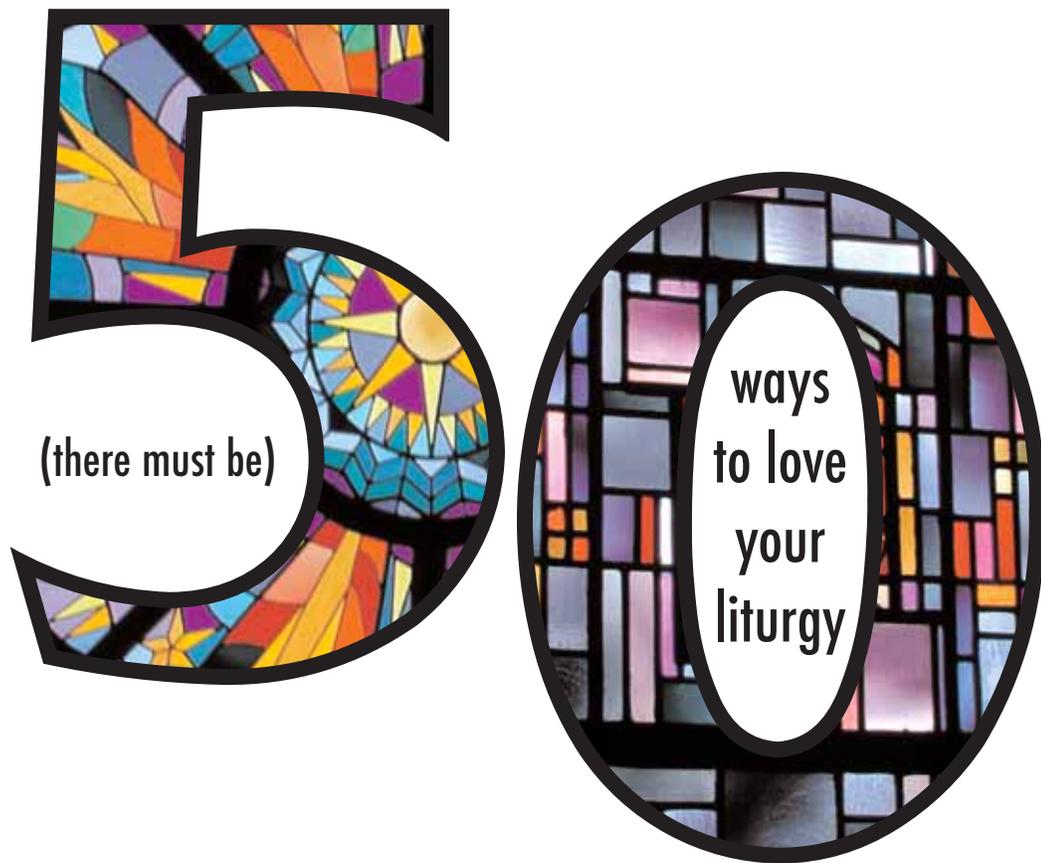
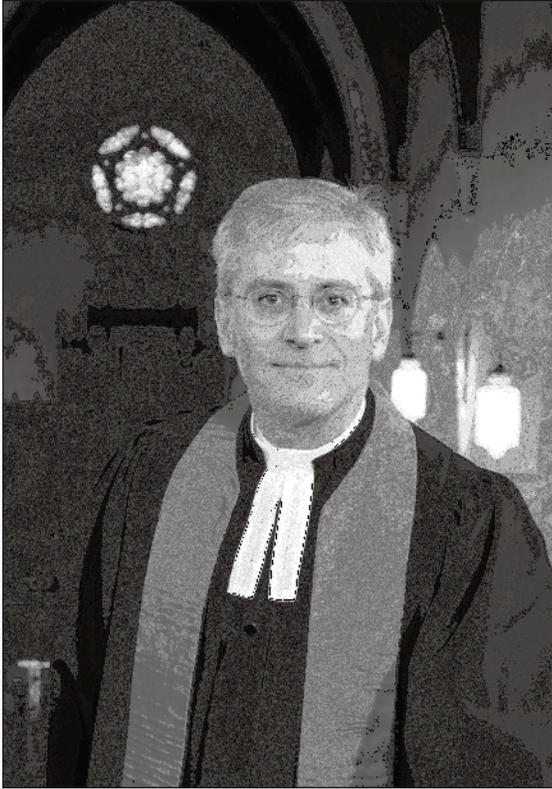


AUSTIN PRESBYTERIAN THEOLOGICAL SEMINARY

# WINDOWS

SUMMER 2004





### *The President's Preaching and Speaking Engagements*

- June 6** First PC, Atlanta, Georgia
- June 12** Ordination service, Leland PC, Leland, Mississippi
- June 25** *Keynote Speaker*, Pre-General Assembly Conference, Richmond, Virginia
- June 26-30** General Assembly
- July 25 - Aug. 1** *Lecturer and Preacher*, Ghost Ranch conference sponsored by Fourth PC in Chicago, Third PC in Rochester, and Westminster PC in Minneapolis
- Aug. 14** *Keynote Speaker and Preacher*, Mid-Life Conference at Montreat
- Aug. 25-27** *Speaker*, Synod of the Sun COM/COPM Leadership Meeting, Bishop Mason Conference Center, Flower Mound, Texas
- Sept. 11** Centennial Celebration, First PC, Texarkana, Texas
- Sept. 13** *Speaker*, Fund for Theological Education meeting with Congregational Partners, Dallas, Texas
- Oct. 2** Covenant PC, Austin, Texas
- Oct. 10** Bryn Mawr PC, Philadelphia, Pennsylvania
- Oct. 30 - Nov. 1** *Gutensohn Series Lecturer and Preacher*, First PC, Fort Smith, Arkansas

Check out #19 (on page 6) in the list of “Fifty Ways to Love Your Liturgy.” It brought me to tears when I experienced it this year. Our daughter Claire, a confirmand at University Presbyterian Church in Austin, rose from her pew in the darkened church when her name was called one night in early Lent. She went to the baptismal font, retrieved a flaming votive candle, and carried it solemnly to the Lord’s Table around which, one by one, the rest of the confirmands were gathering as each child’s name was called. Soon the light from a number of votives bathed the Table and lit up the faces of those children. Surrounding them in the chancel was a host of parents, elder sponsors, the youth director, and the three pastors of our church. They were all beginning their journey toward Confirmation, and we were there that night as their advocates, their encouragers on the way.

Since we were the only ones gathered for this service, the large sanctuary echoed all the more dramatically as voices spoke. Staring out into the expanse of darkness, with only a bit of evening light left to shine through the stained-glass, I imagined balcony people—Claire’s beloved grandmother and all of the other saints—cheering this little ritual from the heights of heaven.

Later, after weeks of preparation and two weekend retreats, on a Sunday when that same sanctuary was filled to near capacity, those votive candles surrounded the large octagonal font once again. At the Confirmation service, the children and all of their encouragers gathered again at the Table where, when their names were called, vows were made, prayers were offered, hands were laid upon them, and another class of confirmands claimed the promises made at each of their baptisms. One of those votive candles now sits in the middle of our breakfast room table, reminding all of us of the significance of that day.

As my friend Ben Sparks, the new editor of *The Presbyterian Outlook*, has put it: “True worship presents us with God’s holiness and majesty, and with the beauty of Christ’s sufferings, which, neither pretty nor nice, reveal the glory of the God who saves us.” Read on for more glimpses of such true worship. And may we all encounter it over and over again—worship that at its best is never about us, by the way, but always about our big, generous, majestic, awesome, good God.

Theodore J. Wardlaw  
*President*

**COVER:** Churches everywhere are eager to reclaim and revitalize the ancient rites of the Christian faith. Stained glass and musty incense are making way for new light and fresh air, as pastors and other worship leaders develop innovative ways to enliven the liturgy. Want to get in on the fun? (With apologies to Paul Simon), just bake up some bread, Fred. Hammer a nail, Gail. Sing in a new key, Lee, and set your church free!

## WINDOWS

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Volume 119, Number 2

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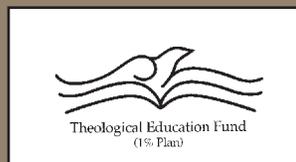
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## *Lightning strikes Shelton Chapel ... again!*



On June 9, 2004, lightning struck one of the spires of the Seminary Chapel. In an awe-in-“spire”-ing display of heavenly power, chunks of stone were scattered in every direction. Here's the strange thing: the same part of the Chapel tower was struck by lightning on Easter Sunday, 1976. At that time, the repairs took a year to complete and cost more than the original construction of the Chapel. For more photos, go to: [austinseminary.edu/lightning.html](http://austinseminary.edu/lightning.html).



Theological Education Fund  
(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. Churches are asked to contribute 1% of their operating budgets to the fund, which is then distributed to the seminaries.



# What's new in the world of worship?

*For answers, we turned to our own working liturgists, Austin Seminary graduates currently serving churches. These pastors had plenty to say ... about worship planning, sermons, sacraments, seasons, art, music, tradition, innovation, and the fruits of hard-won experience.*

In the pages that follow you'll find their thoughtful and candid reflections about the practice of worship in the communities they serve. You'll find a collection of "field notes," records of the rhythms and rituals that comprise the living liturgy of the church. We hope you'll also find ideas and inspiration for the congregation where you worship.

What you won't find are easy stereotypes, cookie-cutter services, or dusty old routines. Week after week, these pastors struggle for faithful, creative, and engaging ways to glorify and enjoy God among the people they serve. They wrestle with words, prayers, songs, and sacraments—and seem to have a lot of fun in the process.

Unfortunately, there were more stories to tell than room to print them in this magazine (these are preachers, after all). If you would like to read the full text of their contributions, please visit our website: [www.austinseminary.edu/worshipforum](http://www.austinseminary.edu/worshipforum). While you're there, add your own voice to the conversation! Share ideas, comments, reflections—notes from your own adventures in liturgy. We look forward to hearing from you.

—David Gambrell (MDiv'98)

# planning

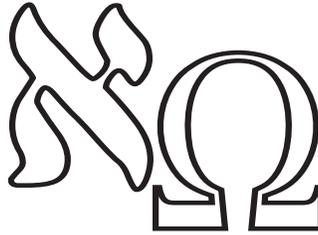
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## Worship chat

Dieter Heinzl (MDiv'98); Ladue Chapel Presbyterian Church, Saint Louis, Missouri

I take my Bible study class each year to a local synagogue to experience the way our Jewish sisters and brothers study Torah. After their model, we now study the Hebrew Bible (OT) and the Apostolic Writings (NT) together each week in preparation for worship. We scrutinize the sermon text for the coming Sunday. Since the Rabbi worked with the "original text," they want me to do the same. If I forget to bring the Greek or Hebrew text, they make me go back to the office and get it.

Studying the Scriptures within a community of faith keeps me honest as a preacher. I know that some people on Sunday morning come with the expectation to find their voices, thoughts, and hearts reflected in my preaching. If I fail to do that, I will hear about it the next Thursday. It also fosters fellowship and provides all of us with deeper understanding of Scripture. As we study together and bring our biases, concerns, and wisdom to the task, we learn more about God and ourselves.



## Advance planning

Kevin Keaton (MDiv'82); First Presbyterian Church, Sugar Land, Texas

Each summer I do annual sermon planning. The congregation is given the opportunity to provide input via a questionnaire sent through the newsletter and e-mail. This is the number one most effective tool I have found. It doesn't mean you cannot change—but at least something is on paper! And the church staff / music personnel simply love it.

## Seeing is believing

Kay Roberts (MDiv'99); Kent Presbyterian Church, Kent, Ohio

Each week I meet for breakfast with Mary, a member of the congregation who has an MFA. We talk about the Scriptures and the focus and function of the sermon. She comes up with things that say that visually, to project during the sermon. Using websites and other art resources, she creates video clips and slides. We don't just use scenes of mountains and rivers, but images that really relate to the themes of worship.

## Worship planning resources

Tracey Davenport (MDiv'99); Stockbridge Presbyterian Church, Stockbridge, Georgia

The worship resources I have found most helpful are *Lectionary Homiletics*, *LectionAid*, and *Call to Worship* (from the Office of Theology and Worship).



## Worship workshop

Carol Merritt (MDiv'98); Barrington Presbyterian Church, Barrington, Rhode Island

Each week youth come up with the design and ideas for worship in a Sunday morning worship workshop class. We study the lectionary passages, then the junior and senior high students plan the children's sermons and other parts of the service.

# seasons

## Candles through the year

Steven Buchele (MDiv'99); Foundation United Methodist Church at Lakewood, Temple, Texas

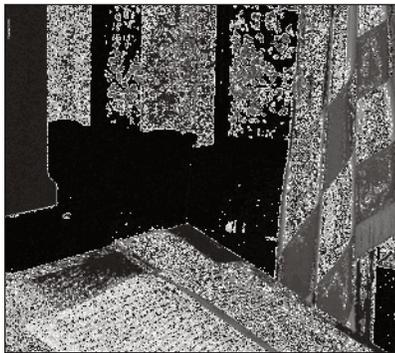
In the back of the chapel we have a 40' high rock wall with thirty-three out-turned stones. These are for candles and oil lamps, and the configuration changes each week. Only during Easter Season are they all lit; the rest of the year just a handful are. During Lent only three were lit. Since 9-11 we have kept a red, a white, and a blue candle lit and on our altar. This reminds us to pray for peace and to pray for our troops, and has been an amazing connection with those who are serving. They come back saying how they thought about those three candles while they were in Iraq, and knew that we were praying for them each Sunday.



## Holy Week as a spiritual journey

Michael Waschevski (DMin'03); First Presbyterian Church, Fort Worth, Texas

Throughout the year, members have a wealth of worship experiences to choose from, including morning prayer, midday prayer, evening prayer, and three services on Sunday morning. With additional services during Holy Week, worshipers are encouraged to immerse themselves in the drama and mystery of the Christian faith through story, symbol, and sacrament. Maundy Thursday services recount Jesus' washing of the disciples' feet, his new commandment, the last supper, and his agony in the garden. On Good Friday, worshipers turn to the scene of Jesus' death, using the solemn renunciations of the cross and a Tenebrae service with readings from the gospel and musical responses. Each year some worshipers avail themselves of this whole range of liturgy; for them Holy Week becomes a transformative journey into the heart of Christian meaning.



## Movement in worship

Elaine Johnson (MDiv'00); First Presbyterian Church, Tulsa, Oklahoma

On Ash Wednesday, the approach of worshipers for the imposition of ashes parallels the approach for communion. After the imposition of ashes, participants may return and dip their hands in a bowl of water, remembering their baptism.

## Signs of the season

Cindy Kohlmann (MDiv'99); New Jersey Presbyterian Church, Carlisle, Ohio

I've played a lot with art in worship. I design pectoral crosses that coordinate with the liturgical seasons. At Easter we flower a cross as a symbol of the Resurrection. For Pentecost, we fill the sanctuary with red, yellow, and orange helium balloons to signify the tongues of flame.

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## Ideas for all seasons

Kevin Keaton (MDiv'82); First Presbyterian Church, Sugar Land, Texas

For Lent 2004 we used a 16' cross in the sanctuary each week to place objects symbolizing who Jesus is (Bread of Life, Light of World, Vine/Branches, etc.) It was draped in black at end of Palm Sunday and a crown of thorns was placed on it at the end of Maundy Thursday. Nails (with red ribbon streamers) were nailed into it as part of the Service of Nails on Good Friday. It was then draped in white for Easter.

Maundy Thursday is done with the table in the center of room with seating arranged in a cross shape, and the service is done entirely from the table. The Confession of Sin on Maundy Thursday uses large nails (pole barn spikes) for silent confession and worshipers place nails in a large, noisy bucket in front of the table. (Noise is important because sins are seldom silent or discreet!)

Good Friday is done by our large youth group which has done a Service of Darkness, extinguishing candles, a Service of Nails, as well as outdoor Stations of the Cross around the church grounds.

Best resources for seasonal preparation: Lent—*Stages on the Way*; Advent—*Cloth for the Cradle*; both are from the Wild Goose Resource Group (Iona Community).

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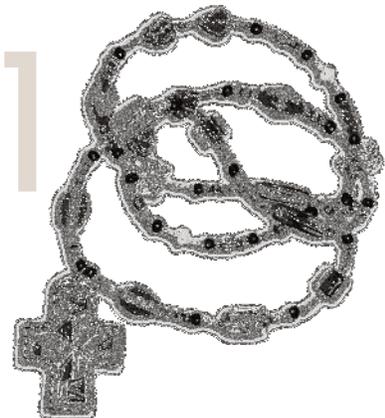
## Wanted: A new lectionary

Hollingsworth (Holly) Mitchell (MDiv'58); First Presbyterian Churches, Marlin and Lott, Texas

The lectionary takes no notice of July 4, Thanksgiving, or Labor Day. When these events are on almost everybody's mind (except the lectionary's), why not take advantage of all the hype and suggest that these events may have a religious background and meaning? I also happen to think the Bible has much to say about church and state / national days, thanksgiving, and labor! So when these days are in the offing, I cheerfully depart from the lectionary readings and infuse my services of worship with the religious overtones of the upcoming holiday.

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**Easter**

Ron Holloman (MDiv'76); First Presbyterian Church, Mabank, Texas

At Easter time, we began the morning worship in the same way that we ended the Maundy Thursday worship—in the dark, with everything veiled in black. The choir began with a solemn song, “Ah, Holy Jesus,” as two girls veiled in black entered the sanctuary and moved throughout the aisles as the Scripture was being read. Then as the choir women continued “Ah, Holy Jesus,” the men began a very, very quiet and slow singing of “Jesus Christ Is Risen Today,” as if it came from a distance. The girls threw off their black, veiled cloaks, exposing their white costumes and began to dance, unveiling the communion table, font, pulpit, Bible, and a new Easter banner. To the men in the choir were added the women, singing at full voice “Jesus Christ Is Risen Today.” Then the girls ran out of the sanctuary with black veils following.

It’s not original, of course, but it was a new Easter to First Presbyterian Church, Mabank, Texas.

**Easter butterflies**

Bob Willits (MDiv'85); First Presbyterian Church, Wheeling, West Virginia

At my previous church, we decorated the entire sanctuary on Easter with a large flock of butterflies. We made them out of pastel tissue paper in various colors for wings, with black pipe cleaners for bodies. Through their simple artistic and symbolic beauty, they provide a joyous reminder of the good news of the Resurrection to delight the eye and stir the spirit.



**Summertime Sundays**

Cheryl A. Broome (MDiv'02); Hyde Park United Methodist Church, Austin, Texas

Some people may think summertime is time to take a vacation away from worship and church events. To help keep them charged up and coming to church, we are planning some exciting events:

- June 13 Chocolate Sunday
- June 20 Honoring All Men—a worship service led by our United Methodist Women
- June 27 Gospel Music Sunday with a Soul Food Luncheon
- July 4 Celebrating Freedom
- July 11 Fifties Sunday
- July 18 Thankfulness Sunday—bring something or someone you are thankful for in your life for a special blessing
- July 25 Youth Sunday with auction and luncheon after church

**Local traditions**

Laurie Barker (MDiv'01); First Presbyterian Church, Junction, Texas, and Harper Presbyterian Church, Harper, Texas

On Good Friday, we have a very moving Tenebrae service. As usual, the church is stripped and everyone leaves in silence. A large wooden cross stands in front of the pulpit. In the cross are series of six or so nail holes in the shape of small crosses evenly distributed along the wood. The Scripture lesson is read with the congregation responding in several places with “Crucify him!” Then the collection plates are passed. There are nails in the plates and the congregation is asked to take a nail and hold until later in the service. After a short meditation/sermon we have the “Nailing of the Cross.” It can be pretty powerful to experience. On Sunday, members of the congregation bring fresh flowers from their homes or ranches and the cross is “flowered.”

**Great Prayer of Thanksgiving** (excerpt)  
 Brian Merritt (MDiv'98); Barrington, Rhode Island

Christ,  
 By resurrecting our passion,  
 putting to death doubt,  
 turning deprecation into praise,  
 fusing our bones with joints,  
 You have raised the dead!  
 Keeping us crocheted together,  
 through faith,  
 You have rooted our genealogies,  
 weaving our stories as your own.

**We are the aroma of Christ to God.**

**The aroma of Christ**

Walter Lee (MDiv'91); First Presbyterian Church, Coahoma, Texas

With the availability of bread machines, it is practical to bake the bread in the sanctuary in the hour before worship. It leaves the odor of baking bread and involves another sense (smell) in worship.

**Where everybody knows your name**

Lance Jones (MDiv'91); First Presbyterian Church, Clarksville, Arkansas

We began an 8:45 a.m. service in our smaller chapel. We are big on name tags and knowing everybody's name. Over the years we have morphed into praise music and weekly communion, using intinction. When people come forward, break off the bread and dip it in the cup, I say "David, the Bread of Heaven and the Cup of Salvation." "Jane, the ..." It truly has become "the joyful feast of the people of God." Weekly communion needs to become standard at Presbyterian churches—I recommend the joyous, name calling, come-forward intinction method. It works for us. After the initial shock and some criticism, it will work for you, too.

**Called by name**

Dhawn Martin (MDiv'03); University Presbyterian Church, Austin, Texas

As an act by which youth affirm, and claim as their own, the baptismal vows and credal faith voiced by their parents, confirmation abounds in sacramental themes. A naming ritual offers a meaningful beginning to the confirmation journey. This service—in which the presider names, and those present (parents, pastors, confirmation partners) welcome the one named—recognizes both the individual and communal significance of this faith-act. A concluding presentation of the confirmands to the congregation—complete with a laying on of hands and a blessing—further acknowledges them as vibrant participants in the ministry and mystery of the Christian life.

**Earth, water, and fire**

Matthew Miller (MDiv'03)

First Presbyterian Church, Pulaski, Tennessee

We had a rather unique and special event as part of our Holy Week / Easter celebration. It started with the identified need for a new baptismal bowl. I could barely fit my hand into that tiny dish. Pamela Sue Keller-Harris, a member of the congregation, active elder, and an art professor at nearby Athens State University, suggested that we create a bowl and pitcher using clay impressions of the congregation's fingers, and fire the pieces of pottery using a Japanese technique called Raku. To include the congregation in the process we held the firing here at the church using a portable kiln. All this was done on the Wednesday of Holy Week. That Easter Sunday we had four candidates for baptism: a two-month-old baby, two sisters aged ten and twelve, and a sixty-year-old man. The creation of the bowl and pitcher used for the baptism served as a powerful analogy for the passion, burial, and resurrection of Christ as well as the cleansing image of baptism.

**The shape of the liturgy**

Tracey Davenport (MDiv'99); Stockbridge Presbyterian Church, Stockbridge, Georgia

For communion on Christmas Eve, we do intinction. I had planned for the few who come to the 11:00 p.m. service to come and stand in a circle around the communion table. Approximately seventy people showed up, so that was not possible. Instead we made a cross, going up into the chancel and down the center aisle. Two of us went from person to person around the cross to offer the bread and the cup. Everyone present was moved by the symbolic act of forming a cross.



# sacrament

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## Star Wars, Starbucks, and sacraments

Kay Roberts (MDiv'99); Kent Presbyterian Church, Kent, Ohio

Our sanctuary was built about the year of the Kent State riots, 1970. The font is made of pewter and looks like “Star Wars”—kind of far out. The font is attached to the side of the brick chancel wall, and represents the rock where the water poured forth in the wilderness. Unfortunately it holds about as much as a Starbucks coffee cup. So when I do a baptism I take the little container out of our font and pour it into a larger bowl that has additional water. The grace of God is what’s being demonstrated and a couple of drops of water doesn’t do it.

When I learned to preside at the Table, [Professor] Stan Hall forced me to use the traditional words of the *Book of Common Worship*. I hated it. But he was persistent, and asked me, Can you think of this as the voice of the people over time? I listened to what he said, and think of this often.



# occasional rites

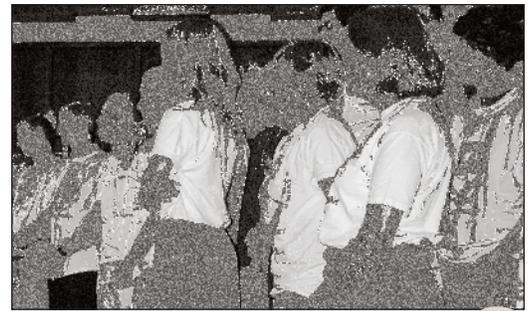
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## Pastoral liturgies

Erin McGee (MDiv'97); First Presbyterian Church, Kerrville, Texas

Worship is the act of the whole people of God. It is a corporate event, but also an event in which we celebrate the gathering of the individuals who make up the people of God. We do at times want to acknowledge within the community of faith personal life events such as a birth, miscarriage of a child, adoption, marriage, or death. We also have the need to acknowledge community events such as the calling / installing of a pastor. Pastoral liturgies serve this purpose.

See [www.ctsfw.edu/academics/faculty/pless/liturgyhealing.htm](http://www.ctsfw.edu/academics/faculty/pless/liturgyhealing.htm) (by John T. Pless, Lutheran). There is also a new book from Westminster John Knox Press, *Healing Liturgies for the Seasons of Life* by Abigail Rian Evans.



## Commissioning a mission team

Tracey Davenport (MDiv'99); Stockbridge Presbyterian Church, Stockbridge, Georgia

When we commission a mission team, we have the team line the center aisle, two by two. The congregation stands for prayer holding hands—across the aisle—surrounding the team both physically and spiritually.

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# word

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## Show and tell sermons

Hollingsworth (Holly) Mitchell (MDiv'58); First Presbyterian Churches, Marlin and Lott, Texas

Inspired by the examples of the Old Testament prophets and the parables of Jesus, some of our sermons (*not* just children’s sermons) have a “show and tell” character. When I preached on the yoke of Jesus, someone brought a yoke (worn by some animal long ago). When I preached on wheat and tares, someone brought wheat and tares. When I preached on the parable of the soils, somebody brought soil samples. (We decided not to try to duplicate or simulate the feeding of the 5,000, or walking on the water). Easter Sunday morning we celebrated the Lord’s Supper—a dramatic production in itself—connecting the linen cloths of the Lord’s Table to those of the manger, the cross, and the tomb.



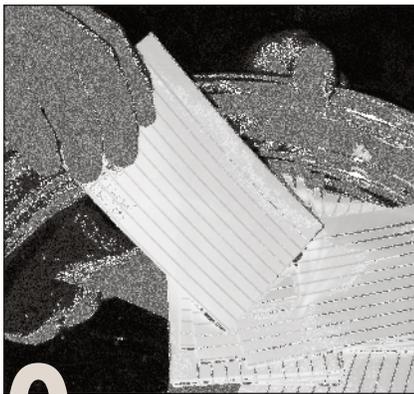
## Storytelling sermons: 'Postle Jack Tales

Jack Barden (MDiv'88) and Kathryn Barden; First Presbyterian Church, Fulton, Missouri

'Postle Jack Tales are a collection of original stories, written in the genre of a cycle of native Appalachian folk tales called Jack Tales, but based on parables told in the gospels and other stories from Scripture and the spiritual tradition. The central character of these original tales, 'Postle Jack, is not a thinly disguised Jesus; he is an ordinary person struggling to live a moral and ethical life.

We discovered early on that children and adults listened differently to these stories. Several of the children, after only hearing the story once, could recite the narrative accurately. The stories stuck with them, and the next time 'Postle Jack would appear in a sermon, they would have a frame of reference for engaging in the sermon.

See [KiwePublishing.com](http://KiwePublishing.com); detailed lists from Kathryn Barden c/o Mid-America APCE.



## Interactive preaching

Steven Buchele (MDiv'99); Foundation United Methodist Church at Lakewood, Temple, Texas

Right now we're on a sermon series: Each week right before the offering, we take a five question survey on 3x5 cards. The questions are given on the LCD projector, and I read and explain them. Then the cards are returned as part of the offering. The answers to these question are presented the next Sunday in the sermon. For example, a few years back I asked a question about credit card debt and was shocked to see that we had couples in our congregation that had debts of \$30,000, \$40,000, and one family, \$60,000.

## Awakening to the Word

Kay Roberts (MDiv'99); Kent Presbyterian Church, Kent, Ohio

Recently we had an all-ages church retreat. At the concluding service on Sunday I refused to give them a printed order of service. (This freaked out the church secretary.) Instead, we used an old way of listening to Scripture: *lectio divina*. We read the Scripture three times (with three different readers), and each time I asked them to listen for different things.

After that service at the camp, people commented on how meaningful that was and how helpful. A life-long Presbyterian octogenarian said, with a lot of enthusiasm, "I was amazed. I didn't think this would work. But it was the third time when I really got what was important and the thing that I will take home.

I think we become complacent and we stop listening. We daydream our way through church. I'm always, always looking for things that wake us up. If every single week we had three people read the Scriptures, that would become ordinary, too.

## Liturgical space

Marsha Brown (MDiv'96); Saint Andrew's Presbyterian Church, Austin, Texas

We have many different quilts on loan from members, hanging on the walls of the sanctuary—mostly to absorb the sound, but they also provide a welcoming atmosphere for worship. We worship in the round, and have a symbol of the priesthood of all believers in our multicolored batik stoles for adults and children who help lead worship.

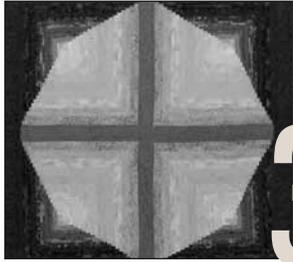
Our font is a traditional closed font, wonderfully renewed by removing the lid and placing a large glass bowl over the hole and arranged so that all can see the water and be reminded of God's claim on our lives. One of our members, Janet Rice, designed and created a large strip-quilted banner with the Micah 6:8 passage written in appliqued letters on each side.



**Flexible space**

Kevin Keaton (MDiv'82); First Presbyterian Church, Sugar Land, Texas

We recently constructed a new sanctuary that features a semi-traditional setting; however, the seating is flexible and the chancel is open and flexible, being able to change from a pulpit-oriented service to a table-focused service to a "stage" set-up for a children's choir production.

**Banner projects**

Cathy Smith, spouse of Mark Smith (MDiv'95); Elysburg Presbyterian Church, Elysburg, Pennsylvania

I began banner projects with my high school Sunday school class about three years ago. Our first project was during Advent and we made banners on felt using fabric paint and glitter. Our project was to do a banner in each of the four weeks of Advent on hope, love, joy, and peace.

After the initial experience, I gathered up some resources on banner making, and in our future sessions we crafted felt banners using iron-on felt pieces. We work on banners two or three times a year for two or three Sundays at a time. I always bring some ideas to the kids and let them choose the ideas that they want to run with. Sometimes they bring the ideas in themselves now, which is really encouraging (details online).

When we look around our sanctuary and see the collection of banners we have created it is a really wonderful feeling. Years from now, these kids might see some of the banners they created in class hanging on the wall and it will bring back memories of a contribution that they personally made to glorify the Lord.

**Art in worship**

Carol Merritt (MDiv'98); Barrington Presbyterian Church, Barrington, Rhode Island

We have done some interesting things in worship, especially involving art in our services. We have created a large painting during Pentecost worship, a scratch board "etching" during Epiphany, and a large chalk drawing for Maundy Thursday.

This year, during Maundy Thursday, we chose Colossians 2:8-14 as our guiding Scripture passage (especially "nailing it to the cross"). We gave out nails (large, dirty, square nails) during the first Sunday in Lent and asked that they be a reminder of a sin, something that a person would like to change. Then, for Maundy Thursday, the youth constructed a big cross out of some wood that they found in the marsh next to the church. As people left the prayer service, they hammered their nail into the cross.

**Making space sacred**

Jeanie Stanley (MDiv'99); San Gabriel Church, Georgetown, Texas

Church member Kitty White has developed a number of items that brighten up our elementary school cafetorium worship space, including a quilt of crosses.

**Building an eagle lectern**

Elaine Johnson (MDiv'00); First Presbyterian Church, Tulsa, Oklahoma

When a member of the congregation wanted to commission an eagle lectern for the sanctuary, the leaders of the church were faced with an exciting challenge: to design a new liturgical furnishing. A committee was formed and they researched the history of eagle lecterns (a tradition that developed in the Church of England), studied the symbolism of eagles in Scripture and the Reformation, considered the distinctive features of their particular sanctuary, and pondered practical matters: weight, size, materials. The committee decided to create an eagle with soaring wings, rather than a puffed out, proud chest. Bill Derrevere, a sculptor at Tulsa Community College, created the finished product. The wooden base for the eagle was built from a combination of new wood and remnants from an old choir screen. Cracks between the new wood and the old have been repaired twice in the three years since its creation—perhaps a metaphor for the difficulty of merging tradition with innovation.

## 37

**Enthusiators**

Jack Barden (MDiv'88); First Presbyterian Church, Fulton, Missouri

“Energizers” are active movements to popular songs, and they include a lot of jumping and spinning around and silly motions; but the advantage is that everybody is doing them together and it builds fellowship. I decided that I wanted a similar sort of activity that would involve our children and youth, but in a worshipful way. I found a few favorite praise choruses on CD and designed hand and body movement to be done along with the music. I named these “enthusiators” for two reasons. First, I wanted the kids to associate them with energizers, but in a slightly different form with a slightly different purpose. Second, I explained that “enthusiasm” means literally “with-God-ness,” and these were a way of involving our whole selves in praising God, not just our voices or our minds, but our bodies, too.

We developed about ten different enthusiators. Since then, we have incorporated some of them into our regular Sunday morning worship, sometimes as an Introit, sometimes as a response to a sermon, sometimes as a response to a prayer. The congregation as a whole usually participates well in these because they can do them sitting down and because I have teenagers leading them. I explain that we are not “signing” the words of the song (since we do have an interpreter for the deaf who signs all our worship services). What we are doing is offering prayer and praise in a fully involved way.

Now, whenever we hear or sing some of the choruses in our youth worship event, the kids do the motions from the enthusiator even if we aren't asking them to do it.

**Bringing the generations together**

Jeanie Stanley (MDiv'99); San Gabriel Presbyterian Church, Georgetown, Texas

Our two demographic targets in our new church development are retired people from Sun City and families with young children. Our retired folks have plenty of opportunities elsewhere in the community for a traditional service. They choose to come to us because they want a full age range church and want to bring new people—especially young people—to Christ. But the rubber hits the road when we start using less traditional music and liturgy. For us, it's our mission to bring the generations together—but it's still a challenge. How do we respect the traditions and the new life experience of younger generations who find our traditional words unfamiliar? I hope we have a give and take. One older gentleman does a thumbs up to me when we sing the Doxology. We have a saying—“generations together.”



## 39

**Children participate**

Marsha Brown (MDiv'96); Saint Andrew's Presbyterian Church, Austin, Texas

Our children help with the mission of this church by collecting food for our church food pantry during the time for offering. We have children's worship packets for preschoolers and older children to use during worship. For a time we have had the children (who have their own stoles) bring in the symbols of the church: pitcher of water for the font, the cup, Bible, and candle for the communion table.

**Bridge to worship**

Judy Skaggs (MDiv'94); University Presbyterian Church, Austin, Texas

Adult volunteers lead the toddlers and preschoolers in story, song, and prayer which models the liturgy of adult worship. The multi-disciplinary lesson plan introduces the children to the liturgical calendar. See Sonja M. Stewart and Jerome W. Berryman, *Young Children in Worship*.

## 40

## Blending genres and generations

Ron Holloman (MDiv'76); First Presbyterian Church, Mabank, Texas

We are a 250-member church in transition, therefore we have five generations sitting in the hundred-year-old pews every Sunday. My practice is to blend worship as much as I can with music and participation.



## Where the kids are ...

Leon Rathbun (MDiv'98); Terry Community Presbyterian Church, Terry, Montana

Every second Sunday of the month, our students read Scripture, light our peace candle, take up the offering, and do the minute for mission. Of course they light our candles at the beginning of the service. They seem to enjoy participating in worship, and if the kids are there, the parents are there.

## PowerPoint vs. print

Kevin Keaton (MDiv'82); First Presbyterian Church, Sugar Land, Texas

We use 11x17 bulletins tri-folded with as large of print as is possible. Visibility is an issue in a church with wide variety of age groups. Very important: learning-disabled children (i.e. dyslexia) cannot handle overheads and PowerPoint!



## Traditional (more or less)

Steven Buchele (MDiv'99); Foundation United Methodist Church at Lakewood, Temple, Texas

We work hard to do traditional things in a most untraditional way. We don't change things around just to be different, but to connect to the past and bring it forward. I envision it as sort of the PT Cruiser type of service. One of the reasons the PT Cruiser was so successful is that it looked like our parents' first car, yet it had all the cool things we expect in modern cars. Worship can be like that, too—we connect to the past in ways that make it meaningful for us today.

We run three services on Sunday morning. The first service is a meditative service that uses Taize music. We have communion each week (with flour tortillas) and the message is given by the laity. Our second service, the more traditional, often features Gaither-style music, or it swings the hymns. Our third service, the less traditional, has a full band, horn section, and three lead worshipers. Often the kids (K-5th grade) come up and sing with the adult singers.

## Welcoming the little ones

Patti Herndon (MDiv'93); First United Methodist Church, Bastrop, Texas

I borrowed words from a leaflet from Northwest Hills United Methodist Church in Austin. We have them tucked into the back of each pew with the hymnals so that the picture on the front hangs out. We have had much less whining about children in worship since they went in and many more members taking time to pay attention to children around them rather than trying to ignore them. Here is an excerpt from the leaflet (the rest is available on-line): "Always remember that the way we welcome children in church directly affects the way they respond to church, God, and Christ. Let them know that they are participants in this liturgy of praise and thanksgiving."



## A child shall lead them

Jeanie Stanley (MDiv'99); San Gabriel Presbyterian Church, Georgetown, Texas

Our youth are liturgists each Sunday and have an integral part of our worship (and everything else). They also plan and implement the Youth Sunday. Our Time with Young Disciples coordinator Patricia Wadsack does a great job with a puppet show and developing leaders for a creative message every week.

# contemporary / traditional

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## Singing a new song?

Laurie Barker (MDiv'01) and Jim Barker (MDiv'01); First Presbyterian Church, Junction, Texas, and Harper Presbyterian Church, Harper, Texas

Whatever we do that differs from their usual, we do so carefully. The biggest controversy we have had since we came we brought on ourselves when we asked to change the order of worship. We did get permission from the session first to have a “trial” period. After a few weeks, people settled in and we have kept the order ever since. Our most difficult worship practice to alter is the music. Our problem is not contemporary versus traditional, but it is hymns we know versus hymns we do not know. The choir has a picture posted in the choir room of the previous interim minister with his name and the caption: “He who picks difficult hymns!” Our goal is not to get our pictures up too soon!

## Blending and bending: blessed are the flexible

Kevin Keaton (MDiv'82); First Presbyterian Church, Sugar Land, Texas

First Church, Sugar Land is a growing church with an ever-evolving style of worship. We have gone from a very traditional order to one that has a “structure” but there is weekly change. We use more of a “blended” format with each service having traditional and contemporary hymns. One thing is certain: no two weeks in a row are carbon copies of the previous week.

There is a poster on my file cabinet reading “Blessed are the flexible, for they shall not be bent out of shape.” That is our approach to worship (and much more)! We are in the process of “bending” the way we approach our early service in order to make it a totally different worship experience.

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## New words for worship

Marsha Brown (MDiv'96); Saint Andrew's Presbyterian Church, Austin, Texas

Our congregation consists of many unchurched people and so our words for parts of worship are simplified. We use gender neutral language in worship and have adapted music and liturgy in this way also. For instance, after the Prayers of the People, we sing the Disciples' Prayer (or Lord's Prayer). This has become a beloved part of our worship and helps to provide some familiar structure in the liturgy.

Our worship reflects who we are and how we approach God's Word in our present lives. We are a church that is not afraid of changing things if they are not working. We have worked to make the stories real, to weave the theme into the entire service through music, responses sung or spoken, symbols, art, poems, and the hymns that are chosen or created for our worship. We are blessed to have many creative people who help provide new ways of embodying the good news, so that we may really hear it, perhaps for the first time.

## A contemporary traditionalist

Kay Roberts (MDiv'99); Kent Presbyterian Church, Kent, Ohio

About three years ago, the church went to two worship services: the earlier service is the traditional, the later is the contemporary. The main difference is the music. The traditional means Presbyterian Hymnal, cantatas, and the pipe organ—a typical liturgy according to the *Book of Common Worship*. At the contemporary I'm working with the musical ensemble, training them to do some spoken transitions between songs and spontaneous sounding prayers. We're taking some things out of liturgy books, but often the ensemble people are writing their own. Some of the ones who think they don't want things to change don't rebel and resist as long as they don't know ahead of time, and what's presented is done with quality.

I'm trying to bring the traditions of Reformed worship into the feel and flow of the contemporary service. For instance, the confession of sin and assurance of pardon are always in the traditional service; in the contemporary service, the element of confession—of being broken before God—was missing. Now we're bringing that back in new ways.

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**G** *Good liturgy is like dancing along the edge of the cliff.* It rarely involves playing it safe, and is always an actual risk—that the best plans don't work out, that the new idea is a flop in practice, that we look like an ordained and berobed fool when the latest initiative in worship just isn't as good an idea as it seemed, that, as Annie Dillard says, God might finally blast this dancing bear act of ours to bits. But taking a chance to act and speak and touch in the Spirit of Christ, to help one another hear the old, old story with fresh ears—to prepare services and lead the people's liturgy—this is not safeguarded by just repeating the same thing over and over.

—Associate Professor of Liturgics Stanley R. Hall

# the great amen (references)

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## SURVEYS, REFERENCE WORKS, AND COLLECTED ARTICLES

Bradshaw, Paul ed., *The New Westminster Dictionary of Liturgy and Worship*. 3rd edition. Louisville: Westminster John Knox Press, 2002.

Gabe Huck ed., *Liturgy, A Sourcebook*. Chicago: Liturgy Training Publications, 1994. The LTP Sourcebook series now has thirteen volumes, and counting. Worth owning.

Cheslyn Jones, Geoffrey Wainwright, Edward Yarnold, Paul Bradshaw eds., *The Study of Liturgy*, Revised Edition. New York: Oxford University Press, 1992. An English one-volume encyclopedia. The current edition has several of the best North American authors included. Longer articles than *NWDL&W* above.

Blair Gilmer Meeks ed., *The Landscape of Praise: Readings in Liturgical Renewal*. A Liturgical Conference Book. Valley Forge: Trinity Press International, 1996. A large collection of articles gathered from the ecumenical journal *Liturgy*, written by scholars and pastors for pastors, church leaders, and real people. (Sadly, it is out of print—but try to find it on amazon.com [used], abebooks.com or alibris.com.)

Frank C. Senn, *Christian Liturgy, Catholic and Evangelical*. Minneapolis: Augsburg Fortress, 1997. An American Lutheran scholar who has paid some attention to the Reformed and the Orthodox in what is now the best big survey of the history of Christian worship. The Lutherans, who are very interesting, play a large role...but the rest of us are there, too.

Bard Thompson, *Liturgies of the Western Church, Selected and Introduced*. New York: The World Publishing Company, 1961. The author was the senior Protestant historian of worship in his day. The best single source for full “script” in English of the historic liturgies of the various traditions.

Robert E. Webber, editor, *The Complete Library of Christian Worship*. 7 volumes. Nashville: Star Song Publishing Group, 1993-1994.

Volume 1 *The Biblical Foundations of Christian Worship*

Volume 2 *Twenty Centuries of Christian Worship*

Volume 3 *The Renewal of Sunday Worship*

Volume 4 (Books 1 & 2) *Music and the Arts in Christian Worship*

Volume 5 *The Services of the Christian Year*

Volume 6 *The Sacred Actions of Christian Worship*

Volume 7 *The Ministries of Christian Worship*

A very large and eclectic heap of information. Many traditions and worshipping communities for the first time provide here a record and interpretation of their practice. A large number of entries that address “contemporary” and “blended” worship issues.

## LITURGICAL ARCHITECTURE AND ENVIRONMENT

*Environment & Art in Catholic Worship*, National Conference of Catholic Bishops. Chicago: Liturgy Training Publications, (1978, 1986) 1993. An inspiring and insightful treatment of liturgical space, grounded in theology of church as worshipping community. It has now been replaced by a much more “Roman” document, *Built of Living Stones: Art, Architecture, and Worship*. Guidelines of the National Conference of Catholic Bishops (United States Catholic Conference, 2000).

*Meeting House Essays*. No. 1-10. Chicago: Liturgy Training Publications. A series of excellent booklets on topics involved in building and renovating—and understanding—space for worship. Roman Catholic, but useful for all of us, too.

Michael E. DeSanctis, *Building From Belief: Advance, Retreat, and Compromise in the Remaking of Catholic Church Architecture*. Collegeville: The Liturgical Press, 2002.

Richard Giles, *Re-Pitching the Tent: Re-Ordering the Church Building for Worship and Mission*. Revised and expanded edition. Collegeville: Liturgical Press, 2000.

Marchita Mauck, *Shaping a House for the Church*. Chicago: Liturgy Training Publications, 1990.

James F. White and Susan J. White. *Church Architecture: Building and Renovating for Christian Worship*. Nashville: Abingdon, 1988; Revised edition, Akron Ohio: Order of St. Luke Publications, 1999.

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*Our thanks to Stanley Hall, associate professor of liturgics, for compiling this bibliography and advising on this feature. For more worship resources—including Internet sites, journals, books on specific traditions (cultural, denominational, and liturgical), theology, music, art, children, pastoral liturgy, and more—visit our web site: [www.austinseminary.edu/worshipforum](http://www.austinseminary.edu/worshipforum).*

# THE CLASS OF 2004

## MASTER OF ARTS IN THEOLOGICAL STUDIES

**Franklin William Attah** of Tarkwa, Western Region, Ghana; Evangelical Presbyterian Church; pastor, Tarkwa E.P. Church, Tarkwa, Ghana



**Brenda Bullock** of La Romain, Trinidad; Presbyterian Church of Trinidad & Tobago; minister, churches in Claxton Bay Pastoral Region, Claxton Bay, Trinidad



**Johnny L. Celey** of Odessa, Texas; United Pentecostal Church; assistant administrator, United Pentecostal Church, Odessa, Texas



**Brian Edward Fitzgerald** of Houston, Texas; UMC; will pursue further graduate study



**James R. Jorden** of Horseshoe Bay, Texas; PC(USA); lay ministry, Horseshoe Bay Protestant Church, Horseshoe Bay, Texas



**Joyce M. Kelley** of Austin, Texas; UMC; seeking a position as a chaplain or spiritual director



**Mi-Sook Lee** of Seoul, Korea; PC(USA); seeking a non-ordained position



**Ila Purcell** (*posthumously*) of New Braunfels, Texas; Community of Christ Church

## MASTER OF DIVINITY



**Helen Plummer Almanza** of Austin, Texas; UMC; part-time associate pastor, Tarrytown United Methodist Church, Austin



**Amanda Powel Ayars** of Fresno, California; PC(USA); associate pastor, First Presbyterian Church, Champaign, Illinois



**Jacqueline Udden Baker** of Austin, Texas; Christian Church (Disciples of Christ); associate minister, Central Christian Church, Austin, Texas



**Mally Baum** of Dallas, Texas; PC(USA); seeking a call to a church



**Spencer Carlton Bogle** of Oklahoma City, Oklahoma; Church of Christ; missionary service in Jinja, Uganda



**Selena Martin Brinegar** of Houston, Texas; PC(USA); will seek a call in a church pending completion of candidacy requirements

**Anne M. Cameron** of Georgetown, Texas; PC(USA); associate pastor, First Presbyterian Church, Fort Smith, Arkansas



**Tanya Marie Huber** of Austin, Texas; UMC; associate pastor of Christian education and music ministry, First United Methodist Church, Elgin, Texas

**Christopher Lee Campbell** of Dallas, Texas; PC(USA); will seek a call in youth ministry pending completion of candidacy requirements



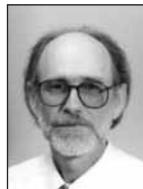
**Jonathan P. Hughes** of Edmond, Oklahoma; PC(USA); pastor, Christ Presbyterian Church, Oelwein, Iowa

**Scott K. Campbell** of Austin, Texas; PC(USA); one-year C.P.E. resident program, Seton Hospital Network, Austin



**David Paul Jahnke** of Mankato, Minnesota; PC(USA); associate pastor, First Presbyterian Church, Corpus Christi, Texas

**Richard O. Carroll** of Brenham, Texas; PC(USA); will seek a call in a church pending completion of candidacy requirements



**Brian James Johnson** of Las Vegas, Nevada, and Caldwell, Idaho; PC(USA); associate pastor, First Presbyterian Church, Sheridan, Wyoming

**Patrick Earle Cobb** of Helotes, Texas; PC(USA); director of student ministries and assistant to the pastor, Forest Hills Presbyterian Church, Helotes



**Elizabeth Maria Kevilus** of San Antonio, Texas; UMC; pastor, First United Methodist Church, Carrizo Springs, Texas

**Rebecca Lee Corkill** of Houston, Texas; Christian Church (Disciples of Christ); one-year C.P.E. resident, Seton Hospital Network, Austin



**Kent Joseph Landry** of Aiken, South Carolina; PC(USA); pastor, Leland Presbyterian Church, Leland, Mississippi

**Shelby Robinson Dies** of Austin, Texas; UMC; one-year C.P.E. resident, Seton Hospital Network, Austin



**Melodie Long** of Mandeville, Louisiana; PC(USA); pastor, Trinity Presbyterian Church, Jonesville, Louisiana

**Joaquin Jake Gonzales** of The Woodlands, Texas; PC(USA); CPE resident, Memorial Hermann Hospital, Houston, Texas



**James Robert McClurg** of Florence, Texas; UMC; pastor, Florence/Jarrell United Methodist Church, Florence

## THE CLASS OF 2004

**Terry McLellan** of Tupelo, Mississippi; PC(USA); pastor, Covenant Presbyterian Church, Carrollton, Texas



**Robert Paul Stewart** of Dallas, Texas; PC(USA); will seek a call in a church following C.P.E. summer internship, Baptist Healthcare System, San Antonio, Texas

**Susan Wyatt Phalen** of Bryan, Texas; PC(USA); will seek a call in a church pending completion of candidacy requirements



## DOCTOR OF MINISTRY

**Jennifer Janelle Rogers** of Vian, Oklahoma; PC(USA); military chaplaincy, U.S. Army Chaplain Center and School, Ft. Jackson, South Carolina



**Howard W. Pettengill Jr.**, ordained deacon—Roman Catholic Church, Indialantic, Florida; *doctoral project*: “Towards A Preaching Manual for the Diaconate”

**David A. Slyter** of Stafford, Texas; PC(USA); seeking a call to a church in youth ministry



**Yolanda Tarango**, director, Visitation House—Transitional Housing, San Antonio, Texas; *doctoral project*: “Latina Narratives: Creating Meaning Through Story”

## Old friend returns to lead placement office

John R. Evans, who served Austin Seminary for sixteen years in the Offices of Admissions and Development, returned in March as Austin Seminary’s vocation and placement officer. Reporting to the president, Evans will work alongside Vice President for Student Affairs Ann Fields with seniors completing ordination requirements and preparing for their first call. Additionally, he will serve as a liaison between pastor nominating committees and Austin Seminary alumni/ae.

A 1968 graduate of Austin Seminary, Evans served as Austin Seminary’s director of vocation and admissions from 1984-1991 when he became vice president of development and church relations. During his tenure he raised funds to



*John Evans fields a call from a pastor nominating committee.*

construct the McCord Community Center which was dedicated in 1997. Evans resigned from Austin Seminary in 2000 to become a regional development officer for the Presbyterian Church (U.S.A.) Foundation. He has returned to Austin after serving as interim vice president for seminary relations and development at McCormick Theological Seminary in Chicago.

“We are thrilled to have John Evans back in our midst,” says President Wardlaw. “He has already established himself as an advocate for students and pastors seeking calls, and as a first stop for churches—within and beyond our constituency—searching for pastors and associate pastors. John loves the Seminary and the church, and it shows!” ▲

# Christian Century editor John Buchanan delivers inspiring commencement address

Commencement exercises at Austin Seminary are always a grand and joyous occasion. With commencement speaker John M. Buchanan, thirty-six graduates will benefit from the insights of a life-long servant of the church as they prepare for their own careers in ministry.

The Reverend John M. Buchanan is pastor of Fourth Presbyterian Church in Chicago, a position he has held since 1985. In 1996, he served as moderator of the General Assembly of the Presbyterian Church (U.S.A.). Buchanan is editor and publisher of *The Christian Century*, a leading national magazine on faith and contemporary culture.

The Class of 2004 is comprised of twenty-seven receiving the Master of Divinity degree; seven, the Master of Arts in Theological Studies; and two, the Doctor of Ministry. They hail from places as widespread as South Carolina, California, Minnesota, Ghana, Trinidad, and Korea.

Three special awards were given to graduating students: The Charles L. King Award for excellence in



*President Wardlaw and commencement speaker John Buchanan prepare to greet graduates and guests after the ceremony.*

preaching, to **Ann Cameron** (M.Div., Austin); the John Spragens Award, to fund further training in Christian education, to **Brian Johnson** (M.Div., Las Vegas, Nevada); and the Rachel Henderlite Award for contributions to cross-cultural and interracial relationships, to **Susan Phalen** (M.Div., Bryan, Texas).

President Wardlaw, reporting on actions taken by the Board of Trustees at its spring meeting, made the following academic announcements:

- **Michael Jinkins** was appointed to a five-year term as academic dean, effective January 1, 2004.
- **Lewis Donelson** was elected to the Ruth A. Campbell Chair in New Testament, effective July 1, 2004.
- Associate Professor of Philosophical Theology **William Greenway** was granted a one-year sabbatical, beginning July 1, 2004.
- **David Jensen** was promoted to associate professor of Reformed theology, effective July 1, 2004.
- **Arun Jones** was elected to a sec-

ond three-year term as assistant professor of mission and evangelism.

- **Whit Bodman** was elected to a second three-year term as assistant professor of world religion.
- **Laura Brooking Lewis** was elected to a one-year term as research professor of Christian education.
- **C. Ellis Nelson** was reappointed to a one-year term as research

professor of Christian education.

- **Michael Miller** was reappointed to a one-year term as research professor in the church and higher education.
- **Monya Stubbs** was elected to a four-year renewable term as instructor in New Testament, effective June 1, 2004.
- **Wesley D. Avram** was elected to a five-year term as associate professor of homiletics, beginning in 2005.

On Saturday, May 22, a baccalaureate service was held at University Presbyterian Church, Austin. The Reverend Dr. **David W. Johnson**, director of the Supervised Practice of Ministry and Certificate in Spiritual Formation programs, preached; the Reverend Dr. **Ellen Babinsky**, professor of church history, and the Reverend Dr. **Arun Jones** presided at the Lord's Table.

*David Johnson's baccalaureate sermon and John Buchanan's commencement address are available on-line at [www.austinseminary.edu](http://www.austinseminary.edu)* ▲



*Cameron*



*Johnson*



*Phalen*

# Charge to the Class of 2004

by Theodore J. Wardlaw, president of Austin Seminary

Meryl Streep, one of my all-time favorite actresses, gave the baccalaureate address a few years ago at Vassar, and in it she said, “You’re going out into the real world. Do not expect the real world to be like college.” She paused for a moment, and then went on to say: “It’s more like high school.”

I believe she’s right. The culture into which you are headed—in which you will be called upon, if you take your vocation seriously, to be sense-makers—is a culture that is a lot like high school. There is senseless competition, and conspicuous consumption, and acquisitiveness that doesn’t satisfy, and a certain self-absorbed swagger as we stomp around the rest of the world, and a whole lot of what I like to call “cultural adolescence.”

It is a culture that is a lot like high school—a culture which makes it all too easy for an attractive blonde soldier with a girl-next-door smile to find pleasure from having her picture taken next to a pile of naked enemy prisoners while she flashes the “thumbs-up” sign. That photograph, by the way, pretty much sums up what much of the rest of the world these days thinks about us. The world sees in us—and you will see, if you have keen enough pastoral and ecclesial eyesight—a lot of evidence like that that will make you think of nothing quite so much as that clunky theological word that most of you heard here for the first time in your lives, the word “depravity.”

It’s not like college out there; it’s more like high school.

And what the world for the most part wants from the church—

not “needs,” but “wants”—is nothing quite so much as entertainment.

This, in a nutshell, is what I try to say to the numerous pastor nominating committees who are forever calling me and all the other seminary presidents for suggestions regarding candidates they should engage in conversation. I tell them that every church in the world wants two qualities in a pastor—substance and passion—but that too many churches are willing to settle for passion if they cannot find substance. I beg them not to settle. Even though, in our entertainment-driven culture, simply choosing passion without substance has the ring of a good “sale.”

The world, and the church, so often want nothing quite so much as entertainment. The world will take you more seriously if you find a way to make it laugh on Sunday morning; the world will like, when the news gets bad out there, to come to church in hopes that you will change the subject; the world will like for you to show the world, in as winsome a way as possible, a God who loves, coincidentally, the very same political and social agendas that the world loves, and whose very favorite project is Western civilization. This is the sort of captivity of the church which the world will pay you good money to buy into; and my charge to you today is: for God’s sake, don’t.

This captivity I’m speaking about—this captivity which preach-

ers are so often prone to—is not a new thing, although it’s an awfully scary thing in these present times. But no, it’s not new. It’s been around for a long time—at least as far back as King Herod, who, when he heard the news of the birth of Jesus, as Matthew writes, said to the wise men, “Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage.” Once in a while, the world sounds that sincere, so much so that it will take real discernment on your part to spot what is insincere about that request. The gospel of Jesus Christ is

YOU WILL BE A LIVING REMINDER  
THAT GOD SO LOVED THE WORLD,  
THAT GOD GAVE THE ONLY SON—  
NOT BECAUSE THAT GIFT WAS WHAT  
THE WORLD WANTED, BUT BECAUSE  
IT WAS WHAT THE WORLD NEEDED.

the best evidence I know of of how difficult it is, in every age, for the world to “give the scene” or to bend the knee to any God who insists on offering so much more than mere entertainment.

Just a couple of days ago, I had a conversation along these lines with John McCoy, of Highland Park Presbyterian Church in Dallas—one of our trustees here—and he recalled into my presence a wonderful quote from Dietrich Bonhoeffer, from his book *Ethics*. “The Church confesses,” wrote Bonhoeffer, “that she has taken in vain the name of Jesus Christ, for she has been ashamed of this name before the world and she has not striven forcefully enough against the misuse of this name for an evil purpose. She has stood by while violence and

wrong were being committed under cover of this name. And indeed she has left uncontradicted, and has thereby abetted, even open mockery of the most holy name. She knows that God will not leave unpunished one who takes [God's] name in vain as she does."

You will have numerous opportunities to take that name in vain, to leave uncontradicted often the most compelling, sweet-sounding arguments for what the world wants most in our time; and my charge to you today is: For God's sake, don't.

For God's sake, don't. For we send you into the church this day for God's sake. And you will serve the church for God's sake. You will preach for God's sake, you will teach for God's sake, you will serve in the community for God's sake, you will study for God's sake, you will say words over that one who has died for God's sake, you will comfort the bereaved for God's sake, you will demonstrate compassion for God's sake, you will speak the right word in the right way at the right time for God's sake, you will break bread and pour wine for God's sake, you will baptize and will remind those with whom you serve that they are to live in the world as baptized people—marked by the sign of the One to whom they belong—for God's sake. And as you do all of that for God's sake, you will be a living reminder that God so loved the world, that God gave the only son—not because that gift was what the world wanted, but because it was what the world needed. Spend the rest of your lives meditating on the difference between what the world wants and what the world needs—for God's sake.

Last Sunday, I preached at Second Presbyterian Church in Little Rock—one of the largest churches in this seminary's con-

stituency, and such a good model for leadership and service in the world. It was my privilege on that day to witness the baptism of a beautiful little baby named Annabelle. You will always need to remember, by the way, that even when a baby isn't beautiful—and not all of them are—you have to say they're beautiful. That's one of the keys to longevity in the parish. But this baby, Annabelle, was beautiful. And so was her baptism, straight out of *The Book of Common Worship*—except for one thing, the thing that the baptizing pastor said at the very end of that ceremony as she introduced the child to the congregation and as she carried her up the center aisle of that church. "This is Annabelle," she said. "For Annabelle Jesus Christ came into the world; for Annabelle he preached God's kingdom in Galilee; for Annabelle he set his face toward Jerusalem; for Annabelle he endured the loneliness of Gethsemane and the agony of Calvary; and for Annabelle God raised him from the dead...and yet Annabelle knows none of this. We remember the words of the apostle: 'We love because God first loved us.'"

"So we remember the promises we have made, and Annabelle's dependence upon us to be faithful to those promises. I charge you to keep the vow you have made," she said, "to share the good news of the gospel with Annabelle and her parents, and to help them know and follow Christ."

This world of ours—fascinated unto death with itself, and so aware more of what it wants than of what it needs—will come to you from time to time, and will beg you to provide not substance but entertainment. My charge to you is: Don't settle for that. For God's sake...and for Annabelle's. ▲



*A painting of Shelton Chapel by Trustee Jim Bruce, left, was reproduced and given as a parting gift to retiring Trustees Jay Dea Brownfield, right, Betty Wilson Jeffrey, and David McKechnie.*

## ***New trustees elected***

The Board of Trustees of Austin Presbyterian Theological Seminary elected three new members at the May 2004 meeting.

**Dianne Edwards Brown** (MDiv'95) is pastor and head of staff at First Presbyterian Church, Texarkana, Arkansas. Brown has served on the Austin Seminary Association board of directors and the oversight committee of the College of Pastoral Leaders.

**Cassandra C. Carr** is senior advisor at Public Strategies, Inc., a strategic communications firm. Carr was senior executive vice president for external affairs at SBC Communications, Inc. and worked as a congressional staff assistant to the United States House Ways and Means Subcommittee on Trade. She is a member of University Presbyterian Church, Austin.

**William Powers Jr.** is dean of the University of Texas School of Law. A nationally prominent law professor, he is considered one of the leading authorities on torts and products liability. Powers recently completed a seven-year major project on legal liability for the American Law Institute. He is a member of Westminster Presbyterian Church, Austin.

## Church scholarship support confirms student's call

Graduating seniors tend to spend a lot of time reflecting on how we got here and where we are going when we leave. My story is not unlike many who came to Austin Seminary as second career students. I grew up in the Catholic church and experienced the Southern Baptist church while a student at Baylor University. My wife, Lisa, and I met while I was a student at Texas at A&M and married in 1990. We attended church only sporadically and spent even less time thinking about God's will for our lives. I enrolled in law school and graduated in 1993 with more than \$40,000 in debt. After working as a law clerk for a District Court judge in Houston, we moved to Aiken, South Carolina.

It was in Aiken that we first began to attend a Presbyterian church. We were attracted by the vitality and spirit of the church and became members in 1995. In almost no time, we found ourselves drawn into the life of the church community, and our lives have never been the same. Through a combination of events, I began to feel a growing sense of call to the ministry that has never left me to this day.

As we began to contemplate actually going to seminary, the importance of the need for financial aid grew exponentially. In law school, I was signed up for as many loans as it took to finance my tuition and fees with the attitude that "you will be able to pay it back once you graduate." By comparison, financial aid at Austin Seminary is part of the ministry of the church,

*Kent Landry was student body president and a finalist for the 2004 David H. C. Read Preaching Award.*



*After three years in Seminary housing, Kent and Lisa Landry and their children, Kyle, Jason, and Jessica, will make their new home in Leland, Mississippi.*

and students are not encouraged to take out loans. The only way that such an option exists is through the support of individuals and churches that are willing to fund the many scholarships and grants that are available at Austin Seminary.

Through the generosity of people that I have never met and churches where I have never worshiped, we will be graduating without having to take out a single student loan. My wife's home-based business, Creative Memories, has helped pay the bills, while scholarships and grants have paid for my educational expenses.

It would be difficult to overestimate the importance of scholarships to seminarians. Most Austin

Seminary students would be unable to seriously contemplate a call to full-time ordained ministry without the significant support we receive. The availability of scholarships and grants is part of the confirming voice of the body of Christ that encourages prospective students to take that step of faith to enroll in seminary.

My family and I are saying farewell to many dear friends as we leave this special place and I answer God's call to serve as pastor of Leland Presbyterian Church. We look forward to the challenge of ministry, filled with gratitude for the support of so many along the way and a peace that only God can give in these times of change.



*An enthusiastic crowd of more than two hundred attended a luncheon in Houston to learn how they can support and represent Austin Seminary through the new **Ambassadors** program. Similar events were held this spring in San Antonio, Dallas, and Amarillo; future events are scheduled for locations throughout the Synod of the Sun.*

## Moderator brings message of healing and hope

The Reverend Dr. Susan Andrews, Moderator of the 215th (2003-2004) General Assembly of the Presbyterian Church (U.S.A.), paid a visit to the Austin Seminary campus on Tuesday, April 27. The visit took place as part of the Moderator's National Mission Tour.



During her sojourn at Austin Seminary, Andrews shared reflections on the challenges and opportunities facing the Presbyterian Church. "I'm very hopeful about our denomination, and I'm very worried about our denomination," said Andrews. She cited declining membership, a clergy shortage, and theological differences as primary concerns facing main-line churches. Nevertheless, Andrews expressed hope for the future with a new vision of spiritual and institutional growth: "We've got to help people talk about their faith. We need to learn how to do evangelism in a Presbyterian way and a modern way."

The visit also afforded Andrews the opportunity to hear from Austin Seminary students and local Presbyterian clergy and laity. The events of the day included a meeting with local Hispanic pastors, a conversation with current seminarians, and a luncheon, featuring a question and answer session with the Seminary community.

The highlight of the day was Andrews's preaching and leadership in a service of worship in Shelton Chapel; her sermon was titled "Detectives of Divinity." W. C. Brown Associate Professor of Theology Cynthia L. Rigby presided at the Lord's Table.

Although this was Andrews' first visit to Austin Seminary as Moderator, to several members of the community she is no stranger. "What she brings us as Moderator is her genuine enthusiasm for the church of Jesus Christ—her love for it, her dedication to it," remarked Professor of Church History Ellen Babinsky, a longtime friend of Andrews. "She is exceedingly energetic, articulate, forthright, and authentic...and has always been that way."

Andrews is pastor of 700-member Bradley Hills Presbyterian Church in Bethesda, Maryland, and the first woman pastor serving a congregation ever elected to lead the denomination.

## *Ethicist delivers Heyer Lecture*

Dr. Paul Woodruff delivered the 2004 George S. Heyer Jr. Lecture on May 12. Woodruff is the Hayden W. Head Regents Chair in the Plan II Honors Program, the Darrell K. Royal Regents Professor in Ethics and American Society, and Distinguished Teaching Professor at the University of Texas. A specialist in ancient Greek philosophy, Woodruff is also an accomplished author of plays, libretti, poetry, and short fiction.

Named in honor of Austin Seminary Professor Emeritus of the History of Doctrine **George S. Heyer Jr.**, the Heyer Lectures seek to encourage interdisciplinary conversations and the sharing of resources between the Seminary and its next-door neighbor, the University of Texas at Austin. This was the ninth year of the lectureship.



*Mona Eagle, center front, has worked in the Stitt Library for twenty-five years. Helping her celebrate this milestone in May were library colleagues Lila Parrish, Helen Kennedy, and Kathy Fowler.*

## Donelson appointed to newly established chair in New Testament

Inspired by Jesus' Great Commission to "go and make disciples of all nations," Ruth Campbell sought ways to extend the gospel message far and wide. A strong supporter of overseas missionaries during her lifetime, Campbell, who died November 26, 2001, left a bequest to fund a faculty chair in New Testament studies at Austin Seminary. At their May 2004 meeting, the Austin Seminary Board established the Ruth A. Campbell Chair of New Testament Studies and appointed Professor **Lewis R. Donelson** as the first holder of the chair.



Campbell was a lifelong Presbyterian and a member of First Presbyterian Church, Corpus Christi, Texas. She was a longtime friend of Austin Seminary; through the years, her other contributions have included an endowed scholarship, a gift for the construction of the McCord Community Center, and a donation to the Centennial Campaign. For Campbell, good Christian stewardship was a family tradition; her sister, Virginia Campbell Joslin, was also a generous donor to Austin Seminary.

A member of the Austin Seminary faculty for more than twenty years, Donelson is a beloved teacher and accomplished New Testament scholar. He is the author of a number of books, commentaries, and articles, and has served as president of the New Testament section of the Society of Biblical Literature. Donelson is an ordained minister in the Presbyterian Church (U.S.A.) and a member of Arkansas Presbytery.

"Biblical studies remain at the core of Austin Seminary's curriculum because we believe deeply that every pastor should preach from a rich knowledge of Scripture," says Professor Michael Jinkins, academic dean. "I am especially pleased that Lewie Donelson has been named to this new chair. Lewie's quiet and profoundly faithful exploration of the New Testament has formed generations of pastors, and has been an inspiration to his colleagues in ministry. He is a model of Christian scholarship and teaching."

Austin Seminary is grateful to God for the life, witness, and ongoing ministry of Ruth Campbell, whose generosity and vision will facilitate the sharing of the good news of the gospel to all the world.

## IN BRIEF

An article by **Allan Cole**, assistant professor of pastoral care, will appear in the journal *Pastoral Psychology*. Cole recently joined the executive committee of the Texas Suicide Prevention Partnership, charged by the state's Strategic Health Partnership to develop and implement a suicide prevention plan for presentation to the Texas Legislature.

**Arun Jones**, assistant professor of mission and evangelism, has had two articles published in *The Encyclopedia of Protestantism*. This spring he has taught or preached in several Presbyterian and United Methodist congregations and was a workshop leader at the Synod of the Sun's Multicultural Conference and Mo-Ranch Men's Conference. Jones will be a participant at the Wabash Center Workshop for Pre-Tenure Professors of Religion and Theology in June.

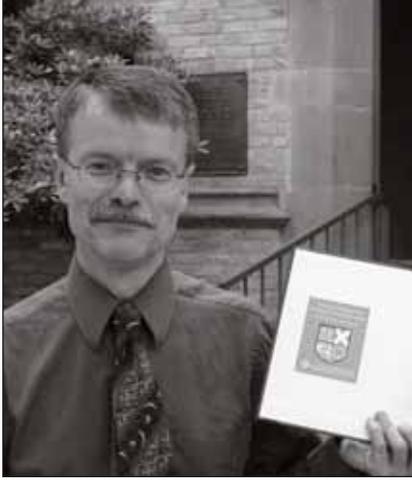
**David Lee Jones**, director of the doctor of ministry program, delivered a four-part sermon series this May at the Austin Taiwanese Presbyterian Church.

Academic Dean **Michael Jinkins's** ninth and latest book, *Christianity, Tolerance, and Pluralism: A*



*Would you care for some theology with that burger?*

*Faculty members Michael Jinkins, Arun Jones, David Jensen, and Ted Wardlaw join Vice President Ann Fields at the grill for the annual staff appreciation day picnic in April.*



*Stitt Library Director Timothy Lincoln has added new books to the collection in support of the College of Pastoral Leaders.*

*Theological Engagement with Isaiah Berlin's Social Theory*, was published by Routledge Press in May, 2004. Based on research begun in 1999 at Oxford University, the book analyzes the application of Isaiah Berlin's "value pluralism in communities of faith." Jinkins dedicated the book to his faculty colleagues.

Jinkins led a retreat for one of the College of Pastoral Leaders' cohort groups, May 17-18 and will teach at Regent College in Vancouver in July.

Offering a consultation sponsored by the American Theological Library Association (ATLA), **Timothy Lincoln**, director of the Stitt Library, met with Golden Gate Baptist Theological Seminary in Mill Valley, California. In May Lincoln taught three sessions on Islam at Westlake Hills Presbyterian Church, Austin.

**Kathryn Roberts**, associate professor of Old Testament, attended the 198th Synod of the Reformed Church in America in an advisory capacity as Moderator of the synod's Commission on Theology, June 3-9 in Chicago.

**Louis Zbinden**, professor of pastoral ministry and leadership, offered the opening prayer at the special called session of the Texas Legislature on April 20.

## Monya Stubbs to join faculty

Austin Presbyterian Theological Seminary is pleased to announce the appointment of **Monya A. Stubbs** as the newest faculty member in the field of New Testament.

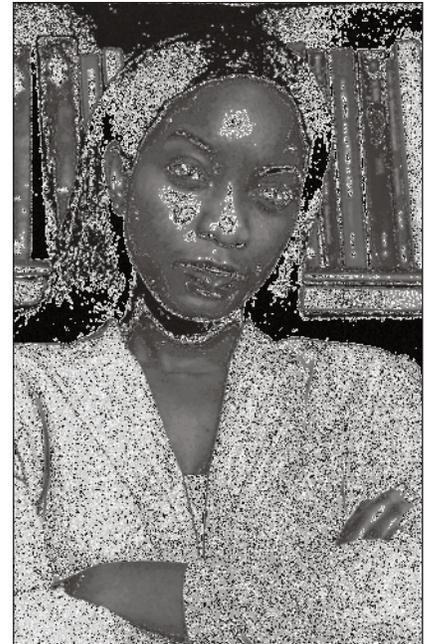
An ordained elder in the African Methodist Episcopal Church, Stubbs received a B.A. in English (with a minor in religion) from Spelman College in 1993 and a M.T.S. (with a concentration in biblical studies) from Vanderbilt University in 1995. She is a candidate for the Ph.D. in religion/New Testament at Vanderbilt University and expects to graduate in December 2005.

Her dissertation addresses "Subjection, Reflection, Resistance: A Three-Dimensional Process of Empowerment in Romans 13 and the Free-Market Economy in the Age of Globalization." Previous publications include *A Contextual Introduction to the Gospel of Matthew and its Readings* (co-author, Abingdon Press, 2003) and an essay on "Healing Through Touch" in *My Soul is a Witness* (Beacon Press, 1995). A member of the Society of Biblical Literature and the American Academy of Religion, Stubbs was a Fund for Theological Education Dissertation Fellow in 2002-2003. Her teaching interests include a wide range of New Testament subjects as well as African-American Christianity, theological themes in contemporary novels, theology and economy, and the Book of Job.

In addition to her scholarly credentials, Stubbs has had experience working with theological students engaged in practical aspects of ministry. In 2002-2003 she directed Bonner-Campbell Religious Studies Institute, a ministerial training school for the Eighth Episcopal District of the African Methodist Episcopal Church. Stubbs has also served as a faculty team member for the field education program at Vanderbilt University, where she facilitated students' theological reflection on events in ministry.

"Monya Stubbs is an exceptionally insightful biblical scholar, because her rigorous exegetical study is driven by the concerns arising from her African American context, the economic and cultural issues resulting from globalization, and the theological and social problems with which her students struggle," says Dr. Daniel M. Patte, her dissertation advisor at Vanderbilt University. "Monya Stubbs is an inspiring and vibrant teacher, because her teaching starts with her students' interpretations of Scripture and demands that they bring strict rigor to their interpretations by assuming responsibility for the textual, theological, and contextual choices involved in each of their interpretations."

Stubbs will begin teaching at Austin Seminary in the fall of 2004 as an instructor in New Testament and will be advanced to the rank of assistant professor upon completion of her doctoral studies.



*Poetry, and why it matters*

In Antonio Skármeta's wonderful novella, *Il Postino* (The Postman), the world-famous poet, Pablo Neruda, scolds the postman, Mario Jiménez, for shamelessly passing off one of Neruda's love poems as his own in an attempt to woo a lovely young woman with whom the postman is smitten. The postman argues, "It's your fault I fell in love."

"No way, my friend," says the poet, "It's one thing to give you a few of my books, and quite another to give you permission to plagiarize them. Besides, you gave her the poem I wrote for Matilde."

"Poetry," counters the postman, "belongs to those who use it, not those who write it!"

I agree with the postman, but I am stumped a bit by the phrase "poetry belongs to those who use it." If he had said, poetry belongs to those who need it, or love it, or something like that, I would not stumble over the passage. But what does it mean to use poetry? And should it be used?

In our utilitarian society, I have to wonder.

Several years ago Tom Currie wrote a wonderful book reflecting on the uselessness of the gospel. It was a powerful antidote to the notion that God and all things related to God are valuable only inasmuch as they contribute to some goal of our own choosing. For many people, it is an unimaginable leap to consider the idea, for example, that the goal of the worship of God is the worship of God. So, when I reflect on the value of poetry, the first thing I want to say is that poetry matters because saying things well matters. Simply allowing language to peel back the layers of ordinary existence to reveal life's textures is itself something worth doing well. In other words, a lover does not have to be wooed in order for poetry to matter.

Seeing life through the lenses of human words is a worthwhile end in itself. Indeed, to take things one step further in the direction of poetry's use-lessness: even if poetry is nothing but the poet's expression of his or her vision of the world (and I mean "the world" in the sense of the most mundane, ordinary, concrete particulars of daily existence), poetry matters, because it matters for human beings to express themselves creatively to others. Human expression through the various media of words is one of the truest and most basic reflections of the image of God (the God who is revealed in and through the creative self-expression of the Word God sent).

Beyond this, however, poetry matters for two other reasons, beyond whatever uses we may put it: because of

the way in which poetry exegetes the human heart, in its rich variety of experiences from joy to torment, and because of the way in which it provides entirely new and different ways of understanding the world, evoking previously unimagined intellectual and emotional structures for our experience of God's world.

Great poems sometimes do both. For example, reading Elton Glaser's poem, "And in the Afternoons I Botanized," I am forced to look at my hands holding the book of poetry I am reading, the most prosaic observation transporting me to a reflection on life itself, as he writes: "Where others might trace lifelines in the palm, I read, on the back of my hand, liver spots like annotations on a last draft." My imagination is directed from this level of reflection through explicit allusions to T. S. Eliot to W. B. Yeats and to St. Augustine as the poet ushers me finally toward "a stand of asters and the late mallow"

where we sat  
 Like monks gone blind in the margin of  
 manuscripts, and heard  
 Those arguments whose laws lead to the great  
 Therefore, our hands  
 Stretched and met, both of us ghostly in the pale  
 stains,  
 The mineral wastes of moonlight, deep dredge of  
 shadows beneath our feet.  
 You said, Is there no way out of this helpless  
 evidence?  
 And I put my shaken fingers to your lips, that  
 wound  
 The words come from, worn down, drifting, like  
 leaves in a sleepy wind.<sup>1</sup>

Maybe the highest and best use for poetry lies in our aligning ourselves with the vision of the poet, lying on the ground to catch the exact angle of the sunlight as it plays on an Irish bog with Seamus Heaney, or sitting with William Blake in his bedroom as he attempts to sketch from life the aspect of the ghost of a flea. Surely no summer field will ever again look the same if we have walked a peat marsh with Heaney, and we will never again bathe our dogs without a twinge of mercy for the souls of fleas having casually conversed with one's ghost in Blake's London home.

—Michael Jenkins

<sup>1</sup> Rita Dove, editor, *The Best American Poetry 2000* (New York: Scribner Poetry, 2000), 69-72.

**WELCOME...**

To Austin Harrison Norris Lane, son of Wesley A. Lane and **Virginia Norris Lane** (MDiv'99), born March 30, 2004.

To Sloan Brianne Leischner, son of Brenda and **Robert W. Leischner** (MDiv'01) born April 21, 2004.

**...and a correction:**

Thomas Benjamin Hendrickson (son of alums Alex and Brett Hendrickson) was born in 2003 and not 2002 as was previously reported.

**NECROLOGY**

**A. Frank Musick** (Diploma'68)  
Campinas, Sao Paulo, Brazil,  
February 2, 2003

**Martin H. Thomas** (MDiv'55)  
Denton, Texas, March 14, 2004

**Carolyn Rene Dailey**  
(MDiv'99) Kyle, Texas, March  
26, 2004

**Kenneth L. Mauldin** (ThM'56)  
Denton, Texas, April 18, 2004

**Susan K. Longley** (MDiv'01),  
Killeen, Texas, May 11, 2004



One of Austin Seminary's oldest living graduates, **Guadalupe Armendariz** (Cert.'30), died on May 26, 2004, in San Antonio. Part of a family of faithful Presbyterian pastors and Austin Seminary graduates, he was the brother of **Rubén Armendariz** (Cert.'30) and father to **Rubén P. Armendariz** (MDiv'61).

**CLASS NOTES**

1970s

A new book by **Bob Lively** (MDiv'73, DMin'79), *Waiting for Bluebonnets...and Other Letters to My Daughter About God's Love* (Abingdon Press, 2004), was written after he was told he was dying of congestive heart failure. An epilogue explains Lively's dramatic and full recovery following a woman's decision to pray for him.

1980s

**Daryl E. Johnson** (MDiv'86) married Beth Dishman on May 2, 2004.

**Charles R. Traylor** (MDiv'87) was elected executive presbyter of the Presbytery of Northern Plains on January 23, 2004.

**John D. Williams** (MDiv'87) received his Ph.D. in religious studies from Southern Methodist University on May 15, 2004.

2000s

**Melissa Lin** (MA'00) was sent by the China Christian Council to work on her Ph.D. at the Graduate Theological Union in Berkeley, California

**Matthew B. Morse** (MDiv'03) married Judith I. McMillan on March 20, 2004.

***Theological Education Sunday is September 19***

Please call Georgia Smith at 1-800-777-6127 or 512-404-4801 to schedule a student, faculty member, or administrator to deliver a sermon or minute for mission about the importance of theological education. Don't wait; last year, fifty-one churches participated!

***2005 reunions on the way***

Don't miss out on the fun! Graduates from the **Classes of 1955, 1965, 1995, 2000, and 2002** will gather during MidWinter Lectures, January 31-February 2, 2005.

***And the winner is...***

The Austin Seminary Association is seeking nominations for the 2005 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 David Evans, director of seminary relations, or visit our website ([www.austinseminary.edu/nominate.html](http://www.austinseminary.edu/nominate.html)) to nominate electronically. Your suggestion must be received by September 17. Winners of the award will be honored at the 2005 Association's Annual Banquet and Meeting following Midwinter Lectures.

**you@who.com?**

*The Office of Seminary Relations sends occasional electronic notices of news and events of interest to graduates. Please visit the alumni/ae page of [austinseminary.edu](http://austinseminary.edu) to provide / update your email address.*



*Commencement  
2004*

**Summer and Fall 2004**  
CHRISTIAN LEADERSHIP EDUCATION

July 5-9                      Beth Watson  
"Open the Eyes of My Heart: Sensing  
God's Call" (youth work camp)

August 2-6                 Michael Waschevski  
"Religious Education, Theory,  
and Practice"  
(Christian Educator's Certification Course)

September 21-22         James Graham  
"Getting in Shape, Fiscally!"

September 24             Ellen Babinsky  
"Confessions"

Oct. 18-20                 Gláucia Vasconcelos-Wilkey  
"Children and Worship"

October 28                 Lewis Donelson  
& Cynthia Rigby  
"Teaching and Preaching Advent"

October 22                 Molly Jensen  
"When Borders Become Boundaries:  
Theological Perspectives on Post-9/11  
U.S. Immigration Policies"



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