Seminarians organize conference on renewal

Students in the Mars Hill Society at Austin Seminary, with the support of the Presbyterians for Renewal (PFR), organized the first “National Seminarians Conference,” August 26-29, 1999. Austin Seminary hosted the event, providing the facilities and accommodations for more than one hundred Presbyterian participants representing thirteen seminaries across the nation. The conference focused on the task of enabling students, pastors, and professors to focus on the renewal of the church through theological education.

The Austin Seminary students were inspired to create the conference after attending a Presbyterian Coalition meeting in 1998. They took responsibility for designing the conference and inviting participants, and for coordinating the agenda, housing, meals, publicity, multi-media presentations, and recreational activities for the participants. Austin Seminary students also led seven worship services during the three-day conference.

“The students worked and prayed so hard to see this dream come to reality,” said Academic Dean Andrew Dearman, one of the participants. “The tone of the conference was positive—filled with music, worship, stirring presentations, and much conversation. I believe this signals the beginning of a significant movement in the life of the church, as well as in the lives of these students.”

Center for Higher Education hosts UT faculty convocation

On Thursday, September 16, the Center for the Church and Higher Education at Austin Seminary sponsored the 1999 University of Texas Faculty Convocation. Eminent physician Daniel Foster, who holds the Distinguished Chair of Internal Medicine at the University of Texas Southwestern Medical School in Dallas, addressed an audience of faculty, students, and staff from institutions of higher education in the Austin area. Professor Michael Miller, director of the Center, coordinates the annual worship service marking the beginning of the new academic year.

Dr. Foster, who spoke on “The Temple of God: The Human Body in the 21st Century,” is a highly respected physician, researcher, teacher, and co-author of the world’s best-selling endocrinology textbook. A committed churchman as well, he serves as an elder at First Presbyterian Church, Dallas.
The welcome mat is out for seven new employees

Judith Armstrong is the Seminary’s new accounting assistant—accounts receivable. A genuine “people person,” she is working toward a degree in interpersonal communication. Judy is also compiling a book of family stories for her four grandchildren.

Gary Citron is the new manager of accounting. Gary and his wife, Linda, have a three-year old son, Grant. The Citrons moved to Austin in 1998 from California.

Jennifer Everett is the administrative assistant in the Offices of Doctor of Ministry, Continuing Education, and Racial Ethnic Ministries. The daughter of Professor Ellen Babinsky, Jennifer and her husband, John, are expecting their first baby in November.

Bill Lammey is the assistant operations officer, stationed at the McCord Community Center desk. Bill moved to Austin thirteen years ago from Houston, where he practiced architecture and owned a small bookstore, to pursue his love of writing.

Crissy McCoy was appointed as gift records assistant in the Office of Development and Church Relations. With a degree in anthropology from Southwest Texas State University, she is preparing to enroll next spring in the St. Edward’s University Master of Business Administration program. She has traveled in Europe and Central America and participated in an archaeological dig in Belize.

Mike Pence joins the staff as a technical associate in the area of computer systems. He is working toward a degree in management and computer information systems from Park College. He is married to Colette and has a fifteen-year old daughter.

Rose Renteria is the new call director, operating the main Seminary switchboard. She worked for fifteen years at the University of Texas. When not at the Seminary’s reception desk, Rose is immersed in family, spending time with her own three school-age children and six of her eight siblings who live in Austin.

(Baby) Girl Power!

Emeritus Professor of Old Testament Languages and Archaeology Prescott Williams and his wife, Jane, have a new granddaughter, Laura Elizabeth, born on August 9. New Testament Professor John Alsup and his wife, Carole, became grandparents to Anna Elizabeth on August 21. Nancy Reese, secretary to the academic dean, celebrated the birth of her granddaughter, Julia Love, on November 12. However, Vice President for Institutional Advancement Jerry Shetler and his wife, Jane, have outdone them all with twin granddaughters, Margaret and Madeleine, born in Mexico City on June 14.

New partnership formed with African institution

The Board of Trustees approved a new partnership agreement between Austin Seminary and the Justo Mwale Theological College in Lusaka, Zambia. Dr. Rian Venter, president of the college, visited campus this fall, doing research in the Stitt Library and meeting with students and members of the faculty. Justo Mwale Theological College trains pastors for the Reformed Church and the Presbyterian Church in Zimbabwe, Zambia, and Malawi. The administration hopes to establish a relationship of mutual cooperation similar to the one between Austin Seminary and the Reformed Theological College in Debrecen, Hungary, which has sent students to Austin each year since 1993.
Seminary launches new academic year

The Opening Convocation, marking the beginning of the 1999-2000 academic year at Austin Presbyterian Theological Seminary, was held in the Seminary Chapel on Tuesday, September 7. Dr. Stanley R. Hall, associate professor of liturgics, delivered the convocation address, “The Liturgy of the Reign of God.”

Fifty-six new masters-level students and five ecumenical fellowship recipients compose the incoming class. New students from seven foreign countries, including mainland China, India, Nigeria, Hungary, Brazil, South Korea, and the Czech Republic, make this class one of Austin Seminary’s most geographically diverse.

Professor Hall returns this semester from a year-long sabbatical, which he spent researching and writing the book, Preaching Time, Speaking Christ, a collaborative project with Professor Scott Black Johnston. An ordained minister in the Presbyterian Church (U.S.A.), Hall served churches in Indiana, Ohio, and Oregon prior to joining the Austin Seminary faculty in 1992.

President Robert M. Shelton, in his academic announcements, greeted new and returning students and welcomed Carol Miles, beginning this term as instructor of homiletics, and David Miles, interim pastor to the Seminary community and dean of student life. A fall banquet, followed by a service of worship including the ritual Signing of the Declaration of Intent, was held on Tuesday evening.

The new class boasts students from seven foreign countries. From top: Carlos Montis, Brazil; Miracle Ajah, Nigeria; János Hunyadi and Ezer Tóth, Hungary; Dongju Shin and Jaeyeon Jang, South Korea; Ram Lal, India; and Pavel Pokorny, Czech Republic. Melissa Lin from the People’s Republic of China arrived after classes started.

BIRTHS

To Magan and James B. Harper (MDiv’94), a daughter, Isabella Broox, October 26, 1999.

To Katherine Kelfer-Taylor (MA’98) and Stanley Taylor, a son, Samuel Burr, September 20, 1999.

To Sarah and David M. Burns (MDiv’99), a son, Caleb Michael, September 26, 1999.

CLASS NOTES

1950s

Wayne H. Sebesta (MDiv’57) former trustee of the Seminary and now retired from governing body administrative duties, serves as organist for the Presbyterian Church of the Covenant, Port Arthur, Texas. He was Austin Seminary Chapel organist from 1954-1957.

William O. Walker Jr. (MDiv’57) has returned to full-time teaching as professor of religion at Trinity University, after eleven years as dean of the Division of Humanities and Arts. He is on academic leave during 1999-2000, working on a book on the interpretation of the Pauline letters.

F. Hollingsworth Mitchell (MDiv’58) wrote his Edinburg University Ph.D. dissertation on the hermeneutics of August Tholuck (1799-1877). Tholuck’s 200th birth year is being celebrated at the Martin Luther University of Halle and at the American Academy of Religion in Boston, Massachusetts. Mitchell will read his paper at both events.

Ray A. King (ThM’71) is retiring from the faculty of Erskine Theological Seminary as professor of church history in May 2000. He has taught at Erskine since September 1962.

Jan G. Owen (MDiv’71) received his Ph.D. in history from Columbia University in 1992 and is currently serving as interim associate for finance for the Presbytery of New York City.

Brett P. Morgan (MDiv’79) has been named the director of development and public relations for Family Gateway. A program that evolved from a homeless shelter, Family Gateway works with families to offer temporary shelter, to enrich and educate children, to provide job training and placement for parents, and to find transitional housing and ongoing support.

David L. Bierschwale (MDiv’83) traveled to Kenya as a member of a medical mission team from the Synod of the Mid Atlantic. The group served Kikuyu Hospital and Orthopedic Rehabilitation Center near Nairobi. Bierschwale preached to several congregations and met evangelists, pastors, and professors at Kikuyu Institute and Lay Training Center, including Junius Nderi (Ecum’83), a former international student at Austin Seminary.

Raymond H. Schroeder (MDiv’86) made the top ten in “The 1999 Preacher of the Year” contest held by the Times of London. The contest recognizes quality preaching from Christian and Jewish pulpits. A book, *The Fifth Times Book of Best Sermons*, will feature the best thirty sermons entered in the contest, including Schroeder’s sermon on the importance of listening. Schroeder is the only American preacher to have made it into the top ten in the five-year history of the contest.

Robert Ed Taylor (DMin’89) recently wrote a 150th year history of First United Methodist Church in Alexandria, Louisiana.

Patrick W. Fitzgerald (MDiv’90) has completed post doctoral work at Duke University. He was a distinguished visiting scholar at Yale Law School and is a visiting scholar at Berkeley Law School this fall. Fitzgerald also completed a Th.M. at Harvard.

Martha Murchison (MDiv’91) was a PC(USA) delegate to the Faith and Order Commission of the National Council of Churches.

Elizabeth C. Decker (MDiv’92) is the Emergency Assistance Program manager at Caritas of Austin. Caritas is a social service agency which provides assistance to Austin’s working poor, refugees, and homeless.

Virgil M. Fry (DMin’93) chaplain at the University of Texas M.D. Anderson Cancer Center, has written a book, titled *Disrupted: Finding God in Illness and Loss*. The book contains reflections—poems, prayers, articles, and quotes—on dealing with serious illness or loss, and is directed toward medical professionals and spiritual caregivers as well as patients and family members. The book was released by 21st Century Publishers.

Nathan P. Lim (MDiv’98) married Rachel Liu, October 9, 1999. The service was performed by Rev. Lynn T. Johnson (MDiv’69).


Carlos Ham (DMin’99) was a keynote speaker at the World Christian Mission of the Pacific Southwest Conference in August. He gave two lectures on the history of Cuba and the relationships between Protestant churches and the state, including a preliminary evaluation of the Cuban Evangelical Celebration. Ham has also been awarded a PC(USA) grant to publish his doctoral project, “A Guide for Cuban Lay Preachers.”

William F. Pruitt (MDiv’36), Dallas, Texas, August 12, 1999.


Wilburn L. Loessin (MDiv’54), Willmar, Minnesota, November 12, 1999.


Phillip M. Spencer (MDiv’61, ThM’71), Cayce, South Carolina, March 16, 1999.


A. Keith Huggins (MDiv’74), San Antonio, Texas, September 7, 1999.

Continuing Education

January 3-6, 2000  Judy Ferguson
“Presbyterian Program & Mission”
Christian Education Certification

February 3-6  John Alsup
“New Testament Spirituality”
Spirituality Certificate

February 6-11  Austin Seminary Faculty
Immersion Week
Spirituality Certificate

February 21-23  Karl & Diane Slaikew
“Conflict Resolution in the Church”

February 24  Carol Miles & Lewis Donelson
“Lenten Lessons”

March 12-17  Ellen Babinsky
“Spiritual Disciplines”
Spirituality Certificate

March 22-23  Joe & Melanie Adair
“Whole Spirits, Whole Selves”

March 29-30  Jim & Kathryn Roberts
“Tearing Down the Altars”

April 24-26  Michael Waschevski
“Becoming Theologians Together”
Christian Education

Accessible
Where can you find a faculty with so much to say and so willing to listen?

Austin Seminary.
Learn more.

Discovery Weekend,
February 25-27, 2000, gives you an up-close look at theological education—Austin Style. To learn more, call 1-800-777-6127 or visit our website: www.austinseminary.edu.

Winter 2000