AUSTIN PRESBYTERIAN THEOLOGICAL SEMINARY

WINDOWS

SUMMER 2001
In most homes I enter I find pictures of family members displayed somewhere—on walls, sometimes on desks, on shelves or counters. One of the most interesting collections of photos I have seen is in the home of a friend who has arranged on a wall a family picture for each year of their life together. As I understand it, the immediate family members gather on the same day each year to sit for a picture. Obviously, the photographs show the change taking place over the years in children and parents, but you also notice many similarities.

Families, which take many different forms, are always dynamic, relational units. Within them you find the whole gamut of human experience—love, pain, joy, sadness, estrangement, reconciliation, support, jealousy, tension, even betrayal. Yet there is no denying that a person’s “family,” whatever its form, has inevitably shaped her or his life. To be born and to live is to be a part of a family. Moreover, we all carry our family portraits in our minds and in our psyches.

Consequently, we find the word “family” employed by many disparate groups. “We Are Family” became the theme of the world champion Pittsburgh Pirates baseball team a number of years ago. “We’re a family,” another group will state, often intending to connote the intimacy of that group or organization. Likewise, a congregation frequently will insist that it is a family of God’s people.

A seminary, at its best, inevitably takes on many of the aspects of what we think of when we mention family—interrelatedness, mutual respect, expectations for personal support, genuine caring—an environment where individuals become who they are created to be, an arena for understanding, forgiveness, guidance, and formation.

And the connectedness experienced as a part of the seminary family is intended to be life-long. So, each year when we grant degrees to our students and bid them goodbye, we say in one way or another, “You will always be a part of the Austin Seminary family.” We say it also to staff, faculty, and administrators who retire or who leave to take other positions.

Recently, a good friend of mine, who once was on our faculty but for several years has been serving at another seminary, was asked to introduce herself at a national meeting of Presbyterians. She stood up and before she could catch herself she said, “I am from Austin Seminary.” She realized her mistake instantly and everyone understandably laughed. But I smiled, and gave thanks to God for her outstanding ministry and gifts. To myself I said, “She will always be a member of the Austin Seminary family.”

Robert M. Shelton
President
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September 16, 2001, is
Theological Education Sunday

Theological Education Fund
(TEF 1% Plan)

The theological schools of the
Presbyterian Church (U.S.A.)
no longer receive funding
from the basic mission
budget of the General
Assembly. Therefore,
churches are asked to
contribute 1% of their
operating budgets to the TEF,
which annually distributes
the money directly to the
seminaries. Call 800-752-
6594 for more information.

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One picture may speak a thousand words, but one photograph is not enough to capture the many faces and facets of Austin Seminary’s extended family of students, faculty, and staff.
Seminary life is nothing if not a time of transition. Spouses often leave good friends or fulfilling careers to follow loved ones to this strange new world. Soon they are hearing three-dollar words like “hemeneutic” and “eschatological” and finding their homes littered with index cards bearing Hebrew letters. They may be exempt from the final theology exam, but spouses are undeniably partners in this journey into ministry.

Left: “Goin’ to the Chapel” has particular significance for students who marry while at Seminary. Lower left, above: Jason and Jennice Woolever make beautiful music together; below: The Seminary Chapel was the site of one of David Jahnke and Hyun Hwae Kim’s three weddings. Below: Brian and Maggie Brock attend a birthday party for their neighbor’s dog, Isaac.

“Where you go, I will go; where you lodge, I will lodge; your people shall be my people, and your God my God.”

Ruth 1:16b
With more than fifty children in this neighborhood, you never have to go far to find someone to play with. Catalysts for community, the friendships that develop among and around Austin Seminary children often endure for years.
Previous page, top: Some of the eleven current students and their spouses who took seriously God’s injunction to “be fruitful and multiply,” increasing the Seminary’s population along the way. Below left: Nicolas Freitas monkeys around at the Child Care Center; right: Layne Little practices secret handshakes with buddies Katie and Elissa Castles.

The intentional pairing of single students with families took place with the Student Senate’s babysitting-for-meals and laundry co-op, but often bonds between singles and youngsters evolve spontaneously. Above: Students Robert Lowry, Sheri Stice, and Angharad Teague play with Sam Miles, Keegan Loberg, and Mary Bass. Left: Teenager Lizzy Hartman helps out during a Seminary Hands on Housing project. Below: The annual Polity Bowl competition with the neighboring Episcopal seminary is always a family affair.
“Let mutual love continue. Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it.”

Hebrews 13:1-2

Sometimes they arrive alone or travel far from home in their response to God’s call. They are single. They are married and have, for a time, left their families to pursue their education. Often the most important thing they learn from and teach their colleagues about ministry is how to forge meaningful relationships within a diverse community.

Above: The international student support team gathers around a festive table at the end of the term. Below, from left: Professor Kathryn Roberts leads an impromptu trip to the Wildflower Center; Dolly Hunt and Dhawn Martin engage in sock puppet silliness; African students Miracle Ajah and Joseph Macharia discover the delights of crushed M&Ms in Amy’s Ice Cream on a sultry Austin afternoon.
**True Confessions...**

Beth Sentell (MDiv'98), brought her daughter Laura back to campus recently to visit Austin friends. She and Stephanie Manion, daughter of Marti Manion Stratton (MDiv'01), talked with Windows about growing up on campus.

**What was it like to be a teenager at seminary?**

**Laura:** I liked it, because we’re right in the center of things and there’s always somebody around. You know your neighbors here. And it’s so pretty. I think I got some extra stuff from being here—just to experience Austin and everything around it.

**Stephanie:** I liked not having to mow the yard. But at the same time I missed having a yard that was mine. It was definitely nice being able to know your neighbors. And if you needed something, they were there. I wasn’t embarrassed to go ask for milk or butter or anything if I needed it.

**Laura:** Or go watch TV. We didn’t have a TV in our apartment.

**Stephanie:** But we did.

**Laura:** So I went and watched TV at Stephanie’s house.

**What other kinds of things can you tell us about the secret lives of seminary kids?**

**Laura:** Um—we can’t go into much detail, but mom got upset with me a couple of times.

**Stephanie:** It was fun.

**Do you think that your mom changed in seminary?**

**Laura:** I know that she was smart before, but her knowledge has grown. Definitely I think she’s become wiser. She’s become more sure of herself, more confident, I know.

**How did seminary life affect your relationship?**

**Laura:** We spent a lot of time together. I think it was hard on her sometimes because it was just her having to deal with me, but it brought us closer together.

**Stephanie:** I know my mom needs support from me and my brother. So it’s definitely a good thing that we’re here with her.

**Are there any advantages to being a preacher’s kid?**

**Stephanie:** I have a get-out-of-hell-free pass. And you know you’ll always have the church community to surround you. You’ll always have that support.

**What’s it like to hear your mom preach?**

**Stephanie:** I was nervous for her, ’cause I could tell she was nervous. And I couldn’t do anything but sit there.

**Laura:** I love the way my mom preaches. She’s one of the best—probably the best—that I’ve ever heard. I don’t know if it’s because she’s my mom, or what, but I pay attention to her so much better than I do other people. It’s the way she preaches—she always makes it interesting.

**Have you ever discovered yourself in a sermon illustration?**

**Laura:** Mom knows to keep me out of it. One time she tried to put me in and I didn’t think it portrayed me the way I wanted to be portrayed. She failed to warn me before we were on our way to church, and I read it and I told her to take it out. She can use good things, though.

**What advice do you have for future preacher’s kids and the children of seminary students?**

**Stephanie:** Give them all the support and love they need.

**Are you glad your mom responded to her call?**

**Stephanie:** It makes her happy. It’s what she wants to do. It took her forever to figure it out, but she finally did.

**Laura:** Same with my mom. I think it was what she was meant to do all along. And I can’t imagine our life any differently, or without the people that we’ve met. She met her best friends here.

**Stephanie:** I don’t know what I would have done without Laura my freshman year.

**Laura:** And we’re still friends, too!

**Stephanie:** Yeah, and we’re graduating!
lot, from the church manse to the sanctuary and office suite. As it turned out, the most suitable space for me to use was the church nursery, since it was rarely occupied during the week. My books and supplies were stored on the shelves next to the diaper ene and baby wipes, and two chapters were written on a corner desk that doubled as the changing table. When I picture myself there, I realize it was the perfect precis of my life.

The image of the ivory tower academic melts before the profile cut by the scholar-mom, and for those of us who are academic theologians, the transformation is more than skin-deep. The experiences of childbirth and parenting are increasingly considered to be sources of theological reflection by both female and male scholars. In a recent issue of *Family Ministry*, for example, J. Bradley Wigger explores what he calls a “spirituality of parenting.” There are unique and enduring qualities, he argues, to be found in those who have learned to see the face of God in a child. Deep—and often surprising—experiences of grace, sin, suffering, compassion, joy, and unconditional love (not mine, but theirs) are among the gifts my children have given me, gifts that inform my work of theological education and pastoral formation.

In addition, being a scholar-mom somehow “humanizes” me. “I love seeing you here with your children,” a student recently told me as I strode across campus with the boys, their backpacks and art projects in tow. (I know the feeling, I thought—it’s like seeing your second grade teacher in the grocery store.) But having young children also keeps me in regular contact with the mundane, repetitive, silly, messy, and inefficient aspects of life.

But for all the benefits this intermingling of work and family affords, it is certainly not without its drawbacks. Finding consistent, affordable, quality child care is a persistent problem. So is finding time to cultivate relationships with friends and deepen my marriage bond.

Professional development is stunted as well. Attendance at conferences requiring travel and time away from home is no longer a no-brainer. Opportunities to publish or otherwise contribute to the field must always be weighed against the collective cost to our family.

And in the course of it all, there are few role models to emulate, and scant wisdom accumulated by which to navigate such uncharted terrain. “It was easier for women in my day,” a friend in her early sixties once vol-

An ambidextrous sense of call
Reframing the questions of work and family

BY CAROL MILES

As a seminary professor and mother of two preschool-aged boys, the worlds of work and family that I inhabit regularly encroach upon one another. I am, to use a phrase coined by my friend and colleague Professor Anna Carter Florence, a bona fide “scholar-mom.”

This realization first set in while I was working on my doctoral dissertation in the mid-1990s. My husband, David, was serving a church in central New Jersey at the time, and we received a lot of support from the congregation when our two children were small. I had fifteen hours of babysitting lined up each week in order to write. Finding it difficult to work at home with a newborn and a two-year-old, I moved my computer across the parking lot, from the church manse to the sanctuary and office suite. As it turned out, the most suitable space for me to use was the church nursery, since it was rarely occupied during the week. My books and supplies were stored on the shelves next to the diaper ene and baby wipes, and two chapters were written on a corner desk that doubled as the changing table. When I picture myself there, I realize it was the perfect precis of my life.

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Carol A. Miles is assistant professor of homiletics at Austin Seminary and mother to Ethan, 5, and Sam, 3.
unteered. “We didn’t have a choice. Staying home with the children is what we did.” The current generation of women searching for answers and strategies frequently find themselves breaking new ground.

Unfortunately, those of us in the church have failed to provide women today with the appropriate tools for doing so. We in the mainline Christian community have not contributed our share to the public dialogue on work and family, and have only begun to engage the issues seriously within individual congregations.

And for good reason. This past spring I faced one of my most difficult speaking assignments. I was asked to address a mothers’ group at a large Presbyterian church in northern California. Throughout the year they had been pursuing a series on the concept of listening (e.g., to God, to spouses, to the needs of children). The topic I was assigned was “women listening to each other.” The impulse behind it, I learned, was an acknowledgment that women who have made different choices regarding the question of work and family frequently view one another with mutual suspicion. The decision to be a “working mother” or a “stay-at-home mom” has become a signifier of where one stands in the so-called “culture wars” which rage in and around North American churches.

I found the assignment difficult for several reasons. For one, I was a “working mom” preparing to address a group of women who were primarily at home caring for their children (the event was scheduled for an early weekday morning). How could anything I might say be perceived as more than a justification of the choices I had made?

Perhaps more importantly, how could I engage the questions fully without being swamped by the waves of self-doubt that still intermittently crash over me? Like many women who have made the decision to work full-time, I struggle with what has been called “mommy guilt”—a never-ending mind-game of “what if?” What if I were at home? Would the boys be happier, more confident, secure, well-behaved? Are they suffering because I was not able to chaperone that field trip? Will I one day look back and regret the time spent away from them?

Finally, what theological resources could I use to shed light on the many and complex issues this topic raises? What, if anything, does the Bible have to say about how we as women make decisions about work and family? What factors should be involved in our consideration of whether to pursue a career in the public sphere or to confine our work to the private sphere of home? And once a decision is made, how can we trust and feel good about it?

Several years ago when I was wrestling with the decision to join the faculty of Austin Seminary, a friend and stay-at-home mother of three made a comment that was nothing short of revelatory. As I was agonizing over whether my job should entail being a professor of preaching or taking care of my children, she chuckled and said, “Carol, kids aren’t a job, they’re your family. And families work together to make sure everybody gets their needs met.” In that instant, I realized that to oppose “work” and “family” was to create a false dichotomy.

What was needed was a new way of framing the question, and, in my view, it is an understanding of Christian vocation that provides the proper frame. For example, rather than asking, Should I work or stay home with my children? the question for women (and men) in the church should be, How can I respond faithfully to God’s call at this particular stage in my life?

The issue posed this way presupposes several assumptions. The first is that all of life is lived in response to God, who calls us into relationship and service. At baptism, each of us is uniquely equipped to participate in the ministry of the kingdom of God, a ministry of justice, reconciling and sustaining the world. The diversity of gifts of the Holy Spirit implies that each of us will be called to participate in different ways, ways that correspond to who we are and how we have been created.

Consequently, there is no single Christian response to the question of work and family. Some women will be called to vocations that take them outside the home for a portion of their day; other women will be called to vocations that do not. All children must be loved, nurtured, and provided for in the process of living out those vocations.

Finally, listening for and responding faithfully to God’s call is not a one-time event. The question of vocation must regularly be revisited as we move through the cycle of life. Women who are drawn to both work and family may find themselves moving in and out of different posts in different seasons. Embracing that freedom and staying attentive to the continually unfolding word of God are the keys.

There is much more that can and must be said regarding the question of work and family, for both women and men. My own theological reflection on the issues raised by my experience is still in its initial phase and is, admittedly, in need of further nuancing. In the meantime, I will continue to write essays like this with one hand on the keyboard and the other wrapped around a sleepy boy, and as I tuck him into bed, will offer a prayer of thanksgiving for the privilege of being able to do so.
When will we ever find the time?” pleaded one young mother of three. “How boring,” quipped a teenager. “Is anybody else doing it?” asked a skeptical single parent. One older couple in their late seventies was willing to try anything, even six weeks of household worship, if it supported the educational aims of one of their pastors. “We want to help you get your doctorate,” they were pleased to say, to which they added with a certain degree of pride and gentle coercive pressure, “Our pastors have always been doctors.”

According to the design of my final project in Austin Seminary’s Doctor of Ministry program, I asked my congregation to join me in exploring and experimenting with worship at home. I was careful to define the term “household” to include the variety of family configurations in our congregation. “Family” today must include not only parents with children at home, but also single parent families, “empty nesters,” single men and women, widows and widowers sharing friendships and sometimes living quarters, people living in nursing homes, and every other type of household numbered in the 2000 Census.

I was also careful to define “worship” as the deliberate or planned praise, Bible reading, and prayers of a household that bring people into an awareness of God’s presence. Household worship is more than tossing up a quick prayer on the road to work, or the perfunctory mealtime grace, “God is great, God is good, let us thank him for our food.” Following the lead of Liturgics Professor Stanley Hall and others, I suggested that the historical pattern for household worship in the Reformed tradition should be reclaimed, so that worship at home would minimally include: 1) a psalm or part of a psalm, 2) one reading from the Bible, and 3) prayers for the household, church, community, and world.

I launched our grand experiment in 1999 by providing the congregation with household worship materials for each week during Lent, to be used devotionally at mealtimes, bedtimes, during morning coffee, or according to any other household preference. Initially, more than sixty households picked up the materials provided on Sunday mornings, but by Holy Week the number of participating households had declined to about twenty.

Ten households agreed to be interviewed about their experiences. Though the numerical success of the experiment was limited, the success stories of those who gave themselves fully to the Lenten experience were very satisfying. Two women in their seventies forged a deeper friendship while sharing their Bible study and prayers. One, who is a fairly recent widow, described her experience, “The death of our husbands brought us together, and this added another dimension.” A young physician and his wife, together with their four children, used the Bible readings and prayers at bedtime, the first time they

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Carl Utley (MDiv’84, DMin’00) is pastor of First Presbyterian Church in Hastings, Nebraska. His doctoral project, “Household Worship: Life after the Benediction,” is in the collection of the Stitt Library at Austin Seminary.
had done so as a household. They found the prayers for children that I had adapted from the morning and evening prayers of the Book of Common Worship especially helpful. “We need words that we can understand,” the mother explained, “especially for our children.” An older adult echoed her sentiment, saying, “I really enjoyed the expanded prayers. It is difficult for me to pray. I like the words that you gave me.” Another person added, “I wish we had children in our household!”

Other participants appreciated the connection between the weekday materials and the previous Sunday’s worship; the gospel reading from Sunday’s lectionary was repeated in smaller pericopes through the week, with study questions supplied for each day. “They helped us think about the sermon throughout the week. We had good discussions,” said one couple. The husband added, “The redundancy of the readings was good, repeating Scriptures throughout the week.”

Even those with established devotional rituals found the Lenten materials helpful. The experience seemed to broaden their devotional repertoire. As one expressed her view, “This was a more formal approach to household worship than I had experienced before—but it was good and conducive to my personal worship.” Another person thought the Lenten materials gave her an occasion to be more disciplined in her prayers and study: “I feel that I benefited from having the material provided to give the guidelines and necessary discipline to experience worship within the home. I feel that the Bible has become more understandable and that my relationship with God has deepened.”

What one learns from experimenting with household worship is how very difficult it is to introduce a new ritual into an already ritually saturated household. Even something as simple as a Bible reading and a somewhat longer, more inclusive prayer at mealtime, for example, must compete with what the family has always done before or after meals. People do not change mealtime rituals without a very compelling interest in the new ritual. In fact, ritual studies suggest that pragmatism is a strong determinant in the establishment and maintenance of rituals. In short, we practice the rituals that work for us, that reinforce externally what our hearts truly believe or desire.

Where there is little meaningful connection between a ritual and the values that genuinely govern a life, the ritual will fade. This is particularly true, I suspect, when trying to establish Christian worship in the North American home. In today's households, the symbolic language of Christian worship must stand over against and compete with the far more powerful symbolic language of material, consumer culture.

Worship is a celebration and rehearsal of the central meaning of our lives. In Christian worship we rehearse the conviction that it is God who defines us as beloved, forgiven children; that obedience to God is life-giving; and that in Jesus Christ we are transformed and made complete. If our corporate worship lacks vitality and our household worship lacks discipline, I strongly suspect it is because our faith lacks the same intense conviction as our buying power. In the shopping mall we rehearse the conviction that we are powerful economic units, responsible for the ongoing health of our nation's economy and world status, that the accumulation of things is life-giving, and that in consumption of the right things in the service of a certain image of ourselves, we are transformed. The consumer’s satisfaction is immediate, and the consumer’s hope for complete transformation is fueled by a daily exposure to more than 16,000 ads per adult. I am suggesting that when we shop we are not merely yielding to practical necessity but we are in fact making a theological statement.

When I first began my doctoral project, there was little published material designed to guide a mainline Protestant household in worship at home. Since that time, however, a number of people have been laboring in this counter-cultural movement. David Batchelder (DMin’93) has written All Through the Day, All Through the Year (Augsburg-Fortress, 2000). Deborah Alberswerth Payden and Laura Loving have written Celebrating At Home: Prayers and Liturgies for Families, published by United Church Press in 1998. Marjorie J. Thompson has made the case for spiritual formation in the home in her book, Family, the Forming Center, published by Upper Room Books in 1996.

In eighteen years of ministry, no one ever asked for—and I never before offered—guidance for Presbyterians worshiping at home. That suggests to me that pastors and sessions must take the lead, offering to satisfy a hunger that people have yet to clearly identify, but a need which every pastor and session must surely witness in the lives of their members.
THE CLASS OF 2001

AJAH MIRACLE of Lagos, Nigeria; married with three children; Presbyterian Church of Nigeria; pastor, Presbyterian Church of Nigeria, Ikeja, Lagos.

RICHARD BRUMBACK III of San Marcos, Texas; married with two children; Church of Christ; instructor of New Testament, Southwest School of Bible Studies, Austin, Texas.

DYLAN HUNTSMAN of Farmington, New Mexico; married; PC(USA); social worker, Therapeutic Family Life, Austin, Texas.

JAYEON JANG of Seoul, Korea; married with two children; PC(USA); director of pre-K and Sunday School, Korean Presbyterian Church, Austin, Texas.

KYUNGMO KOO of Daejon, Korea; married with one child; Korean Presbyterian Church; pursuing a Master of Sacred Theology degree, Pittsburgh Theological Seminary, Pittsburgh, Pennsylvania.

DANIEL AUSTIN NAPIER of Hanford, California; married; Church of Christ; entering Ph.D. program in history of philosophy and theology, Free University of Amsterdam, the Netherlands.

JOHN R. ROBISON of Laurel, Maryland; single; Episcopal Church; adult education teacher, All Saints Episcopal Church, Austin, Texas, and book clerk, Concordia Lutheran College, Austin, Texas.

LORI SEIFERT of El Paso, Texas; married; PC(USA); not seeking a call at this time.

ADRIAN IGNAT of Targoviste, Romania; single; Romanian Orthodox Church; instructor, Dargoviste Theological College, Targoviste, Romania.

DOUGLAS V. MCNEEL of Helotes, Texas; married with one child; PC(USA); religion teacher, Texas Military Institute, San Antonio, Texas.

NOLIPHER JERE MOYO of Chipata, Zambia; married with six children; Reformed Church in Zambia; returning to Zambia to begin ordination process in the Reformed Church in Zambia.

MASON L. TERRY of Austin, Texas; married; Episcopal Church; not seeking a call at this time.

MARY ESTHER WILSON of Austin, Texas; single with two children; Cooperative Baptist; associate professor of mathematics, Austin Community College, Austin, Texas.

HARRY S. YATES of Houston, Texas; married; PC(USA); commissioned lay pastor, Northwoods Presbyterian Church, Houston, Texas.

Key to Master of Arts, Master of Arts in Theological Studies, and Master of Divinity entries: graduate’s name and hometown; family; denomination; first call / placement or future plans. PC(USA) is Presbyterian Church (U.S.A.); UMC is United Methodist Church.
JILL R. ACREE of Ada, Oklahoma; married; PC(USA); organizing Helping Hands Homeless Shelter, Ada, Oklahoma.

DIXIE VOSS ANDERS of Wichita, Kansas; married with one child; PC(USA); in serious conversation with a church.

DAVID BARKER of Austin, Texas; married with two children; PC(USA); pastor, First Presbyterian Church, San Marcos, Texas.

JAMES GORDON BARKER of Leesburg, Florida; married; PC(USA); co-pastor, First Presbyterian Church, Junction, Texas.

Laurie Harveson Barker of Bridgeport, Texas; married; PC(USA); co-pastor, First Presbyterian Church, Junction, Texas, pending completion of the ordination process.

MARIALICE W. BILLINGSLEY of Houston, Texas; married with three children; PC(USA); will seek a call as a solo or associate pastor pending completion of the ordination process.

GREG S. BRADY of Houston, Texas; married with one child; PC(USA); associate pastor, Heritage Presbyterian Church, Houston, Texas.

BLAKE BRINEGAR of Monmouth, Oregon; single; PC(USA); in conversation with several hospitals for chaplaincy.

JOYCE BROMM of Alamogordo, New Mexico; single; UMC; supervisor in training / chaplaincy, Covenant Health Systems, Lubbock, Texas.

JANICE L. BRYANT of Austin, Texas; single; National Baptist; associate minister, Brethren Baptist Church, Austin, Texas, and pursuing a license in counseling at the Episcopal Theological Seminary of the Southwest, Austin, Texas.

DEBORAH A. CENKO of Houston, Texas; married with two children; PC(USA); seeking a call in the Houston area.

BARBARA COEYMAN of Austin, Texas; single with two children; Unitarian Universalist; intern at First Unitarian Church, Portland, Oregon.

WILLIAM O. CRAWFORD of New Orleans, Louisiana; married; PC(USA); pastor, First Presbyterian Church, Thibodaux, Louisiana.

CINDY T. DACK of Killeen, Texas; married with two children; UMC; awaiting an appointment.

GREGORY SCOTT DAVIDSON of Round Rock, Texas; married; PC(USA); will seek a call as a solo pastor pending completion of the ordination process.

KRISTIN GALLE of Liberty Hill, Texas; married with three children; United Church of Christ; seeking a call as a solo or associate pastor.
Lynn R. Hargrove of Houston, Texas; married with two children; PC(USA); CPE residency program, St. Luke’s Episcopal Hospital, Houston, Texas.

Bill Harris of Austin, Texas; married; Missionary Baptist; associate minister, David Chapel Missionary Baptist Church, Austin, Texas.

Diana D. Hartman of Roswell, New Mexico; married with two children; PC(USA); associate pastor, First Presbyterian Church, Sallisaw, Oklahoma.

Alexandra Hendrickson of Mesa, Arizona; married; PC(USA); spiritual care chaplain, Hospice Austin, Austin, Texas.

Ann Herlin of Palacios, Texas; single; PC(USA); seeking a call as a solo or associate pastor.

Tasha Hofmann of Jefferson City, Missouri; single; PC(USA); pursuing a Master of Theology degree at Edinburgh University in Scotland.

John Paul Kessie of Canadian, Texas; married; PC(USA); will seek a call as a solo or associate pastor pending completion of the ordination process.

Mike Lane of Lenexa, Kansas; married with two children; PC(USA); associate pastor, Central Presbyterian Church, Abilene, Texas.

Nina Lashari of Oklahoma City, Oklahoma; single; PC(USA); year-long intern, First Presbyterian Church, Daytona, Florida.

Fredric R. Lauten of San Antonio, Texas; married with one child; UMC; pastor, Oak Island United Methodist Church, San Antonio, Texas.

Phillip N. Legg of Oklahoma City, Oklahoma; single; PC(USA); pursuing a Master of Theology degree at Edinburgh University in Scotland.

Robert W. Leischner of Dallas, Texas; married with one child; PC(USA); pastor, St. Andrews Presbyterian Church, Shreveport, Louisiana.

Susan K. Longley of Round Rock, Texas; married with two children; UMC; associate pastor, First United Methodist Church, Killeen, Texas.

Robert William Lowry of Little Rock, Arkansas; single; PC(USA); associate pastor, First Presbyterian Church, Shreveport, Louisiana.

Joyce A. Ludwig of Irving, Texas; single; PC(USA); will seek a call as a solo or associate pastor pending completion of the ordination process.

Joseph Macharia of Nairobi, Kenya; married with three children; African Christian Church and Schools; pastor, African Christian Church and Schools, Nairobi, Kenya.
Nancy Marroquin of Austin, Texas; married; PC(USA); associate pastor, First Presbyterian Church, Austin, Texas.

William Alexander Moses of Savannah, Georgia; married; PC(USA); associate pastor, Raleigh Court Presbyterian Church, Roanoke, Virginia.

Andrew Scott Odom of Dallas, Texas; married; PC(USA); residency program, Second Presbyterian Church, Indianapolis, Indiana.

Diane Marie Oswald of El Paso, Texas; single; PC(USA); children and youth librarian, Decatur Public Library, Decatur, Texas.

Sarah A. Powers of Berkeley, California; single; PC(USA); residency program, Second Presbyterian Church, Indianapolis, Indiana.

Nicole Richardson of Myrtle Beach, South Carolina; married with two children; PC(USA); in serious conversation with a church.

Brian Rihner of Clive, Iowa; married with three children; PC(USA); pastor, United Presbyterian Church, Keokuk, Iowa.

Nathan Robertson of Austin, Texas; married with one child; Primitive Baptist Church; pastor, Greater Mount Moriah Primitive Baptist Church, Austin, Texas.

Darin M. Sanders of Port Lavaca, Texas; single with two children; Christian Church (Disciples of Christ); pastor, Holy Ground Christian Church, Schertz, Texas.

Peter J. Seiferth of Scottsdale, Arizona; married; PC(USA); associate pastor, Central Presbyterian Church, Longmont, Colorado.

Eun Sook Shin of Houston, Texas; married with three children; PC(USA); will seek a call as a solo or associate pastor pending completion of the ordination process.

David Blaine Skinner of San Antonio, Texas; married with three children; UMC; pastor, Cedar Creek United Methodist Church, Cedar Creek, Texas.

Youngmin Son of Pusan, South Korea; single; UMC, pastor, Korean United Methodist Church, Austin, Texas.

Beryl Southall of Austin, Texas; married; Missionary Baptist Church; associate minister, David Chapel Missionary Baptist Church, Austin, Texas.

Debbie H. Spangler of Houston, Texas; married; PC(USA); will seek a call as a solo or associate pastor pending completion of the ordination process.

Marilyn Manion Stratton of San Antonio, Texas; single with two children; PC(USA); seeking a call as an associate pastor in Texas or Colorado.
THE CLASS OF 2001

**Mark Sturgess** of Higginsville, Missouri; married; PC(USA); seeking a call as a solo or associate pastor in the Los Angeles area.

**Angharad Teague** of Tupelo, Mississippi; single; PC(USA); associate pastor, Spanish Fort Presbyterian Church, Spanish Fort, Alabama.

**Margaret Cox Wallace** of New Braunfels, Texas; married with five children; PC(USA); will seek a call as a solo or associate pastor pending completion of the ordination process.

**June M. White** of Schertz, Texas; single; UMC; associate pastor, Genesis Cooperative Parish, San Angelo, Texas.

**Edward Charles Wolf** of Chambersburg, Pennsylvania; married; PC(USA); pastor, First Presbyterian Church of Hallstead / Franklin Hill Presbyterian Church, Hallstead, Pennsylvania.

**Maggie Young** of Houston, Texas; single; UMC; pastor, Mount Corinth United Methodist Church, Humble, Texas.

**Richard Culp**, pastor, First Presbyterian Church, Troy, Ohio; “We’re Members—Now What? A Theological Approach to Responsible Membership.”

**Ann Normand**, rector, Trinity Episcopal Church, Marble Falls, Texas; “The Vow of Stability.”

**Dale Patterson**, pastor, The Presbyterian Church at Hackberry Creek, Irving, Texas; “Do We Have Nothing to Say? Preaching in a Postmodern Paradigm.”

**Bruce Peffer**, pastor, Grace Lutheran Church, Wimberley, Texas; “Worship Evangelism in a Lutheran Context.”

**John Pehrson**, pastor, First Presbyterian Church, Luverne, Minnesota; “Turning the Church Around: Congregational Renewal through Remodeling.”

**Glenn Perica**, pastor, Central Presbyterian Church, Longmont, Colorado; “Church Membership: Implications of the Rite of Christian Initiation of Adults (R.C.I.A.) on the Presbyterian Church (U.S.A.).”

**Lonnie Phillips**, associate pastor, First United Methodist Church, Corpus Christi, Texas; “Belonging! A Pastoral Journey toward Community.”

**Mark Taylor Crawford**, pastor, Grace Episcopal Church, Alvin, Texas; “Called to Serve: Examining the Process of the Discernment of Vocation.”

**John Wurster**, associate pastor, Market Street Presbyterian Church, Lima, Ohio; “Font, Pulpit, Table: A Model for Liturgical Preaching in the PC(USA).”

**Key to Doctor of Ministry entries: name, current position; title of doctoral project.**
Student housing a top campaign priority

Austin Seminary is known for being a close community. Like a small town, the campus fosters civility you don’t find in large metropolitan areas where a person can choose to remain anonymous. Campus visitors say they, too, sense an open, welcoming character to the campus.

In large part, the community feeling is created by the students who live on campus and the faculty and staff who live nearby. More than two-thirds of the Seminary’s students live on campus in a variety of settings, ranging from the Currie Residence Hall adjacent to the McCord Center, to Seminary-owned apartment units a block from campus.

On-campus student housing benefits seminarians in ways beyond the strengthening of community. Rent is subsidized and travel costs are reduced, enabling students to keep their cost of living low and their debt-loads in check. Additionally, on-campus students save time by not having to commute.

For the past two years, on-campus housing has filled completely before the start of the fall semester. Austin Seminary will need more and better student housing to gradually increase the student body, as called for in the Seminary’s Master Plan for the coming decade. Student housing is included as a priority objective in the Centennial Campaign. Plans include: fourteen three-bedroom units in seven duplex cottages that will accommodate second-career seminarians with families or up to three single students; a child-care facility on campus; and a three-story, 52-unit apartment building above a parking garage. The new buildings will occupy the northwest quadrant of campus, at the corner of 31st and University Avenue.

The high cost and scarcity of acceptable off-campus housing and day care can prevent qualified people from the pursuit of a seminary education. Affordable, convenient campus facilities overcome this roadblock and create a better learning environment in which to develop the next generation of pastors and other leaders for the church.

—Tim Kubatzky
Vice President for Institutional Advancement

Scholarship Day celebrated on campus

On Friday, April 27th, Austin Seminary celebrated Scholarship Day on the campus grounds. Individuals who fund endowed and annual scholarships at Austin Seminary enjoyed an address by President Robert M. Shelton, a presentation by Associate Professor of Homiletics Scott Black Johnston, Chapel worship, and lunch with student hosts. The event provided an opportunity to celebrate the vital connection between theological students who receive scholarship aid and those generous souls who provide it.

Annual support of scholarships makes it possible for people to respond to God’s call to ministry. Austin Seminary is blessed with 166 endowed scholarships and more than seventy annual scholarship gifts of $1,000 or more. In addition, the Seminary receives hundreds of other gifts toward the annual fund each year, as well as direct aid from churches for specific students. The spirit of giving is thriving at Austin Seminary!

Friends and churches who wish to support a current Austin Seminary student may contact John Wilton, director for annual giving, at 512-472-6736, ext. 224, or jwilton@austinseminary.edu.
David Jensen to be new theology professor

The Board of Austin Presbyterian Theological Seminary has elected David Hadley Jensen to an assistant professorship in theology. He will begin teaching in the 2001 Fall term.

Dr. Jensen holds degrees from Carleton, Yale Divinity School, and Vanderbilt University. Prior to his appointment, Dr. Jensen was assistant professor of religion and philosophy at Manchester College in North Manchester, Indiana, a position he has held since 1999. Jensen’s teaching career began with a Fulbright Teaching Fellowship to Austria after graduation from Carleton College in 1990. While a doctoral student at Vanderbilt University, Jensen received the Harvie Branscomb Fellowship and the Master Teaching Fellowship. He is currently among forty invited participants nationwide in the Workgroup in Constructive Theology.

“Dr. Jensen is regarded as one of the most gifted and promising young theologians in the United States,” says Seminary President Robert Shelton. “He brings a passion for the gospel and Christian theology to his teaching and writing. He will be a strong addition to an already strong faculty.”

A native of Oregon, Professor Jensen and his wife, Molly, are parents of a two-year-old daughter, Hannah Grace.

Alan Lewis’s book published by Eerdmans

On September 11, 2001, Austin Seminary will celebrate the publication of Professor Alan Lewis’s book Between Cross & Resurrection: A Theology of Holy Saturday (Eerdmans, 2001). Lewis was professor of modern and constructive theology at the Seminary from 1987 until his death in 1994.

“Professor Lewis worked laboriously to complete the manuscript before cancer ended his life,” said Academic Dean Andy Dearman. “Students and colleagues alike remember his struggle as a testimony to his conviction that in life and in death we belong to Jesus Christ.” After his death the manuscript was edited by Lewis’s wife, Kay Lewis (MA’96), and his close friend John Alsup, Austin Seminary professor of New Testament Studies.

Of the manuscript, Dr. Thomas F. Torrance, internationally renowned theologian and winner of the Templeton Prize in Religion, declared it “the most remarkable and moving book I have ever read.” Dr. Douglas John Hall of McGill University stated that the work is “splendid, lucid, and refreshingly original.”

No comments about the work rival Lewis’s own words. Consider, for example, the opening line of chapter seven (p. 197): “A skull-shaped site of harrowing, diabolic execution and the cold, sepulchral resting place of a victim’s cruelly punctured cadaver: what bizarre locations to begin conceiving the being and nature of the universe’s Maker, Lord, and Savior?”

“All those who knew and loved Alan Lewis will recognize the skillful turns of phrase and the piety behind them,” said Dearman. “This fall we will give thanks for the life and work of Alan Lewis and hear more about this remarkable book and the scholar who wrote it.”

IN BRIEF

This spring the board of trustees accepted the resignation of Sherron George, assistant professor of evangelism and missions, who will become a theological consultant to the Presbyterian Church (U.S.A.), serving in South America.

In other matters related to personnel, the board granted tenure to Scott Black Johnston, associate professor of homiletics. Cynthia Rigby, associate professor of theology, begins a one-year sabbatical on July 1, 2001.

Professor Tina Blair’s book, The Art of Teaching the Bible: A Practical Guide for Adults, has been published by Geneva Press. In April, Blair was reelected president of the Association of Doctor of Ministry Education. She and Professor Bill Greenway also serve on the board of Texas Impact, an organization that lobbies for justice issues in the state legislature.

Stitt Library Director Tim Lincoln delivered a paper on user training in theological seminaries at the annual conference of the American Theological Library Association in Durham, North Carolina. The paper, based on research conducted during his study leave, compared approaches at three theological schools in the Southwest.

Steve Reid, professor of Old Testament, attended an international conference on “Similarity and Translation” sponsored by the American Bible Society in New York City. This summer he will also be attending an international conference on Enoch in Florence, Italy, and teaching at Synod School at Grinnell, Iowa, and at the Graduate Theological Union in Berkeley, California.
Austin Seminary graduates largest class ever

Austin Presbyterian Theological Seminary held its 2001 Commencement exercises on Sunday, May 20, at 2:30 p.m. at First United Methodist Church in Austin. Boasting the largest class in its 99-year history, Austin Seminary granted degrees to seventy-eight students in four different degree programs: fifty-five in the Master of Divinity, eight in the Master of Arts, six in the Master of Arts in Theological Studies, and nine in the Doctor of Ministry. Among the sixty-nine master’s level graduates are forty-six Presbyterians. The remaining students represent fourteen different denominations; graduating students hail from twenty-one different states as well as Zambia, Korea, Nigeria, Romania, and Kenya.

Dr. John M. McCoy offered the Commencement address, “Believe.” A graduate of the University of Texas, Austin Seminary, and Princeton Theological Seminary, McCoy is a trustee and co-chair of the Seminary’s 2002 Centennial Committee.

Following the address and the granting of degrees, President Robert Shelton announced the winners of the faculty awards for 2001: Tasha Hofmann received the Charles L. King Preaching Award; Janice Bryant, the Rachel Henderson Award; and Lori Seifert, the John B. Spragens Award.

Other students honored at year’s end include the Martin G. Miller Award recipients for 2001: Tina Huyck, Robert Leischner, Scott Cummings, Cara Bussa Wood, Elizabeth Airhart, and Jon Sharpe, and the Sam B. Hicks Award recipients: Peter Castles, Timothy Brown, Trey Little, and Ted Thulin.

Prior to Commencement, a Baccalaureate service was held at Covenant Presbyterian Church, Austin, on Saturday, May 19. Dr. Scott Black Johnston, associate professor of homiletics at Austin Seminary, preached the Baccalaureate sermon; Dr. Sherron George, assistant professor of evangelism and missions, and Dr. Ralph Underwood, professor of pastoral care, presided at the Lord’s Table.

Matthews is newest trustee emeritus

The Austin Seminary Board of Trustees named Stephen Matthews a trustee emeritus at its spring meeting May 19, 2001. Only five other trustees have been so honored. Matthews and his wife, Betty, were recognized at the spring Board / Faculty dinner on Friday, May 18.

An attorney from Pine Bluff, Arkansas, Matthews is an elder at First Presbyterian Church, and has served the Presbyterian Church (U.S.A.) on committees at the presbytery and General Assembly level. Matthews has served on Austin Seminary’s board for eighteen years; his most recent nine-year term concluded this spring.

“Steve Matthews has been an exemplary trustee,” says Seminary President Robert M. Shelton, “His deep Christian commitment, his gifts for leadership, and his wisdom have set him apart as a leader on our board and for our seminary. We will always regard him as a member of the Austin Seminary family.”
Allen elected to board

Michael D. Allen has been elected to a three-year term on the Seminary’s Board of Trustees, effective May 19, 2001. An estate attorney from Tyler, Texas, Allen is an elder at First Presbyterian Church. He serves on the boards of Austin College and the Texas Presbyterian Foundation.

BIRTHS
To Lenora R. (MDiv’95) and Dennis H. Hysom (MDiv’92) a son, Thomas Clayton, December 30, 2000.

CLASS NOTES

1940’s
Hervey L. Lazenby (MDiv’42) was honored as a “Hometown Hero” by KEYE News of Austin, Texas. Lazenby has logged more than 4300 volunteer hours with the Austin History Center.

1950’s
C. Keith Wright (MDiv’56, DMin’86) has written a book, Religious Abuse: A Pastor Explores the Many Ways Religion can Hurt as well as Heal (Kelowna, British Columbia: Northstone Press). It is currently available in bookstores in Canada and will be released in the United States in October of 2001.

1960’s
Charles J. Freeland III (MDiv’65, DMin’79) has been elected to serve on the board of directors of Church World Service, a corporation that serves the common interests of the member churches of the National Council of Churches of Christ in the U.S.A.

1980’s
Cheryl Kirk-Duggan (MDiv’87) has recently published several volumes and articles: Refiner’s Fire: A Religious Engagement with Violence, (Minneapolis: Augsburg/Fortress, 2000); The Undivided Soul: Helping a Congregation Connect Body and Spirit. (Nashville: Abingdon, 2001), and Misbegotten Anguish: A Theology and Ethics of Violence (Chalice Press, forthcoming). She has articles in Eerdmans Dictionary of the Bible, Exodus to Deuteronomy: A Feminist Companion to the Bible, and African Americans and the Bible.

ALUMNI/AE NEWS

Share your news with other Austin Seminary alumnae:
alum@austinseminary.edu

2001-2002 Continuing Education Schedule

2001
Aug. 6-10 . . . . . . . . . . . . . . . . . . “Reformed Theology”
Sep. 23-28 . . . . . . . . . . . . . . . . “Spiritual Formation in the Congregation”
Oct. 4-7 . . . . . . . . . . . . . . . . . . “Benedictine Spirituality and the Rule of Life”
Oct. 8-10 . . . . . . . . . . . . . . . . “The Next Faithful Step”
Oct. 11 . . . . . . . . . . . . . . . . . . . “Advent Lessons”
Oct. 21-26 . . . . . . . . . . . . . . . . Spiritual Formation Immersion Week
Oct. 29-31 . . . . . . . . . . . . . . . . “When Life is Out of Control: A Study of the Book of Ecclesiastes”

2002
Jan. 21-25 . . . . . . . . . . . . . . . . “Biblical Interpretation”
Jan. 31-Feb. 5 . . . . . . . . . . . . . . Interim Pastor Consortium and Trainers Event
Feb. 6 . . . . . . . . . . . . . . . . . . . . “Lenten Lessons”
Feb. 7-10 . . . . . . . . . . . . . . . . . . Spiritual Formation Immersion Weekend
Feb. 25-27 . . . . . . . . . . . . . . . . “Jesus the Savior”
Mar. 10-15 . . . . . . . . . . . . . . . . Interim Pastor Training
Mar. 18-20 . . . . . . . . . . . . . . “Cinema and Ethics”
Apr. 1-3 . . . . . . . . . . . . . . . . . . “A Dynamic Alternative to the Program Church”
Apr. 7-12 . . . . . . . . . . . . . . . . “Spiritual Dimensions of Suffering, Healing, and Wholeness”
Apr. 13-16 . . . . . . . . . . . . . . . . Small Church Celebration
May 9-12 . . . . . . . . . . . . . . . . . . “History of Christian Spirituality”
Kirk-Duggan serves as the executive director of the Center for Women and Religion and is assistant professor of theology and womanist studies at Graduate Theological Union, Berkeley. She will be Austin Seminary’s Martin Luther King Commemorative Preacher in 2002.

1990’s

**Martha Murchison** (MDiv’91) was part of a fifteen-member delegation from the PC(USA) that traveled to Rome in March for a private audience with Pope John Paul II and to meet with the staff from the Vatican’s Pontifical Council for Promoting Christian Unity.

**Elizabeth D. Decker** (MDiv’92) married William B. Spencer, April 28, 2001, in Austin, Texas.

**Stephen B. Saville** (MDiv’93) married Anita L. Rother, October 15, 2000.


**Kelly K. Yeager** (MDiv’96) married Johnny Chadwick, June 2, 2001, in Lampasas, Texas.

**Lesley Blair** (MDiv’97) married **A. Thomas Paine** (MDiv’98), December 30, 2000, in Houston, Texas.

The family of **Joseph Macharia** (MDiv’01) were the victims of a brutal attack and robbery in their home in Nairobi, Kenya, in April.

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**Necrology**

**Haves R. White** (MDiv’55)  
Ennis, Texas, April 7, 2001

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**Echoes of the past**

You can hardly imagine how much it meant to fellow Germans Anton Plug, Ingmar Timmus, and me—having come here so soon after a terrible war—to share a kind of paradise and to be so cordially received and accepted as foreigners. So much was exceptional for us: worship in the Chapel, work in the magnificent library, all that was provided in the Lubbock dining hall. And we enjoyed, of course, the exciting football games of the Longhorns, *fortissimo* singing “The eyes of Texas are upon you,” the rodeo, shooting skunks at a farm, having our evening cup of coffee around the corner, playing tennis, attending parties with blind dates, or enjoying the fellowship of the Lutheran Student Association with Alice Otternas—who even succeeded in having me join a performance in which I had to play the role of Satan.

We appreciated so much the opportunity to preach in the churches of various congregations in La Grange, Port Lavaca, and San Antonio. I will never forget, when shaking hands at the end of one of the services, a lady said: “It was not easy for me to hear you preach.” I asked the minister about this and he explained that her only son had died when crossing the River Rhine during the war. She had sent goods worth more than $3,000 to unknown people in Germany for relief purposes.

Ingmar and I succeeded in hitchhiking for one week as far as Los Angeles, where we had the address of our fellow student Earl Miller. We returned from there via the Grand Canyon where we had that magnificent sunrise on Easter morning.

At the University of Texas I also studied philosophy and speech, whereby the teacher told me not to spoil my King’s English. But absolutely in vain: a recording taken at the beginning and completed at the end of that course made clear that I had taken on the obviously unavoidable Texan drawl of my fellow students.

The Seminary has not only generously offered hospitality and effective theological studies but was also so precious and formative for our future. We express sincere gratitude to those who—under the leadership of C. L. King, president of the board of trustees, David L. Stitt, president of the Seminary, and J. I. McCord, dean of the Seminary, together with the faculty and fellow students—have enriched the lives and work of the three of us. May God bless this institution which will celebrate its Centennial next year for the benefit of the students and the church in the ecumenical spirit of Christ’s prayer “that they all may be one” (John 17:21).

—Eggo Hafermann
Commencement

2001

Lynn Hargrove, Greg Davidson, and Kristin Galle

Andy Odom and Jerry Shetler

Cindy Dack

Debbie Cenko

Jaeyeon Jang

Johnny Robison

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