The words vision and visionary connote various things for different people. For some they conjure up impractical notions and unreal ideas (or people). For others the words signify an adventurous spirit, an imaginative idea, or a courageous individual. In recent times the preponderance of thinking has been in the second direction, that of a positive interpretation of the words. Most groups in and outside the church in recent years have worked to draft “vision statements,” and likely all of us have been asked to participate in envisioning the future for a congregation, a governing body, or an institution.

Clearly such activities require the use of the imagination, being able to imagine or to see something as possible. In that sense envisaging is not impractical at all, but is always tied to what is seen as real or possible. In fact, if you cannot see something as possible or imagine something happening, it will probably never happen. But if you say truthfully, “I can see us doing that,” or “I can imagine that happening,” then there is a likelihood it can be accomplished.

Those of us who constitute Austin Seminary have spent a great deal of time and energy striving to envisage the future for this institution. We have done that partly by reexamining the Seminary’s past, in particular the institution’s core values. With that as our starting point, we have “seen” a future in which the Seminary is an even more effective “school of the church”—enlisting and educating women and men with gifts for ministry to be pastors of local congregations. In addition, we can “see” a seminary which is much more effective in the ongoing education of pastors.

In this edition of Windows, Michael Jinkins writes about our vision of Austin Seminary in the future, especially our vision for continuing education for pastors and for serving as a theological resource for congregations. Salatiel Palomino, in an instructive article, likewise writes about what we can “see” Austin Seminary being in the future, namely, a theological school creatively addressing the leadership needs of the rapidly growing Latino/a population. Our library director, Timothy Lincoln, articulates what we “see” the Seminary being and doing in the future effectively to serve theological education and the future church. Finally, our students express what they can “see” the church becoming in the future. Those visions also should guide the Seminary’s future.

Our hope is that those of you who love and support this fine seminary can also “see” what we “see.” If we can see it happening, it likely will!

Robert M. Shelton
President
2 - 12 20/02 vision

2 Loving God with our minds
Rethinking theological education
by Michael Jenkins

6 ¿Yes! God speaks Spanish
Seeking new opportunities for Hispanic ministry
by Salatiel Palomino

8 The future of theological libraries
Welcoming the information age at Stitt Library
by Timothy D. Lincoln

10 Echoes from the future
New students voice their hopes and concerns

13 New president elected

14 Thomas Cahill gives Currie Lectures
James Baker delivers Commencement address

16 The Class of 2002

20 Community news

21 Faculty news

23 Development news

24 Continuing Education schedule
Alumni/ae news

Back cover Centennial Celebration

Theological Education Fund
(1% Plan)

Got 1%?
Theological schools of the
Presbyterian Church (U.S.A.)
no longer receive funding
from the basic mission budget
of the General Assembly.
Churches are asked to
contribute 1% of their
operating budgets to the
fund, which is then
distributed to the seminaries.

Cover: Do you want to see the
future of the church? Look
through the eyes of its newest
leaders. As their seminary years
begin to fade into memory, the
graduates of the Class of 2002
turn their hearts, minds, and
energy toward ministry. Now—as
preachers, teachers, pastors, and
mentors to the members of Christ’s
body—their hopes and dreams
converge with the story of God’s
promise and providence. Austin
Seminary will continue to stand
behind them, celebrating their
service and sharing their vision.

Photograph of 2002 graduate Brett Hendrickson by Scot Hill

www.austinseminary.edu

Publisher and Mailing Statement

Windows is the successor publication to the Austin Seminary Bulletin (newsletter edition). This issue of
Windows is Volume 117, Number 3, Summer 2002, ISSN 2056-0556. Windows is published three times
each year by Austin Presbyterian Theological Seminary. Editor: Randal Whittington; Writers: Paul
Andresen, David Gambrell, and Krisy Schwartz; Photographers: David Gambrell and Randal Whittington.
Non-profit bulk mail permit no. 2473.

Postmaster: Address service 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 www.austinseminary.edu
Loving God with our minds

by Michael Jinkins

I arrived at seminary as a student in the summer of 1976. It was hot. I remember that vividly. Our apartment was tiny. There was more room between floor and ceiling than on the floor in any direction. The sink in the kitchen sloped to one end, so it was impossible to fill it to wash dishes without all the water sloshing out. I recall sitting on the concrete pile that served as the back porch, looking across sun-scorched grass the color and texture of centuries-old papyrus, my Hebrew textbook on one knee, a legal pad on the other, wondering if I would ever get the hang of reading those strange...
square letters (miraculously, I did), wondering if the weather could possibly get any hotter (of course, it could, this is Texas!), and wondering if my accommodations could be any less comfortable (in fact they became so the very next week when a neighbor moved into the building bringing a large dog with fleas).

The one thing I did not wonder was whether I wanted to be in seminary. I had grown up in a denomination that did not value theological education much. Truth be told, all education was viewed with some suspicion. Many of the pastors I had known, good, godly men, almost reveled in their lack of knowledge. I had been warned that seminary would destroy my faith. Nothing could have been further from the truth. Seminary challenged those aspects of my faith that were built on the shifting sand of half-truths, legends, superstition, fear, and ignorance. That is true. But seminary opened a whole new world of faith the existence of which I had never dared dream.

My first two seminary classes, “Introduction to Biblical Hebrew” and “Church History,” were revelations. For the first time in my life I was able to locate our little Protestant band in the grand sweep of God’s great church. We didn’t descend from John the Baptist, after all, in a trail of blood. We were Johnny-come-lately Protestants just like all the rest. For the first time I grasped something of the radical nature of the faith (there’s no other phrase for it, really) we must have any time we set ourselves to read holy Scripture, encountering amid the ambiguity of these ancient texts the power of God’s Spirit who speaks the Word of God.

What was seminary for? There was no doubt in my mind. Seminary was the place where knowledge was gained, sometimes wisdom too, where the cobwebs of unfounded prejudice, religious bigotry, denominational and provincial narrowness could be cleared out with the broom of critical theological reflection and searching, prayerful devotion. My parents, my grandparents, my pastors, Sunday school teachers, and youth ministers had given me the inestimable gift of Christian formation. They had taught me what it means to live as a Christian, and to practice Christian faith, and to be a responsible member of a congregation. They had begun my pastoral formation. They had taught me what it is to love God with my heart and soul. Seminary taught me what it means to love God with my mind.

As I reflect on the future of theological education, especially at Austin Presbyterian Theological Seminary, the first thing I must say is that our central mission must remain the education of men and women for ministry in the church. Roughly ninety-five percent of our Master of Divinity graduates become pastors. In a time when many seminarians in some schools do not enter pastoral ministry, Austin Seminary’s record is something to be proud of.

I agree with Eugene Peterson: “If you are called to it, being a pastor is the best life there is.” And pastors, if they are to serve faithfully and well in the ministry to which God calls them, must know many things. Pastors must be able to preach, which means they must be able to read the Bible for themselves, and they must be able to read with critical understanding. One of the great steps forward in the Protestant Reformation was its commitment to an educated clergy. The village priest—who in the pulpit parroted words written for him by another and stood at the Lord’s Table mumbling phrases he did not understand—is no substitute for the pastor who wrestles from the biblical text God’s Word to the congregation and who competently presides at Holy Communion. Pastors must be equipped to lead congregations, however, not only from the pulpit and the Lord’s Table, but also in mission and through pastoral care, by ethical action in the public and private realms, and through moderating and administering the ministry of the congregation.

There are times when I am convinced that three years is far too short a time to learn even the most basic competencies of pastoral ministry, especially when we consider that many of the most critical areas of knowledge and competence can only be learned when you are serving a congregation. At the very least, seminary education should include a one-year internship (all students at Austin Seminary are required to do supervised practice of ministry, but relatively few choose to do a full-year internship), or seminary should be followed by a residency or probationary period when the focus is on learning to lead congregations in a manner appropriate to
Christian ministry (Second Presbyterian Church, Indianapolis, and Fourth Presbyterian Church, Chicago, offer excellent residencies for seminary graduates).

Traditionally, most of us learned most of what we know about preaching, presiding at the Lord’s Table, and leading the church by being members of congregations. Seminaries, then, provided a crucial supplementary role to the church’s formation of pastors, providing in-depth biblical studies and theological reflection, as well as a historical perspective, and critical analysis on the practices of pastoral leadership. Seminaries today, however, are being called upon to play a larger and larger role in pastoral formation as fewer and fewer seminary students begin their theological education with a deep understanding of what it means to be an active church member. Many students arrive on our doorsteps in need of catechetical instruction and basic Bible knowledge. Therefore, while in previous generations, much of the formation work of seminaries occurred with little fanfare and even less formal or conscious awareness that formation was taking place (as students and faculty naturally went about the business of living in a theological community, worshiping together in chapel, praying together over concerns and calls, and talking informally about ministry), seminaries now must reflect more intentionally on the role they play in pastoral formation.

In their excellent study, *Being There* (Oxford University Press, 1997), Jackson Carroll, Barbara Wheeler, Daniel Aleshire, and Penny Long Marler provide a glimpse into seminary cultures, observing how theological schools are addressing the process of pastoral formation among seminary students. There is no doubt but that the intentional coupling of critical theological and biblical study with spiritual and pastoral formation will continue to be a growing concern for years to come in seminaries. This is a challenge Austin Seminary has taken up with enthusiasm. One of the things I love most about our school is the way the faculty integrate in their own lives the life of God’s Spirit and a respect for the ministry of teaching. We are called to teach, and this calling is rooted in a love of Jesus Christ and the church. As I look around this faculty, I see people who serve here because they are called to prepare people to lead congregations. This is our primary mission. We never take this for granted.

A secondary, but important, mission of seminaries is scholarly research. And, while some seem to question whether research is a valid mission of theological education for the church, I would argue that it is indispensable. Biblical, theological, and historical research contributes greatly to the life of faith in the church. The Reformation would have been inconceivable but for the scholarship of what some people disdainfully describe as humanism. John Calvin was a critical biblical scholar without peer in his time. Many of those who followed Calvin in leadership in the Reformed Church in the sixteenth and seventeenth centuries (for instance, Theodore Beza, William Perkins, and William Ames) were scholars, too. John and Charles Wesley’s extraordinary movement of spiritual renewal was born in the heart of one of the great universities of Europe. And, the Church of Scotland has been distinguished not only by extraordinary preachers but by some of the finest technical scholars (such as William Robertson Smith, Marcus Dods, H. R. Mackintosh, and T. F. Torrance). To dismiss merely as loyalty to the academy or “the guild” the seminary professor’s commitment to scholarship is to threaten a crucial aspect of the theological legacy of Protestant Christianity.

A recent issue of the *Economist* carried a fascinating article about a new discovery in astrophysics that promises to turn upside-down many of our most cherished assumptions about the way the universe works. The responsibility of the physicist is to carry out original research that contributes to our knowledge of the cosmos, though often this research seems abstruse and far from practical. How can we imagine it to be of less significance to do scholarly research into the life, the nature, and the character of God the Creator of the cosmos? How can we imagine that the mysteries of God and of God’s relationship to the world are any less complex than the physical world? Theological research is not more crucial than the teaching of preaching, but it certainly is no less. If we neglect this mission of the seminary, we will in time lose something irreplaceable to the church: that critical edge to ask the hard questions about what it means to be Christian and to be human. My prayer is that Austin Seminary will become more, not less, of a center for Christian scholarship in years to come.

Teaching and scholarly research are two traditional missions of seminaries, both of which are important to
the future of the church. There are two additional missions I believe will only assume greater significance in our future: the Seminary's commitment to sustain the ministry of pastors, and the Seminary's responsibility to serve as a resource for theological education for congregations. Austin Seminary, with financial assistance from the Favrot Fund of Texas, recently completed a major study of pastoral ministry, seeking to understand more clearly the challenges pastors face today and how we might improve our support of pastors in sustaining their ministries (see “Great Expectations and Sobering Realities” in the May 2002 issue of Congregations, the journal of the Alban Institute). On the basis of our research, and again with financial assistance from the Favrot Fund, we designed a process of intervention to help new pastors grow, address spiritual concerns, and develop deeper resources for their personal and professional lives. This process of pastoral support included focus groups in which ministers reflected on concerns in their ministries, a conference featuring leading authorities in various aspects of pastoral leadership—such as Jackson Carroll, David Bartlett, Marjory Bankson, Scott Cormode, and Laura Mendenhall (DMIN'97)—and a follow-up process in which the Seminary provided printed resources to the pastors who participated.

Our hope is that this is only the beginning of a whole new way of meeting the professional development and personal growth needs of pastors. Seminaries must take leadership in this work. Gone are the days when continuing education in seminaries can consist of “one-shot” classes that do not connect in any meaningful way either to the reality on the ground in congregations or the long-term learning needs of pastors. Attorneys, physicians, certified public accountants, and clinical psychologists know that graduate school was only the beginning of a life-long process of learning in their complex and demanding professions. They must continually re-tool to meet new and different challenges in a fast-changing world. The same is true for pastors. Austin Seminary will, I believe, lead the way. But saying that we will lead the way is not saying enough. Seminaries are learning from pastors themselves how to build more meaningful partnerships with ordained and lay leadership, congregations, denominational officials, and other educational institutions to provide pastors with better resources. Much of the expertise pastors need lies in the wisdom of their peers. Much of the support they require can be provided only in collegial groups. The role of tomorrow's seminaries may be far broader than those of yesterday, as we explore innovative ways to bring pastors together to share their wisdom with one another, develop partnerships between church leaders and teaching faculty to conduct significant research into the life of congregations, and make available the newest insights gleaned from the vast world of theological scholarship to a larger and more diverse constituency.

Finally, a mission emerging now for Austin Seminary relates to the educational needs of congregations. Seminaries have generally assumed that if they provide theological education to pastors and other church professionals, they have done all they can to address the educational needs of congregations. I would affirm that pastors and directors of Christian education are the indispensable primary resources for the educational needs of congregations, and seminaries will continue to serve congregations by providing education to their leaders. Seminaries, however, will have a significant, and possibly much larger, role to play in coming years in providing theological resources to congregations. (This role, incidentally, should include, but could go well beyond, the ministry of teaching, preaching, and worship leadership many professors at Austin Seminary undertake in congregations across the country week-in and week-out.) I can imagine a time when Christian young people will attend exciting conferences on vocation; when church officers learn about effective congregational leadership in workshops sponsored by Austin Seminary; when clinicals on conflict management and preaching (and other subjects) are made available to presbyteries, synods, conferences, and associational meetings by pastors and professors working in teams; and when the Seminary partners in the educational enterprises of congregations through the production of educational videos and other forms of distance learning.

We may be living in the most dynamic age ever for theological education. As Austin Seminary addresses the possibilities before it, I am confident that the faculty, administration, and board will do so with new vision. But we will never forget why we are here in the first place. Loving God with all our hearts and all our souls, certainly this is every Christian's vocation; but we are called also to love God with all our minds. Austin Seminary's mission to be a school of the church has only just begun.
By Salatiel Palomino

One Sunday morning forty years ago,” as Jorge Lara-Braud tells it, “God was listening to a group of Presbyterian believers in East Austin who were worshiping for the first time in their newly acquired sanctuary. With great excitement, God said to the other members of the heavenly audience: ‘¡Oigan! En esa iglesia están hablando en español. ¡Como nosotros!’ (Listen! In that church, they are speaking in Spanish. Just like us!).’

Yes! God speaks Spanish . . . and enjoys mariachi music and tacos. Others believe that God has blue eyes and carries a U.S. passport. “But, God is black,” our African American sisters and brothers remind us. The truth is that the God of the gospel, the God of the incarnation, identifies Godself with all the peoples, assumes their peculiar features, and rejoices in receiving honor and glory in the immense variety of cultural forms God created. In fact, one of the visions of God’s future that informs our dearest hopes and expectations is that in the consummation of all things, there will be a “vast throng . . . from every nation, of all tribes, peoples, and languages, standing in front of the throne . . .” (Rev. 7:9, NEB). Thus, the world that awaits us is a multicultural, multilingual world where standardization, homogeneity, or exclusion by virtue of language and cultural background has no room.

Indeed, the world of the future

¡Yes!

God speaks Spanish

Austin Seminary is seeking new ways to engage in ministry by and with Hispanics.

Salatiel Palomino is director of the Hispanic Theological Union, an ecumenical venture of Austin Seminary, the Episcopal Theological Seminary of the Southwest, and the Lutheran Seminary Program in the Southwest.
is already being formed piecemeal wherever peoples of different cultures and languages are coming together by virtue of historical factors. Such is the case at the doorsteps of the churches in the southwestern region of the United States, where two colossal and distinct cultures, with two different worldviews, find themselves in the same geographical and economic space. This is at once a fascinating and painful historical process. Christian mission, therefore, in this part of the world, has a very important historical bridging or conciliatory role to play in the creation of a new people—a people of the future, a mestizo people, as Virgilio Elizondo, a distinguished Mexican-American theologian, calls it (Galilean Journey: The Mexican-American Promise, Orbis Books, 1983).

In order to carry out its mandate, the church will have to live and to cope, joyfully and creatively, with this fact and its theological, religious, cultural, and linguistic implications. This is not a threatening issue but a providential opportunity and a blessing indeed.

**Responding to the challenge**

Austin Seminary has maintained a constant sensitivity to and a vision of the need and opportunity to minister to the characteristic social and cultural landscape of the Southwest. Already in 1921, only nineteen years after its inception, this seminary started a Spanish-speaking Department which provided theological training to some fifty Mexican-American Presbyterian ministers up until 1955. In 1965, the Hispanic-American Institute was established to serve the needs of Spanish-speaking peoples; its first director was Jorge Lara-Braud, mentioned above. And that is why, in conjunction with its neighbor institutions, the Lutheran and the Episcopal Seminaries, Austin Seminary has recently launched the Hispanic Theological Union (HTU) to address the needs of the Christian Latino communities that minister to Hispanics in the Southwest. In so doing it seeks to be enriched by the meaningful contribution of the Hispanic culture and presence on its campus and in its institutional life.

What characterizes the HTU is its ecumenical commitment and its goal to extend the combined efforts and resources of the three seminaries to the many Hispanic/Latino congregations, ministers, and lay leaders of all denominations and groups struggling to communi-

**Indeed, the World of the Future is Already at the Doorsteps of the Churches in the Southwestern United States, Where Two Colossal and Distinct Cultures, with Two Different Worldviews, Find Themselves in the Same Geographical and Economic Space.**

**Current population trends in the Southwest**

The enormous growth of the Hispanic/Latino population in Texas, and the many needs and problems these people face, represent a real challenge and opportunity to the mission of theological institutions in this part of the country. How can we better and more adequately serve these people with the benefits of God’s kingdom? How can we contribute to the training and education of the many spiritual leaders needed to reach out to this rapidly growing population?

Hispanics constitute the fastest growing minority in the United States. By the year 2020, only 18 years from now, Latinos/as will be the largest ethnic minority in this country. According to the 2000 Census, there are 35.3 million Latinos/as in the U.S. (although some demographers believe there are 1.6 million who were not counted, including undocumented immigrants). Of these, 26.5 million (75%) are located in the Southwest. Texas alone is home for 6.7 million, or 19% of the whole Hispanic family. Of the nineteen cities in the U.S. that are more than 50% Hispanic, six are in Texas (Laredo, Brownsville, McAllen, El Paso, San Antonio, and Corpus Christi); of the country’s ten cities with the largest Hispanic population, again, four are in Texas (Houston, San Antonio, El Paso, and Dallas). (Austin American-Statesman, May 10, 2001).

In the Seminary’s immediate surroundings, Austin, there are only 200,580 Hispanics; however, if we pay attention to the growing patterns, we find out that, while the Latino population grew 58% in the rest of the nation during the last ten years, in Austin the rate was 87.7%. Hispanics, who constituted 23% of Austin’s population in 1990, now constitute 30.6%. In contrast, the relative growth of Anglo-Americans decreased from 61.7% of the whole population in 1990, to only 52.9% in 2000. Similarly, African Americans also showed a decrease in their relative growth, from 12% of the population in 1990 to only 9.8% in 2000.

And when we look, demographically, to the core of

*Continued on page 12*
The Stitt Library director scans the horizon for the future of information services

by Timothy D. Lincoln

The dawn of the information age is behind us” one librarian noted recently. “But don’t get too excited: it’s still morning, and there’s a long way to go before lunch.”

What does the future hold for theological information sources in the information age? More specifically, what might the future hold for Austin Seminary’s use of such resources? I would propose that three current trends will shape the future of theological information sources.

Timothy D. Lincoln has directed Austin Seminary’s David L. and Jane Stitt Library since 1994.
First, users of theological information will continue to value the plasticity of information in digital format. The ability to “cut and paste” text from a database directly into a word processing program saves time for researchers.

Second, users of theological information will use searchable full-text databases to supplement printed versions of classic texts. For instance, Luther’s Works: American Edition (55 vols.) is now available as a searchable full-text database. Such “textbases” allow users quickly to identify passages that deal with themes related to their research.

Third, users of theological information will find relevant information both in theological libraries and on the Internet. Librarians need to get over the idea that students or professors are a captive audience.

Taken together, these trends suggest a future in which those seeking theological information will have a broad array of digital information sources available to them. Implicit in this future is the need for users to be able to navigate through large amounts of information. Thanks to information technology, pertinent information will come directly to the desktops of users, without the need to visit a seminary library or a Barnes & Noble. Within ten years, patrons of the Stitt Library could conduct a single computerized search for information that would enable them to discover relevant information from books, journal articles, and other high-quality sources; it will be further possible to select some of these sources for delivery as complete electronic texts.

Will production of electronic resources mean the end of books in theological libraries? Will the future be completely digital?

I don’t think so, for three reasons. First, human beings prefer reading printed texts to the display of a computer monitor. If you can invent a computer display technology that is as user-friendly and eye-friendly as a book, you will be the next Bill Gates. Until that time, people will continue to read long texts in printed books.

Second, we will continue to need libraries with printed books to preserve knowledge reliably. Books are durable and cost effective. Well-made books kept in a library with good environmental controls will last for hundreds of years—as planners of Austin Seminary’s Centennial historical displays were relieved to discover. Once purchased and cataloged, library books stay put, available for use. We frankly do not know how stable large databases will be over time.

Finally, libraries organize information, regardless of its format. Librarianship is dedicated to finding ways to organize tens of thousands of volumes containing millions of words. The information explosion makes theological libraries (as centers of highly organized information) more, not less, important.

What does the future hold for Stitt Library? First of all, Stitt Library will need to be a physical place to house documents and provide access to information stored on computers. Since theological information does not stop being relevant simply because it gets older, the Stitt Library will need to grow larger in order to accommodate a growing collection containing older as well as newer information.

Second, Stitt Library will need to provide both electronic and print materials to patrons in structured ways. The future will require the skills of indexers and catalogers.

Finally, the continued growth of theological information will lead Stitt Library to devote more staff resources to teaching patrons how to find pertinent information on their own. A current buzzword in educational circles is “information literacy,” an individual’s ability to discover and use information in all formats. As the volume of theological information continues to grow, Stitt Library needs to move beyond the older model of helping library patrons who ask for help. Unlike the librarians in Umberto Eco’s The Name of the Rose, who decide if a reader should see a given book, Stitt librarians will seek to empower patrons to use the breadth of the information sources that the library contains.

Austin Seminary has challenged itself to become nationally known for its excellence in theological education. That excellence will require a library equipped to deal with the challenges of the explosion of electronic information, the preservation of materials, and the education of library patrons. We have much work to do before lunchtime.
Applicants to Austin Seminary are asked to articulate their hopes and concerns for the church. Here is what some of our newest students had to say:

My main hope for the church of Jesus Christ is that we might faithfully follow our calling to love others as ambassadors of God’s love, proclaiming God’s message of grace and reconciliation through Christ to a spiritually dead world. In particular, I believe the church should focus on showing God’s mercy to “the least of these,” speaking out for social justice, both locally and globally, and by serving those who may never set foot in a church building. I pray that the church moves with an increasing sense of urgency to seek out and minister in love to the physical and spiritual needs of our communities and our world, just as God sought us.

I would also hope that the church would find renewed vigor in making disciples. I am concerned that the church is in some ways dimming the light that it was given. Religious pluralism is one of the beasts of our time. I believe that the church should love those who believe differently; to do anything else is not Christian. However, at the same time the church should never waver upon the truth of Christ Jesus.

—Rebecca Corkill, Houston, Texas

No longer the center of family life, it would appear that the church has fallen victim to the demands of today’s fast-paced lifestyles. Yet, God is very much alive and at work, and the church continues. With its roots in the Reformed tradition, the Presbyterian Church, as part of the body of Christ, must continue the reformation process, creating a new identity sensitive to the needs of an ever-changing society while remaining grounded in Christ.

—Melodie A. Long, Mandeville, Louisiana

The most important thing I can think of for the church to do in this coming millennium is to provide meaning to people’s lives. We should not necessarily attempt to compete with the hype for people’s attention with flashy church services and easy answers to the problems of humanity; rather, we should address these issues with God’s grace and with due respect for Scripture.

—Michael Ulasewich, Gainesville, Florida

—I would also hope that the church would find renewed vigor in making disciples. I am concerned that the church is in some ways dimming the light that it was given. Religious pluralism is one of the beasts of our time. I believe that the church should love those who believe differently; to do anything else is not Christian. However, at the same time the church should never waver upon the truth of Christ Jesus.

—John Hughes, Edmond, Oklahoma
Memory of what God has done in the past and hope for what God will do in the future empower us to engage in the present in a deep and meaningful way. We do not deny or ignore the darkness and suffering in the world, but instead, as followers of the risen Christ, we seek to be agents of light and healing.

—Jacqueline Baker, Austin, Texas

My hope for the church is that we can embrace all who come to share in God’s work. My concern is that we do not: that we are so bound by convention, stereotypes, and close-mindedness that we would fail to include someone who might joyfully serve the Lord.

—Susan Phalen, Bryan, Texas

I am concerned that we fail to meet the needs of all the people of God. I am likewise concerned that we become stagnant and refuse to change. I want the church to grow, to be a true example of what it means to live by God’s principles and truths. I want people to be enriched, moved, and led to action in our world.

—Rebecca Chancellor, Stillwater, Oklahoma.

In this era of frenetic growth and change, in this time when truth finds itself, at best, on slippery ground, I pray that the church will remain true to her biblical, historical, and confessional roots, while at the same time seek fresh and relevant ways to live and proclaim the Good News to all people.

—Mally Baum, Dallas, Texas

Jesus’ metaphorical use of bread resonates for me two thousand years later. I believe the church, at its best, has the potential to be for society what yeast is for bread, transforming the most ordinary ingredients into something wonderful and life giving. My hope for the church in this new century is that it will be an active participant in this world, providing the stimulus through its vision, power, and energy, to transform this ordinary world into the kingdom of God here and now as Christ proclaimed it.

—Donna Bowling, Temple, Texas

I hope and pray that someday our church, God’s church, will understand that we are all part of something so much larger than ourselves. I pray that we will stop minimizing our God. Our God is not a God of scarcity, but a God of abundance.

—Kyle Toomire, Odessa, Texas
the City of Austin, Latino/as are already in the majority. Therefore, the different Christian congregations serving this area find themselves in Hispanic territory. What will that mean for church life? A flight to the suburbs? The most recent phenomenon is that more and more Latino/as are beginning to move to the suburbs also. Or a mission brought by God’s providential rule to our doorsteps? We are again faced with a mission that has an inevitable and prominent Hispanic component which must be taken into account for a faithful, relevant ministry.

The people behind the numbers
Who are these Hispanics? Glamorous Hollywood celebrities bringing the Caribbean salsa rhythm or the majestic mariachi sound to our culture and our fiestas? Rich and famous politicians dignified with power and honors on Capitol Hill or its local and regional branches? Distinguished financiers dressed in elegant garb and engaged in the momentous affairs of Wall Street? Unfortunately, for the most part this is not the case.

As a group, Latinos/as in this country mostly belong in the lowest ranks of society. We are poorly educated, with the lowest rate of successful completion of schooling at all levels and the highest rate of dropouts. Only 61.2% of all Hispanics have graduated from high school, compared with 91.4% of non-Hispanics; only 3.2% have graduate degrees, compared with 8.8% of the non-Hispanic population. In terms of economic status, Latinos/as work in the hardest, menial jobs and earn the lowest salaries. Fourteen million people constitute the Latino workforce; 75.3% of them earn between $10,000-$25,000 a year; only 4.9% make more than $50,000, compared with 13.5% of non-Hispanics. Among Latino families 14.6% earn less than $10,000 per year, compared with 6.8% of non-Hispanic families. Roughly half as many Hispanic families (21.5%) make more that $50,000 a year compared with non-Hispanic families (43.7%). In fact, 26.4% of Latino families live under acceptable levels of poverty in contrast with 9.4% of non-Hispanic families. (Joel Gajardo, “Hispanics in the United States, Realities, Needs, Opportunities: A Look at the World Represented by the Numbers,” *Church and Society* 90, No. 3 [Jan/Feb, 2000]: 8,9).

There are other factors that complete the picture, but these may suffice to give us an idea of the hard-working, long-suffering, resilient, festive, and dignified people that we are. We come from many Latin American countries, although most of us are Mexican Americans. There are those who arrived just a few days ago as undocumented, illegal immigrants. There are those whose roots are deep, going back many generations to a time when there was not yet such a country as the United States, people who now find themselves considered foreigners in their own land. But all of them are the object of God’s love and gracious election, and, therefore, the appropriate addressees of Christian mission and proper prospects for and agents of Hispanic theological education.
Atlanta pastor Ted Wardlaw called to be Austin Seminary’s ninth president

Theodore J. “Ted” Wardlaw, pastor of Central Presbyterian Church, Atlanta, Georgia, has been called to the presidency of Austin Presbyterian Theological Seminary. Wardlaw’s nomination was approved in a special meeting of the Seminary’s Board of Trustees on July 1, 2002. He will become the ninth president since the Seminary’s founding in 1902. Wardlaw will assume the presidency upon the retirement of President Robert M. Shelton in mid-November.

“We have been richly gifted with the presidents who have served us in the past,” says John McCoy (MDiv’63), of Dallas, Texas, vice-chair elect of Austin Seminary’s Board of Trustees and a member of the Presidential Search Committee. “I see enormous potential in Ted Wardlaw, not only to continue that heritage, but to enhance it with his genuine style, his personal charm, his good humor, his love of people, and the grace that accompanies the way he presents himself.”

Wardlaw, a native South Carolinian, has been pastor of Central Church since 1991. Prior to being called there, he served the Setauket Presbyterian Church, Setauket, Long Island, New York; Grand Avenue Presbyterian Church, Sherman, Texas; and Germantown Presbyterian Church, Germantown, Tennessee. He received a B.A. from Presbyterian College, the D.Min. from Union Theological Seminary, where he was awarded the Charles D. Larus Graduate Fellowship, and the S.T.M., magna cum laude, from Yale University Divinity School. Wardlaw is married to Kay Bryant, a clinical psychologist, and they are parents to two daughters, Shelby, age 14, and Claire, age 11.

A consummate Presbyterian, Wardlaw has served the larger church with distinction. He is a member of the Pastors Working Group of the Louisville Institute. In 2001 Wardlaw was moderator of the Presbytery of Greater Atlanta as well as a Commissioner to the 213th General Assembly of the Presbyterian Church (U.S.A.) where he chaired the Committee on Church Polity. He has twice been editor-at-large of The Presbyterian Outlook and served on the board of directors for the Journal of Reformed Liturgy and Music.

He maintains close ties with several Presbyterian seminaries. He is on the Union/PSCE Board of Trustees and has served on its Alumni Board of Directors, chairing the 1996 Alumni Giving Campaign. Wardlaw has been an adjunct professor of preaching at both Union/PSCE and Columbia Theological Seminary and is a member of the Board of Visitors for Johnson C. Smith Seminary.

Widely praised for his conciliatory style and his commitment to the Presbyterian Church, Wardlaw was lauded in a speech on June 15, 2002, by incoming Moderator Fahed Abu-Akel for being a “bridge builder”—a leader in the Greater Atlanta Presbytery who helped find common ground for those who hold different views on the contentious issues of the church. “Ted is a mainstream, neo-orthodox thinker,” says Keith Hill, pastor of Douglasville Presbyterian Church, Douglasville, Georgia. “He has a deep love of the church that he expresses eloquently.”

In remarks to the Seminary Board of Trustees, Wardlaw compared his move into seminary leadership to a new road on the journey of his life as a Christian: “As president, I first will listen to those who know Austin Seminary, then articulate the case for its future. I will seek to represent the lively tradition of the Presbyterian Church, and to cultivate students and faculty who will be the bearers of that tradition. Finally, I will seek to serve and lead, in other ways that are appropriate, the greater church to which Presbyterian seminaries are intrinsically attached.”

As the Seminary begins its second century, President Shelton welcomes the election of Wardlaw at this critical juncture, saying, “Austin Seminary is committed to serving the whole church. I believe Ted Wardlaw will provide the leadership necessary to continue and enhance that vision.”
Thomas Cahill delivers Currie Lectures in Dallas

Thomas Cahill, the best-selling author of *How the Irish Saved Civilization*, *The Gift of the Jews*, and *Desire of the Everlasting Hills*, presented Austin Seminary’s 2002 Thomas White Currie Lectures at Highland Park Presbyterian Church in Dallas, Texas, on March 20-21. The Currie Lectures, which ordinarily take place as part of the Seminary’s MidWinter Lectures series, were offered this year in Dallas as a part of the celebration of Austin Seminary’s Centennial Year and the fiftieth anniversary of the establishment of the Currie Lectures by Highland Park Presbyterian Church.

Thomas White Currie Sr. was Austin Seminary’s fourth president and, simultaneously, pastor of Highland Park Presbyterian Church. The Tom Currie Bible Class of Highland Park Presbyterian Church established this lecture series in his honor in 1952, and continues to fund the cost of the annual lectures.

James Baker delivers address at Centennial Commencement

In the 100th year since its founding in 1902, Austin Presbyterian Theological Seminary held its Centennial Commencement exercises on Sunday, May 19, 2002, at 2:30 p.m., at University Presbyterian Church in Austin. Receiving degrees in the Seminary’s Centennial year were three Master of Arts, nine Master of Arts in Theological Studies, thirty-nine Master of Divinity, and six Doctor of Ministry students. This year’s graduating class is composed of students from eleven different denominations, including eighteen from the United Methodist Church. The graduates hail from fifteen different states as well as Brazil, Hungary, Lithuania, and Korea.

The Honorable James A. Baker III delivered the Commencement address, “Faith and Public Service.” Baker has served in senior government positions under three United States presidents. He was the White House Chief of Staff and the nation’s sixty-seventh Secretary of the Treasury under President Ronald Reagan and the sixty-first Secretary of State under President George H. W. Bush. In 1997 Baker was appointed the Personal Envoy of United Nations Secretary-General Kofi Annan to mediate the dispute over the Western Sahara. Baker is presently a senior partner in the law firm of Baker & Botts. He is also honorary chair of the James A. Baker

*Left: Professor Emeritus George Heyer and his friend Secretary James Baker; Below: Danielle and Kevin Hand; Bottom: Scott Cervas. Following page: Left: Tim Cho and Ellen Babinsky; Right: Tim Brown*
III Institute for Public Policy at Rice University and serves on the boards of Rice University and the Howard Hughes Medical Institute.

Prior to giving his charge to the graduates, President Robert M. Shelton announced two awards to graduating seniors: Timothy Bash Brown from Vicksburg, Mississippi, received the Charles L. King Preaching Award. The John B. Spragens Award for Christian Education was given jointly to Dongju Shin from Taegu, Korea, and Kwanghee Kim of Kwangjoo, Korea. Shelton also made the following academic announcements: Dr. Arun W. Jones has been elected assistant professor of mission and evangelism and The Reverend Whitney Bodman has been elected instructor of world religion. Dr. Ellen Babinsky has been promoted to the rank of full professor and Dr. Christine E. Blair has tendered her resignation in order to accept a call as associate pastor of the American Church of Paris in France.

A Baccalaureate service was held at University Presbyterian Church on Saturday, May 18, at 6:00 p.m. Dr. J. Andrew Dearman, Austin Seminary’s academic dean and professor of Old Testament, preached the Baccalaureate sermon. Dr. Christine E. Blair presided during the service of Holy Communion.

Centennial mace leads graduates into ministry

A newly crafted ceremonial mace led the procession of Austin Seminary’s graduates in the institution’s Centennial year. Hand-made in its entirety, the mace was designed and crafted by the Seminary’s artist-in-residence, C. D. Weaver, to commemorate Austin Seminary’s one hundred years of service to the church.

Weaver’s career has been a synthesis of art and theology: he was a church pastor for twenty-one years before serving as dean of students at Austin Seminary for sixteen. As a hobby, he perfected his craftsmanship first with wood, then adding stone, steel, and silver. Two years after his retirement in 1999, he returned to campus as artist-in-residence, bringing workshops and art exhibits to the Austin Seminary community.

The mace is carved from American black walnut and ebony. It is adorned with sterling silver medallions depicting images related to the Seminary, its roots in the Reformed tradition, and biblical history. The mace is capped by five bronze “flames” representing Old and New Testament images of the burning bush and Pentecost. Says Weaver: “In design and construction, the mace seeks to represent a divine calling, a divinely appointed task and vocation behind which we can march with integrity, commitment, and authenticity.”

The first dated record of the ceremonial academic mace goes back to 1385 at the University of Vienna. An academic mace is traditionally carried in procession and mounted on stage whenever degrees are granted or when the faculty is assembled in formal academic dress.

Associate Professor Stanley R. Hall, marshal of the faculty, is Austin Seminary’s mace bearer.
Larry S. Davis of Austin, Texas; Roman Catholic Church; high school math and science tutor.

James Charles Greene of Austin, Texas; PC(USA); seeking a non-ordained position in Austin, Texas, or chaplaincy in the military.

Carlos de Morais of Goiania, Goiaz, Brazil; Presbyterian Church (Brazil); seeking a non-ordained position in a Presbyterian church in the Austin area.

Gitana Gasiunaite of Birzai, Lithuania; Evangelical Reformed Church in Lithuania; will finish examinations at Charles University in Prague and then seek an ordained position in the church.

James Collin Gresham of Houston, Texas; PC(USA); retired and seeking a non-ordained position to assist local churches in the Houston area.

Thaddeus Thomson Hutcheson Jr. of Houston, Texas; Episcopal Church; will serve as lay pastor for small churches in Maine for a year, then pursuing an Oxford Divinity degree from Oxford University in the fall of 2004.

Kwanghee Kim of Kwangjoo, Korea; PC(USA); seeking a non-ordained position in San Francisco, California.

C. W. Robin Pearcy of Austin, Texas; UMC; seeking a teaching position.

Judit Anda Vinnay of Satalajaujely, Hungary; Reformed Church of Hungary; seeking a call as a pastor in Hungary.

Elizabeth Lawrence Wilbur of Austin, Texas; Episcopal Church; summer school at Oxford University and working with the Community of St. Hildegard, Austin, to establish a retreat and learning center.

Tibor Anda of Nyiribrony, Hungary; Reformed Church of Hungary; seeking a call as a pastor in Hungary.

Yeonhyung Tim Cho of Seoul, Korea; Presbyterian Church of Korea; seeking a non-ordained position in Lexington, Kentucky.
**Cecile Fitchard Adam** of Austin, Texas; UCC; will complete a year-long chaplain residency at Seton Hospital, Austin.

**Barbara Lynn Augé** of Jackson, Wyoming; PC(USA); will seek a call as a hospital chaplain after completing a year-long residency at St. Marks Hospital, Salt Lake City.

**Judith Meryle Fincher Baskin** of Austin, Texas; UMC; pastor, First United Methodist Church, Aransas Pass, Texas.

**Christine Coffey Bistline** of Austin, Texas; UMC; associate pastor, Northwest Hills United Methodist Church, Austin, Texas.

**Cheri Ellis Brewster** of Leander, Texas; UMC; travel/study in the United States and Latin American countries.

**Robert Brian Brock** of Columbia, South Carolina; PC(USA); pastor, Buchanan First Presbyterian Church, Grundy, Virginia.

**Cheryl A. Broome**, of San Antonio, Texas; UMC; pastor, St. Luke United Methodist Church, San Angelo, Texas.

**Timothy Bash Brown** of Vicksburg, Mississippi; PC(USA); non-ordained position at First Presbyterian Church, Vicksburg. Pending ordination requirements, will seek a call as a solo or associate pastor.

**Kristina A. Carter** of Austin, Texas; UMC; pastor, The Rock United Methodist Church, Cedar Park, Texas.

**Peter Van Castles** of Austin, Texas; UMC; pastor, Haynie Chapel United Methodist Church, Del Valle, Texas.

**Scott Vincent Cervas** of Independence, Missouri; PC(USA); associate pastor, First Presbyterian Church, Auburn, Alabama.

**Shamaine B. Chambers** of Tyler, Texas; PC(USA); pending completion of ordination requirements, will seek a call as a solo or associate pastor.

**Patsy Derby Chaney** of San Antonio, Texas; PC(USA); seeking a call as an interim, solo, or associate pastor in the Southeast.

**Kenneth C. Chivers** of Tallahassee, Florida; PC(USA); pastor, Arbor Dale Presbyterian Church, Banner Elk, North Carolina.

**Brynne Karen Crowe** of Washington, D.C.; PC(USA); associate pastor, First United Church, Oak Park, Illinois.
Stephen Scott Cummings of Austin, Texas; PC(USA); director of Youth and Christian Education, First Presbyterian Church, Conroe, Texas. Pending ordination process, will be ordained.

Cassandra Jane West Dahnke of Houston, Texas; PC(USA); seeking a call as a solo or associate pastor in the Houston area.

Barbara F. Dyke of San Antonio, Texas; UMC; associate pastor, Genesis Cooperative Parish, San Angelo, Texas.

Jack Chavis Gause of Hardeeville, South Carolina; UMC; pastor, Wesley Harper United Methodist Church, Seguin, Texas.

Gerald Holman Goodridge of Schertz, Texas; UMC; pastor, Schertz United Methodist Church, Schertz, Texas.

Kevin Lee Hand of Spokane, Washington; PC(USA); in conversation with a church for a non-ordained position.

Milburn E. Hazlewood of Austin, Texas; UMC; pastor, George West United Methodist Church, George West, Texas.

Brett B. Hendrickson of Harrison, Arkansas; PC(USA); co-pastor, United Presbyterian Church, Lebanon, Kentucky.

Mary Lois Jamagin of Austin, Texas; Cumberland Presbyterian Church; seeking opportunities to assist in hospice care or a call as a chaplain.

Spencer Benjamin Lawrence of Hoffman Estates, Illinois; PC(USA); discipleship and evangelism coordinator, Monument Community Presbyterian Church; Monument, Colorado.

Martin John Loberg of Boulder, Colorado; PC(USA); associate pastor, Westminster Presbyterian Church, Amarillo, Texas.

Joseph P. McManus of Goliad, Texas; UMC; pastor, Smiley United Methodist Church, Smiley, Texas.

Sharron Bowers Melton of San Antonio, Texas; Cumberland Presbyterian Church; pastor, St. Paul Cumberland Presbyterian Church, Austin, Texas.

Mildred Mussey Mitchmore of George West, Texas; UMC; pastor, Asbury United Methodist Church, San Antonio, Texas.

Mitchell McGregor Orr of San Antonio, Texas; PC(USA); pending ordination process, seeking a call as an associate pastor anywhere in the United States.

Christina Dawn Puntigam of Lebanon, South Carolina; PC(USA); seeking a non-ordained position anywhere in the United States.
Joel Timothy Puntigam of Seattle, Washington; PC(USA); pending ordination process, seeking a call as an associate pastor anywhere in the United States.

Robert E. Rudy Rudewick Jr. of San Antonio, Texas; UMC; pastor, Troy United Methodist Church, Troy, Texas.

Darin W. Seaman of Burlington, Iowa; PC(USA); pastor, Faithful Shepherd Presbyterian Church, Omaha, Nebraska.

Dongju Shin of Taegu, Korea; PC(USA); associate pastor, Almeda Korean Presbyterian Church, San Francisco, California.

Sheri D. Stice of San Antonio, Texas; UMC; associate pastor, Buda United Methodist Church, Buda, Texas.

Jason Andrew Teague of Austin, Texas; UMC; pastor, First United Methodist Church, Goliad, Texas.

Ted Thulin of Boulder, Colorado; PC(USA); pastor, First Presbyterian Church, London, Kentucky.

Jason B. Woolever of Charleston, Illinois; UMC; associate pastor, First United Methodist Church, Pontiac, Illinois.

Ernest Alan Benson, pastor, Morningside United Methodist Church, Fort Worth, Texas; “Brand New Life: A Christian Curriculum for Building Lives after Domestic Abuse.”

Brent Isbell, preaching minister, Turnpike Church of Christ, Grand Prairie, Texas; “Chasing the Wind: Ecclesiastes as a Resource for Postmodern Proclamation.”


Gerald Roger Voie, pastor, St. Andrew Presbyterian Church, Lake Charles, Louisiana; “Theological Reflection and Ministry in Rural and Small Churches.”

Key to Masters degree entries: graduate's name and hometown; denomination; first call / placement or future plans. Key to Doctoral degree entries: graduate's name, current position; title of doctoral project.
New board chair brings family tradition, visionary leadership

Austin Presbyterian Theological Seminary has elected **Elizabeth Currie Williams** to chair the Board of Trustees. She is the first woman to hold the board’s highest office. The granddaughter of Austin Seminary’s third president, Thomas White Currie, and niece of former professor of New Testament Stuart D. Currie, Williams has been a trustee since 1997. She will assume the office in November 2002.

Williams is University Treasurer at Southern Methodist University (SMU) in Dallas, Texas. She has served as treasurer of SMU since 1991; from 1989 to 1999, she also served as vice president for business and finance. Before joining SMU, Williams was vice chancellor for business and financial affairs/treasurer at the University of Denver.

“Liz Williams is a superb choice as board chair,” says Austin Seminary President Robert M. Shelton. “She brings to the position not only a rich background in higher education and the church but also a deep and long-standing connection with Austin Seminary.”

Williams was a Phi Beta Kappa graduate of Rhodes College and holds a master’s degree in history from the University of Virginia. Her post-graduate study includes work at Yale University and at Harvard University’s Institute for Education- al Management. She has served on several corporate boards, including United Educators Insurance and Texas Industries Inc. She also serves as trustee of the Texas Presbyterian Foundation. She is an elder at North-Park Presbyterian Church, Dallas, Texas.

New members of the Seminary’s Board of Trustees are: The Reverend Frank Diaz (MDiv’82) of Dallas, Texas; Mr. Bruce G. Herlin of Palacios, Texas; Mr. J Carter King (MDiv’70) of Austin; the Reverend Virginia L. Olszewski (MDiv’94) of West Chester, Pennsylvania; and Mr. Rex C. Vermillion of Amarillo, Texas. Their terms of service begin in November.

San Antonio honors Zbinden for service to city

Louis Zbinden Jr., chair of Austin Seminary’s Board of Trustees and pastor of First Presbyterian Church, San Antonio, was recognized twice in recent months for his distinguished service. At their 59th annual meeting, the Greater San Antonio Community of Churches granted Zbinden their Distinguished Religious Leadership Award, citing his contributions to the church and community through a variety of ministries and services; he was only the seventh person to receive the award in nearly six decades of the organization’s existence. Zbinden was also a 2002 recipient the Faces of the New Millennium award, which honors San Antonio leaders who have “enthusiastically embraced new and different ideas, have the temperament to translate them into high risk, high visibility projects, and the charisma to convince others of the worth of their endeavors.”

Brice Rogers, middler from Jacksonville, Florida, sported a U.S. Postal jersey and a helmet given him by Tour de France winner and local hero Lance Armstrong when he rode in the Texas AIDS Ride in April. Representing Austin Seminary, Brice finished at the front of almost 300 riders in his first major ride since breaking his back last fall in a cycling accident.
IN BRIEF

Academic Dean Andrew Deauman has written a new volume, *Jeremiah / Lamentations*, for the NIV Application Commentary series (Zondervan, 2002). The goal of the series is to explore the contemporary significance of the biblical text.

Assistant Professor of Philosophical Theology William Greenway’s course “Theology and Science,” taught for the first time this spring, was one of the 2002 Science and Religion Course Prize winners named by The Center for Theology and the Natural Sciences. The prize included $10,000 and participation in a workshop in the teaching of theology and science, open only to seminary professors, at St. Paul School of Theology. Greenway was recently elected vice-moderator of Presbyterians for Restoring Creation (P.R.C.), a grassroots affinity group supporting the PC(USA) 1990 GA Policy Statement “Restoring Creation for Ecology & Justice.” He will travel to the P.R.C. bi-annual conference “Earth’s Energy, God’s Light: Faithful Responses to the Energy Crisis,” this July.

David Jensen, assistant professor of Reformed theology, led a workshop on “Theology, Vocation, and Mentoring” at Manchester College, June 1-4. The workshop was conducted for faculty and staff of all six colleges affiliated with the Church of the Brethren.

In January, Carol Miles, assistant professor of homiletics, delivered lectures on Christian preaching of the Old Testament at the Beeson International Center for Biblical Preaching and Church Leadership at Asbury Theological Seminary. In April, she was the keynote speaker.

Covenant Renewal

The Synod of the Sun, at its May meeting on the Austin Seminary campus, renewed its covenant agreement with Austin Seminary. To celebrate the Seminary’s “one hundred years as a school of the church,” the Synod presented the Seminary with six banners representing the Great Ends of the Church. Crafted by Annadell Teems of Grace Presbytery, the banners are displayed in the Seminary Chapel.

TRANSITIONS

Jean Johnson has joined the staff as interim administrative assistant in the Offices of Continuing Education and the Doctor of Ministry. She is an elder at Hope Presbyterian Church, Austin, where she sings and plays in the handbell choir. She is training to become a Stephen Minister.

Ida Forbes, for twenty-five years a secretary in the Seminary’s administration, died on May 30, 2002.
New professors will help students think globally

How do Christians make sense of the diversity of religions in our world and in our neighborhoods? How do pastors and other church leaders bring good news and comfort to a broken world? Two arrivals to the Austin Seminary faculty in the fall of 2002 promise to broaden students’ horizons and stretch their faith.

Whitney S. Bodman, who will become assistant professor of world religions, comes to Austin Seminary from the Original Congregational Church of Wrentham, Massachusetts, where he has served as interim pastor while completing his Th.D. in comparative religion at Harvard Divinity School. During this time, Bodman also taught at Harvard Divinity School as a teaching fellow and at Hellenic College in Brookline.

A 1977 M.Div. graduate of Duke Divinity School, Bodman was ordained in the United Church of Christ. He has served several churches in the northeastern United States, and has been involved in interfaith organizations, including Ecumenical Clergy for the Middle East Crisis and the Massachusetts Steering Committee of the Interfaith Alliance. Bodman is the author of two forthcoming textbooks: Elements of Religion and Jesus and His Interpreters (co-authored with Harvey Cox). His current research relates to “Christian Theology in an Islamic Context.”

Bodman and his wife, Betty, have two children, Liz, 17, and Noah, a senior at Colorado College.

Arun Jones joins the Austin Seminary faculty as assistant professor of evangelism and missions. A minister in the United Methodist Church, Jones currently serves as interim pastor at the Indian Mills United Methodist Church in Shamong, New Jersey. He has also served churches in Connecticut.

Dr. Jones earned his Ph.D. from Princeton Theological Seminary in May of 2001. At Princeton, Jones was the mission, ecumenics, and history of religions editor for Koinonia (a graduate student journal) and was the Princeton Administrator for “Currents in World Christianity,” a worldwide research project committed to the international and interdisciplinary study of mission and global Christianity. He also served as teaching assistant in several courses.

Prior to receiving the M.Div. from Yale Divinity School in May of 1988, Jones was a missionary in the Philippines with the General Board of Global Ministries of the United Methodist Church. He is the author of numerous journal articles on missions.

Jones and his wife, Yoli, are parents to Suresh, 17, and Amihan, 15.
Methodists’ gifts enhance Seminary offerings

May was a banner month for Austin Seminary’s United Methodist constituency. Commencement on May 19 brought the largest number of Methodist graduates in the Seminary’s 100 years (18) and two special gifts were bestowed upon the Seminary.

The Rev. Jerry Jay Smith, a member of Austin Seminary’s Board of Trustees, donated a significant number of Methodist materials to the David L. and Jane Stitt Library. Smith’s life-long passion for collecting biographies of Methodist bishops and copies of the Book of Methodist Discipline were evident in this gift of more than three hundred volumes. The oldest volume in the collection is a New York printing of the “Minutes of the Methodist Conferences Annually Held in America” (1773 to 1813, inclusive). In an enthusiastic response to the gift, Library Director Timothy D. Lincoln said, “The mission of the Stitt Library is to provide the resources needed for both students and faculty. As the Seminary moves forward on its commitment to create a Chair of Methodist Studies, and as we continue to educate Methodist students, I am pleased that Jerry has made such an enriching gift to the library.”

In gratitude for the support given to its United Methodist students, several students of the Class of 2002 presented to President Robert Shelton checks totaling more than $800 to be used toward the $1.2 million needed to endow the Chair of Methodist Studies. The students hope that the momentum begun with this gift will draw attention to the need for a resident faculty member to teach the required Methodist courses of “Doctrinal, Polity and History,” among other needs assessed by the Seminary and the United Methodist Church.

For further information on contributing to the Chair of Methodist Studies, contact Timothy A. Kubatzky in the Office of Institutional Advancement at Austin Seminary, 100 E. 27th St., Austin, TX 78705; 512-472-6736; advancement@austinseminary.edu.
Dan Garza retires from dual role at Austin Seminary

A
fter nearly thirty years of ordained service to the church, the last twenty at Austin Seminary, Dr. Daniel Garza (MDiv’68), Austin Seminary’s director of Racial Ethnic Ministry and director of Continuing Education, honorably retired this summer.

When asked about his most enduring memory at Austin Seminary, his response centers on the joy he has felt in helping students succeed at seminary. Garza’s passion for helping students who are experiencing difficulty—in the classroom and out—has been a hallmark of his service to the Seminary community. He notes that many students from ethnically diverse populations come to the Seminary without strong connections to the PC(USA) and with little exposure to the church’s governing structure. Through his mentoring, Garza has helped introduce many students to these polity issues. He says this has offered students the “opportunity to know the presbyteries and have the freedom to discuss, engage, and differ.” This endeavor built upon the work he has done with the PC(USA) General Assembly on racial and ethnic issues over the years.

Garza’s call to the Seminary began in 1982 as assistant to the president, then a new position created to develop recruitment programs and services for Hispanic and ethnically diverse populations. During that time, he also assisted with tutoring and financial aid. Over the years this position evolved into the current director of Racial Ethnic Ministries. In this capacity, Garza encouraged and facilitated enrollment of minorities in all seminary degree programs, coordinated meetings on campus of racial ethnic councils and groups, hosted travel seminars to Hispanic mission areas, and sponsored the student racial ethnic study and support group. In addition, Garza assumed responsibility for the Seminary’s Continuing Education program in 1995.

Garza’s future will not be so different from his past as he plans to take some time to “sort out his dreams.” One of these dreams is to work through the records of the Texas-Mexican Presbytery of the PC(USA). He plans to move to Denton, Texas, with his wife, Mary Florence, who has recently joined the faculty of Texas Women’s University.

Before being called to Austin Seminary, Garza served pastorates in Fort Worth, San Antonio, and Edinburg, Texas, and was director of the Synod-sponsored Proyecto Adelante, coordinating work in Hispanic congregations.

Vaya con dios, Señor Garza, we will miss you.
WELCOME
To Esther Hannah Lim, daughter of Rachel and Nathan P. Lim (MDiv’98), born April 18, 2002.
To Ryan Jeffrey Hamilton-Sutherland, son of Matthew and Kristin Hamilton-Sutherland (MDiv’97), born June 3, 2002.

CLASS NOTES

1980s
James E. Dunlap (MDiv’82), Coordinator of Spiritual Services for Saint Francis Hospital in Evanston, Illinois, was awarded Board Certified status at the March convention of the Association of Professional Chaplains.

1990s
Carl Rogers (MDiv’92) has retired and returned to teaching voice.
Yaqub M. Mohamed (MA’96) received the M.Div. from Princeton Theological Seminary in May.
H. Jeffrey Silliman (MDiv’96) serves as executive presbyter of the Presbytery of Riverside.

David Gambrell (MDiv’98) married Sara DeWitt on March 16, 2002, in the Austin Seminary Chapel.
A. Thomas Paine (MDiv’98) a former Air Force intelligence officer, left his pastorates in Haltom City and Ft. Worth, Texas, to return to service as an Air Force chaplain at Barksdale Air Force Base in Louisiana.

Matthew R. Nieman (MDiv’99) married Jennifer Ann Marks on June 1, 2002, in Hastings, Nebraska.

2002 Jones Lectures go down to Cow Town

The 2002 Robert F. Jones Lectures will be given in Fort Worth, Texas, on September 26-27. Diana Garland, director of the Center for Family and Community Ministries in the School of Social Work at Baylor University, will deliver the lectures at First Presbyterian Church, Fort Worth, Texas. Garland will present three lectures, “When Family Becomes the Paradigm for Christian Education,” “Families Telling their Faith,” and “Families Living their Faith.” For information on the lectures, call the Seminary or First Presbyterian Church, 817-335-1231.

And the nominations are...

The Austin Seminary Association is seeking nominations for the 2003 ASA Awards for Service. If you wish to nominate an Austin Seminary alumnus/a, please write a letter of recommendation describing his or her distinguished service to the Seminary or the church and mail it to Jerry Shetler, vice president for church relations and planned giving. Your suggestion must be received by September 30. ASA Board members serving on this year’s Awards Committee are: Bob Rice, Mary Currie, and Bill Hedrick. Winners of the award will be honored at the Association’s Annual Banquet and Meeting after Midwinter Lectures, January 29, 2003.

2003 MidWinter Lectures and reunions


NECROLOGY

Will Fred Galbraith (MDiv’40) Elgin, Texas, June 6, 2002.
Henry W. Quinius Jr. (MDiv’43, ThM’52) Austin, Texas, March 1, 2002.
William S. Caldwell (MDiv ’67) Big Sandy, Texas, April 10, 2002.
Austin Seminary is celebrating its one hundredth year and you’re invited to the party!

OCTOBER 1, 2002
9:00 a.m. - 4:00 p.m.

featuring a big tent “revival” service, storytelling, reunions with friends, luncheon on the grounds, and the rededication of the Seminary Chapel

other upcoming Centennial events include ...

August 1-3  A.E.T.H. Conference on Hispanic Ministry, Seminary campus
September 26-27  Robert F. Jones Lectures, First Presbyterian Church, Fort Worth, Texas
September 30  Seminary Women’s Gathering, Seminary campus

For more information, call 512-472-6736 or visit our web site: www.austinseminary.edu.