Look in these pages for their names and/or pictures:


They are trail-blazers, heroes, and, when pressed for comment each in her time, they’ve been amazingly modest about it all.


Sometimes you’ve heard their commitments derided, and sometimes you’ve heard those commitments reverently affirmed.


Sometimes you’ve seen their witness lifted up even on bumperstickers: “Women who are polite and know their place rarely make history.” Sometimes you’ve been moved by their preaching. Sometimes you’ve been touched by their pastoral care, or their scholarship, or their courage.


They were willing to be considered remarkable so as to render the office of ordination, in terms of gender, unremarkable. Their names are legion. And this year, Austin Presbyterian Theological Seminary and the Synod of the Sun are joining forces to celebrate the fiftieth year in which the Presbyterian Church has been ordaining them. It is fitting, therefore, that this issue of Windows pay them tribute.

And while we’re at it, it is also fitting that we cheer on the 52% of our present student body who are women.


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Cover: Illustration by Randal Whittington.
The background is a detail of a scapular created by T. Philip Cox-Johnson,
Gospel Colors, courtesy of Judy Skaggs (MDiv’94)
The first visitors to Christ’s tomb notwithstanding, Christian women have not always been encouraged to “go quickly and tell” the good news of the faith. The authority that women held during the first centuries of the church seems to have declined with the rise of Christianity in the world. According to Barbara Brown Zikmund in a lecture given at Austin Seminary, “The historical materials from which the New Testament was gathered include many documents supporting the radical new freedom and lifestyle available to women in the Christian community. Only later, as the institutional church worked to consolidate its power and protect itself from heresy, did a more narrow interpretation of women’s place in the church emerge.”

Sources for this story include the resources of the Stitt Library and Archives, including “The Ordination of Women: What Took So Long?” by Carolyn Mitchell (MDiv’05) and proceedings of the Presbyterian Historical Society of the Southwest, provided by Lila Parish, public services librarian, and Kris Toma, archivist and records manager; the records of Catherine Sauter, former Seminary registrar; and the Presbyterian Church (U.S.A.) web site. Photographs courtesy of the Stitt Library and Archives. Accompanying quotes on the ordination of women were collected during MidWinter Lectures, January 30-February 1, 2006.
For nearly two millennia, the role of Christian women could be characterized by the activities of Jesus’ own ministry. Says Zikmund, “Throughout the history of the church, women have opened themselves to places of human pain and organized significant special ministries to children, the elderly, the weak, the ill, the infirm, the insane, the imprisoned … The tacit understanding, particularly in Presbyterian history, has been that work beyond those activities—which the church saw as a natural extension of the role of the Christian wife and mother—was inappropriate. Caring for the powerless … was an acceptable task for women, but they were not welcome in the more political, visible, public, and intellectual life of the church.”

In its first statement about women’s roles in Christian life, the General Assembly of the American Presbyterian Church said in 1832: “Meetings of pious women by themselves, for conversation and prayer, whenever they can confidently be held, we entirely approve. But let not the inspired prohibitions of the great apostle to the Gentiles, as found in his epistles to the Corinthians and to Timothy, be violated. To teach and exhort, or to lead in prayer, in public and promiscuous assemblies, is clearly forbidden to women in the Holy Oracles.”

Throughout the nineteenth century, though not allowed a voice in mixed company, church women organized themselves and raised money for missionary projects. In some years their giving to the denomination far exceeded those from individual congregations. As the women’s suffrage movement, led in part by Presbyterian Elizabeth Cady Stanton, began to capture the public’s imagination, the General Assembly was peppered with overtures regarding the public role of women. In 1879 the GA issued this ruling: “The Assembly expresses no opinion as to the scriptural view of woman’s right to speak or pray in the social prayer-meeting, but commits the whole subject to the discretion of the pastors and elders of the church.”

Even as the northern stream of the Presbyterian Church began to offer some leeway to women, the southern (PCUS) church held fast. Before leaving Virginia for Austin, Texas, where he and Richmond Smoot would establish the Austin School of Theology, precursor to Austin Seminary, Robert L. Dabney, castigated southern ministers for yielding to public opinion and granting women a wider sphere of involvement in church life. He argued in an 1879 article in the Southern Presbyterian Review, that public preaching by women was “a frontal attack on God’s truth and divine kingdom and should be vigorously opposed with all the force that the church could muster.”

In spite of that dubious heritage, Austin Seminary owes its beginnings to a woman. Sarah Ball gave $75,000 (worth $1.7 million in today’s dollars) toward the $100,000 in endowment required by the Synod of Texas to open the Seminary in 1902. “It is perhaps not too much to say that the existence of Austin Seminary is, in part, a memorial to her commitment to theological education in the Southwest,” says William K. Hedrick (MDiv’65) in “Presbyterians and Theological Education in the Southwest.”

As the twentieth century progressed, the church, following the lead of the culture, slowly opened the doors to women. The Cumberland Presbyterian Church had begun admitting women to all areas of ministry by the 1890s. In 1906, the UPCNA began to ordain women as deacons; the PCUSA allowed the ordination of women deacons in 1922 and ruling elders in 1930. Several branches of the Presbyterian Church held reunion talks in mid-century, and one order of contention was the ordination of women as ministers. When the southern church left the talks in 1954, the PCUSA voted in favor of ordination; the presbyteries approved 204-35, in 1956. In 1963, the southern PCUS (to which Austin Seminary belonged) voted to allow the ordination of women to all offices, deacon, ruling elder, and minister; the presbyteries approved the vote, 53-27, in 1964.

As early as 1910, Austin Seminary allowed women to
enroll in the English Bible course; by 1925, women could attend the same classes as men but were not eligible for degrees. In the 1950s, through the work of Professor Ellis Nelson, Austin Seminary began to offer the Christian education curriculum to women students. The Synod of Texas included in its financial campaign enough money ($250,000) to endow a faculty position. Students would live on the Seminary campus and take courses in Bible and theology; the University of Texas would grant the degree. Jane Dowell became the first woman to receive a Certificate in Student Work (as campus ministry was then called) in 1951. In 1955, the board of trustees established the Master of Christian Education (MCE) from Austin Seminary; Helen Eugenia “Genie” Hopper Zavaleta was the first MCE graduate in 1957.

This new kind of student required a different kind of housing, and providentially, President David Stitt was offered an opportunity. The University of Texas had decided to sell Whitis House, the president’s residence located between Seminary property and Scottish Rite Dorm. Ellis Nelson recalls, “The State of Texas put it up for silent auction. David Stitt found out that Scottish Rite was going to bid $50,000 for it, so he bid $50,126—and he got it. But the bill had to be paid within ten days and he didn't have the money. He called Toddie Lee Wynne … Toddie Lee listened to him and then asked, ‘Why are you telling me this?’ David replied, ‘You’re the only person I know who has that kind of money and might be willing to spend it on this.’ Toddie Lee replied, ‘I don't have that kind of money in my checking account. I’ll have to borrow it from a bank.’ David got the money, paid for the house, and in a month, received a bill from a Dallas bank for the interest on a $50,000 loan. David called Toddie Lee up and asked why he was getting a bill from the bank. Toddie Lee said, ‘You asked for the money. You didn’t ask for the interest. Preachers never understand about interest. I’m going to teach you!’ David received a bill one more month and then they stopped coming.”

In all, fourteen women earned the Master of Christian Education degree. The Seminary began admitting women into the bachelor of divinity degree (professional ministry) program in 1955, but only one student earned the BD in the decade before ordination. "I wasn't especially wanting to be ordained," recalls Florence "Flossie" Mason Cole (MDiv'57). “I was interested in a vocation in the church.” She graduated in 1957 and, like classmate Genie Hopper, was called to ministry among migrant workers.

In 1965, Austin Seminary called Rachel Henderlite, editor of the popular Covenant Life Curriculum used by five denominations, to teach Christian education. She was the first woman ordained in the PCUS and became the first woman to hold a professorship in any southern seminary. Her arrival had an immediate effect on recruitment of women students. “That was one of their selling points to get us to come to Austin,” recalls Patricia “Trish” Gladney Holland (MDiv'68).

After she retired, Rachel Henderlite told a newspaper reporter that she didn’t want to be remembered as a champion of equal rights for women or as a pioneer. Instead, “I want to be remembered as a teacher,” she said. “That’s what I’ve gotten the most satisfaction from.”

“She was still our role model,” says Judy Fletcher (MDiv'69), who in 1998 became the first woman executive for the Synod of the Sun. “She didn't get to choose.”

“She exemplified that combination of sharp intellect and gentle spirit,” agrees Holland.

In the mid-60s, a handful of women were welcomed by the faculty, administration, and male students. “We
were great friends,” says Holland. That is, until the women started to show what they could do. Trish recalls, her future husband, George, “was all set to ask me out and then [Old Testament Professor] Prescott Williams put my Hebrew exegesis paper on reserve in the library as an example of how it should be done. That delayed our getting together for a semester.”

In 1967, their classmate Patricia McClurg (MDiv’67) became the first female Austin Seminary graduate, as well as the first woman in the denomination, to be ordained into pastoral ministry in the PCUS. John R. “Pete” Hendrick (MDiv’52), emeritus professor of mission and evangelism, was at that time pastor of First Presbyterian Church, Beaumont, which was looking for an assistant pastor. “I asked around the Seminary,” Hendrick remembers, “and [Professor] Walter Johnson said, ‘Well, if you want the most outstanding person, in my judgment, that would be Pat McClurg.’ I was in favor of ordination,” he continues, “but it wasn’t on my mind to lead a crusade … I remember saying to [the pastor nominating committee], there are other people, but the recommendations are there. This is an opportunity. Shall we take it?” McClurg was called and the two worked around the novelty of the situation. “We simply divided duties,” says Hendrick. “She didn’t have just education, though she knew more about it than I did. One year she had responsibilities in stewardship and finance … She was an outstanding preacher.”

In 1979 Rebecca Reyes (MDiv’79) became the first Hispanic woman ordained in the PCUS. She was called to be pastor of Memorial Presbyterian Church in San Marcos, the oldest Hispanic Presbyterian church in Texas. Being first wasn’t on her agenda, says Reyes, she just “happened to have been at the right place at the right time.” Though one of only three Hispanic students at Austin Seminary, Reyes said it was “awesome to have professors like Rachel Henderlite, with her work with Latinas, who took time to encourage us, and David Ng, in Christian education, who was very sensitive to culture and diversity. Other students or professors were very deliberative to let us know that what we were doing was groundbreaking—and also very lonely.” The denomination provided twice-yearly gatherings for racial-ethnic women. “I was able to participate in a lot of national women’s committees as a student,” she says. “I was mentored on an on-going basis because of these women’s gatherings.”

Laura Brooking Lewis (MDiv’80) brought another first in 1980 when she graduated from Austin Seminary and became the first minister to be ordained by three branches of the Presbyterian Church. In a spirit of ecumenism, Hope Presbyterian Church in Austin had been chartered in 1979 by the UPCUSA, the PCUS, and the Cumberland Presbyterian Church. Lewis was called as associate pastor and insisted upon passing the ordination standards of all three churches. “Members of all three denominations laid hands on Laura,” recalls emeritus professor Robert M. “Bob” Shelton. “And she became the first, and only, person to be tri-ordained.”

Austin Seminary’s first twenty-five years of granting degrees to women only yielded forty-six graduates, but by the mid-90s, more than half of the student body would be female. What can account for this explosion of women following the call to ministry of Word and Sacrament? Reunion of the northern and southern streams to form the PC(USA) in 1983 automatically added ten years of history of women’s ordination. “It could be that by the ’80s the women’s movement really took hold in the South,” says Judy Fletcher. Or perhaps it was simply the case of having role models in the pulpit. “There was some intentionality of having women leaders at youth events,” says Elizabeth “Betsy” Johnson Pense (MDiv’69). “I had opportunities that guys never had. I was a commissioner to GA when I’d been ordained three years! … That would never have happened to a man. We got advantages to be up front.”

Continued on page 12
We walked for miles that summer, my dad and I. We were both at a bend in the road, so to speak, and somehow walking together late into the night was what we needed to do. I was twenty-two and struggling to come to terms with a clear and terrifying sense that I was being called into ordained ministry. Brought up in the Church of Christ, the preacher’s daughter no less, the only women ministers I had encountered at that point were Presbyterian, Methodist, or Disciples of Christ … heathens, in other words. Upon graduation the previous year from Abilene Christian University, I had gone to France for a year to work and serve with a Church of Christ mission team. That experience was like running full speed into a brick wall and left me disillusioned, disappointed, and physically ill. I returned home to heal, take stock, and figure out what I was supposed to do next. Diving head first into a summer Greek class at Austin Seminary that was being taught by a dear family friend, I found what I was looking for. I loved it all: the intensity of the atmosphere, the enthusiasm of the professors, the way the subject completely absorbed my attention, the stimulating conversations with other students, especially the women students. I felt alive. I knew seminary was where I needed to be. However, I was hesitant. It seemed more like a death defying leap than simply the next step.

Dad was at his own bend in the road, leaving the Church of Christ after serving as a pastor for almost forty years. He and my mother were in the process of becoming part of the Disciples of Christ tradition. Dad had been, so it was said by some in his congregation, “too big on grace, too easy on women, divorcées, and homosexuals,” and it had become abundantly clear that it was time to move on.

And so under the star-strewn Texas sky we would walk up and down the hills surrounding my childhood home in North Central Austin, moving in synchronized step, an older man nearing the end of his road and a young woman just beginning hers, both drawing strength and courage from the other. As we walked I would talk and talk and talk. Dad’s patience was limitless.
He would occasionally comment or ask a probing question and together we would laugh and ponder this mysterious unfolding. In his quiet listening it was as if my self was taking form and shape before my eyes.

One particular evening stands out vividly in my memory. We were probably on about mile four when I finally put my finger on what had been holding me back,

“I don’t know, Dad,” I said anxiously, “I mean, I’m not sure I can be enough like a man to be a good minister.”

“Nancy,” he responded, “that’s the whole point. You don’t have to be like a man. You be yourself. That’s who you’re called to be.”

It was a revelation to me. In that moment of grace the chasm I’d experienced was finally bridged. I was ready to take the next step.

Four years later and a few months into my first call as pastor of the Benton Presbyterian Church in Benton, Louisiana, I found myself in over my head. Being a pastor was decidedly different than thinking and studying about being a pastor. The problems were messier, the needs greater, the issues more complicated than I had anticipated. My father had died just six months shy of my ordination. I missed his wise counsel as I navigated the turbulent waters of that little congregation.

Thankfully, I’d been assigned a mentor by the presbytery, a woman I liked, admired, and longed to imitate. What was her secret? I wondered. In one of our meetings she confided that she was always careful not to draw attention to herself and her appearance. Every Sunday she would wear the same thing: clerical shirt with a navy, black or khaki suit, plain shoes, the same understated gold earrings, week after week.

That must be it, I decided. That’s what sets her apart, which meant I was definitely sunk with my colorful clothes, sparkly jewelry, and funky shoes. I braced myself for the truth from on high and made an appointment with my liaison from my Committee on Ministry, an elder statesman of the church. No doubt he would confirm my hunch that I needed to tone down my style.

Of course I didn’t come right out with my question, that would have sounded too trivial, too silly, too … feminine. I couched the conversation in terms of the conflicts my congregation was experiencing and my developing pastoral identity. And then I blurted out, “I’m not sure I can do this and be myself! I mean, I like to wear big earrings and red shoes. I don’t think women ministers are supposed to wear those things!” The corners of his mouth hinted at a smile as he asked me to explain further.

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There it was again, echoes of my conversation with Dad. I was being called to be myself.

It’s been almost twenty years since my ordination into ministry. Time and again I have been tempted to try and be someone other than who I am: more masculine and less feminine; more sophisticated and less open; more cynical and less optimistic; more detached and less vulnerable. But it’s not the truth of who I am, and through God’s grace I have continually been called back to myself. Surely if God calls any of us into this ministry of life and love, of hope and redemption, God calls us as we are and uses the only means we have to share the good news of Jesus Christ … our own lives.

As my Dad would say, “That’s the whole point.” ▲
I was the only man at dinner with several women. A young Christian woman sitting to my right gave me a nod to sit at the head of the table. I did. When our food came, she gestured with her eyes for me to pray. I did not. I thought to myself, if we are to truly follow the example of Jesus, what is a meal without a moral lesson? Jesus was always teaching at the table.

The woman sitting on my left was an ordained minister. I told the young Christian lady that I grew up in a church with a pastor who was a single mom. She was the head of her household. She sat at the head of the table. She said the prayers. I turned to the pastor sitting next to me and said, “I am not ordained. But you are. And I would be honored if you would lead us in prayer.”

What provoked my action was the thought that this young Christian woman’s motive was part of some ultra-conservative movement to give power back to men and put women back in the kitchen. To me, she was spitting in the face of all the courageous women who have put up with sexual harassment, degradation, and minimal professional respect. I couldn’t believe that she would do that. What is the deal with these young Christian women giving up a place at the table that so many women earned over the past centuries? How could she do that? I thought she was threatening the rights of women everywhere. I thought wrong.

I was upset and I wanted to get some direction to find out what other women thought of this conspiracy. I talked to some women about the scenario and I asked them what they thought. One woman, in her fifties, perturbed that we were even having this conversation, said, “It is 2006. I have never felt oppressed. I was always told even as a child that I can do anything I want and I can.”

She said that she could be the president of the United States if she wanted to. “Where is this oppression?” she asked. Another woman said that she was aware that the reason she did not have to face the barriers of gender in the ministry is because so many other women, persistent in the faith, had paved the way for her success in God’s name. Another woman told me that she recently read in a book (which I can’t remember the name of) that the ‘glass ceiling’ is actually made of cement. Basically there is only an illusion of women being able to become CEOs and pastors of big steeple churches. Sure, she said, a few women ‘make it,’ but not many.

Now as I see it, the fact that a few women ‘make it’ only creates the illusion of women’s success and promotes the apathetic stance that we no longer have to fight for women’s rights. Sure, you can be anything you want, but don’t hit your head too hard on the way up. The young lady, who was so bold as to ask me to pray, later told me that 92% of church leadership is made up of women. That’s a surprising statistic. Even if those numbers are exaggerated, how many women are in big steeple churches? Granted many may not want to be, but if women make up a majority of the leadership roles in the church, it is because the women are filling leadership roles in the much needed lower levels of the hierarchy, not the upper levels that are still reserved primarily for men. Women’s leadership in the church is flattening out instead of rising up. The oppression of women is still here. And I thought it was coming from the young woman who asked a man to pray.

But after I asked three women about the situation...
and got three very different conclusions: there is not a problem, there may be problem, there is a huge problem, and my own, that the problem of women’s oppression is coming from young women, I turned to the next sensible choice in my search to figure out what the young woman was thinking when she asked me to pray. I asked a man. And I got a logical answer. He said, “People are comfortable in their social roles. For thousands of years men have sat at the head of the table and have been the head of the household. It is only a recent phenomenon that women do those things. Basically, it is ingrained biologically in women’s heads to subjugate themselves to men. Honestly, I can see why it is important to resist change in gender roles, especially at dinnertime. We can’t keep going around breaking social norms. Who wants to sit and think about those things after a long day? It is much easier to just do it how we have always done it, and then we don’t have to think so much.

To be honest, the man was only speculating, and he did not really believe what he was saying. It was just a theory of why a young woman would do such a horrible thing as ask a man to pray.

My appetite was not satisfied. So, I sought more direction. One woman said that perhaps the young girl was uncomfortable praying and she resorted to what she knew growing up. Another said the new movement is just a backlash, a resistance to change. Another said that I messed up the dynamics of the dinner table since I was the only man. The conversations, who prayed, and where people sat would have been very different had I not been there. I was still lost, but I began to think differently about the dynamics. What makes a man and a woman different?

When I was in the Marine Corps we had heated debates over the service of women in the military—of course there weren’t many women around to counter our logic. We were very honest with our reasoning. Women are physically weaker, one marine said. Another pointed out that women are hygienically unsound for field service. They can’t go for weeks without a bath like men. And finally, the truth was revealed. Women are the cause of trouble amongst the troops. Sexual harassment is an issue and we have to acknowledge that. Men get jealous of other men. Men do courageously stupid things to protect a woman.

Men have always been told, since our days on the playground, that women are different. Mothers say to boys, “You can’t push her. She is a girl.” Meaning we can push another boy, but girls are too weak and need our protection. Somehow this playground mentality transferred into our adult world that women can’t lead. They need our protection.

This theory fits snugly into the dinner scenario. One lady said that in these days of strong independent women, some women so readily give up the head of the table because it points to the way the woman perceives the man. For example, if a woman asks the man to pray, she is in a sense placing trust and confidence in him that he can protect her. It is like being back on the playground. Now if the woman does not ask the man to pray, does that mean she thinks he is weak and can’t protect her? It depends on the woman. Some feminists would never ask a man to pray. Yet other women yearn for the past when men took charge. And others are merely respectful of cultural norms.

My question is, what takes precedent for a prayer at the dinner table? Social norms means the man would pray. But I was sitting next to an ordained minister, which, in my mind, meant that she should pray. But a friend retorted that we Presbyterians believe in the priesthood of all believers, so I should follow tradition and pray.

Then a brilliant woman asked me, “Have you talked to the young woman that asked you to pray?” I had not. I called her.

“Hello, hey listen. I have a question. Remember that

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Pioneering as a clergy couple

by George A. Holland

Still focused on my Matthew Exegesis exam in 1965, I noticed one of the women leaving her seat, walking up the aisle, and turning in her paper. Soon another woman followed her, then another, and finally the last of Austin Seminary’s first four women come to prepare for ordination turned in her exam. We men just looked on … and the ground rumbled a bit as it does when life takes an abrupt turn.

And turn it did in surprising ways. One of the most obvious and egregious was the response of the faculty members. Smiles began to multiply, fresh shirts and new ties appeared, and a serene congeniality slipped into the lectures. The Holy Spirit seemed to have found fresh allies!

Little did I imagine that before graduation I would wed one of this new species of clergy, raise a family of four with her, and—could it be?—lead a congregation together! But it happened! And thanks be to God, Trish and I are each and together the more whole for it.

There were, of course, no courses on preparing to be a clergy couple. Perhaps a grace in itself! But other graces abounded. For myself, anticipating the double intimacy of bed and pulpit, I quickly said “yes” to the CPE opportunity at the Center for Religion and Health at the Texas Medical Center in Houston. There above all else I learned to listen, and thus acquired a primary skill for a pastor, especially one with a pastor-mate.

To be truthful, I especially needed to listen at the beginning of our first ministry at Hope Presbyterian Church in San Antonio. Still something of stranger to the inner life of a congregation, I was more than willing to receive suggestions and advice, and Trish had a lot of both. And it was good! She wanted to have our children before seeking her ordination, but she was eager to help. It wasn’t long, of course, before I had to stake out my own ground. And we experienced the first tensions of “who’s in charge?” Years later we were to be confronted by a skeptical church visitor asking, “Who really wears the pants in this relationship?” By then we could laugh and honestly reply that it was a shared decision process. The terse confrontations were past, well, almost! Meanwhile, it helped to descend onto the River Walk of San Antonio on day-off Mondays for renewal. And the birth of a delightful daughter, quickly leveled any valleys.

I stood in amazement at Trish’s ability to relate lovingly and creatively to such a wide diversity of people inside and outside of the church. And I was delighted to

I enjoy so much seeing the second generation coming along without the wonderment about how women do this in ministry. For this next generation this is normal, this is exciting, and the world is wide open for both men and women in ministry.”

—Carol Lytch
2006 Jones Lecturer

Though half of a “clergy couple,” George Holland (MDiv’68) has retired from active duty in the pulpit.
discover in her a like-minded sense of the church's ministry of reconciliation and service in the world. You might say that we embraced the Confession of 1967 as well as each other.

Moving on to Central Presbyterian Church in Waco, we were favored with a larger congregation as well as a larger community in which Trish and I could more fully use our particular gifts. We each had more space.

Trish filled her space quickly even as she gave birth to two sons and another daughter. Even before her ordination she received a remarkable response to her invitation for women clergy in Waco to identify themselves and come together. Years later local black clergy would identify her as “their own pastor.”

It was Trish’s first sermon after her ordination that was a watershed moment for both of us. While worship began at 10:45, Trish was still preaching at 12:15. As the sermon went on and on, congregants stealing anxious looks at me, I was feeling like a pilot circling the airport until the fuel ran out so he could safely land. One of the elders told her later, “Trish, you don’t have say everything in one sermon!” When I confronted her about it at home, she answered simply, “I have a lot to say!” And she did, all of it good.

As she made her way toward ordination, and even afterward, I found myself running interference for her. Not throwing heavy body blocks—that would have been counterproductive—but screening her from pettiness and preventing the few attempts to divide us.

Given Central’s long history of strong women, ordaining their first woman elder in 1954, Trish found a ready acceptance as the first woman minister (associate). Liberating to me was the sight of how her personal profile of grace allowed her to pastor a different group than I, yet to strengthen the oneness of all.

Then there were the tongue-biting times. It may seem passé now, but inclusive language in worship was foreign language to many in the 70s and 80s. And they did not care to speak it. Trish was the perfect one to sally forth on behalf of the cause. The same was true for the acceptance of gays and lesbians in the church. The strategy of one of us taking the lead, with the other doing the listening and giving back-up support, seemed to work best with controversies. And joint tongue-biting, of course.

Meanwhile, our ministries meshed on several significant occasions. One was hosting Moderator Rev. Joan Salmon Campbell for her first Festival of Christ, a three-day event of ecumenical preaching and workshops. Later she would return as the keynote speaker for the Waco Conference of Christians and Jews annual banquet and lead Centralites in an overnight retreat. Another was organizing the interfaith Service of Prayer and Lament the morning after the Davidian tragedy in Waco, giving voice to the national grief over the deaths of the Davidian children. ABC-TV World News closed its broadcast that evening with words of the lament.

When it came time to leave Waco, I encouraged Trish to go ahead of me and to accept the call to become the interim associate pastor of Wellshire Presbyterian Church in Denver. I followed a year later, becoming the interim pastor of the Church of Eternal Hills in the Fraser Valley outside of Denver. It was great!

What was it like, this foray into a new partnership in ministry? Actually, much like any other experience of “working within Christ’s body, the church, until we are working rhythmically and easily with each other,” growing toward the fullness of Christ. Supported over the years by such leaders as Professor Prescott Williams and the Reverend Jack Bennett (ThM’58), affirmed and liberated in the use of our gifts by our congregations and communities, sustained by the Holy Spirit and one another’s love, we are thankful both to God and church for letting us “couple” our ministry.
Let the women speak
Continued from page 5

Once women achieved a critical mass on campus, their effect was seen in the curriculum and in the life of the community. “When women start coming, you begin dealing with a different model [of preaching],” says Bob Shelton, who taught homiletics from 1971-2002. “The marvelous thing is, there were a number of males who were never comfortable with the masculine style. When the women came on the scene, they were able to be much freer and more effective in their preaching. [Women brought] a much more welcoming and nurturing kind of preaching. They changed the educational landscape for the better.”

“When I came [in 1988],” says church history professor Ellen Babinsky, “feminist theology was taught only occasionally. It was not considered what one needed to study in preparation for ministry … [but] frequently the so-called normative voices are male, and that understanding needs to be de-centered. It isn’t that women don’t need to learn male voices. Women and men need to learn both.”

Gradually, men and women preparing for ministry at Austin Seminary have been shaped not only by the presence of women students but by the inspiration of women teachers, beginning with the seminary’s first female adjunct professor, Lena Lea Clausell, in the early 1960s. Ordained clergy who have served on the faculty include: Rachel Henderlite, Laura Lewis, Cynthia Campbell (now president of McCormick Seminary), Ellen Babinsky, Christine Eaton Blair, Cynthia Rigby, Sherron Kay George, Kathryn Roberts, Carol Miles, Janet Maykus, Monya Stubbs, and Jennifer Lord.

Rachel Henderlite used to say that after she was ordained she received a postcard from a man every year until he died that said: “The ordination of women is a grievous sin because it says in the Bible, ‘Let the women keep silent in the churches.’” Though the Presbyterian Church has received women into the pulpit for fifty years, to this day many churches have never called a woman pastor, and some people are still uncomfortable with the idea.

Beginning with the Samaritan woman at the well, women have been anxious to speak of their encounter with Christ. How fortunate that in 1955 a committee of men, when asked to study the question of women’s ordination in the Presbyterian Church, finally had the wisdom to say: “Let us seek to avoid being in the position of making rules for our church which would prevent the Holy Spirit calling to service those whom He desires.”

“Women bring gifts that God has given them,” agrees Babinsky. “Gifts are not gender specific—they are not related to one set of body parts over against the other. God calls into leadership those who are needed for their time.” Let all God’s people say, Amen.

What was she thinking?
Continued from page 9

night we had dinner and I was the only man there and you asked me to pray?”

“Yes.”

“What were you thinking?”

This is how she replied. She said that many men in the ministry go overboard in their respect to women. Some men in ministry have become so cautious of disrespecting women that they are disrespecting themselves by not stepping up in leadership roles. Then she asked if I knew that 92% of the daily leadership in the church is done by women, meaning that there is a severe shortage of men in leadership roles that are accessible to people in the everyday routines of faith. She said that whenever a man is present, she wants to encourage his leadership and uphold his ministry because there are so very few men of faith in daily leadership positions. She made it very clear that this was an obligation, not a rule. She said that depending on the situation she discerns what action is best concerning who leads.

So as I see it, the problem is men. The men who are causing the problem aren’t the jerks hitting girls on the playground. The men causing the problem are the nice guys who are trying to protect women. Their male passivity to women is neglecting their much-needed tangible leadership in the church outside of the pulpit. She wants to give power back to men, but not in the way I thought. She doesn’t want women to give up their leadership. That is one battle hard-won, and she is not abdicating any woman’s place back to a man. Rather, she wants men out of the pulpit and back into the daily lives of all believers, because she sees a struggle there in the lack of male role models. Women have stepped up, and this woman wants to raise the men with them.

Here’s to the women in ministry that dare ask a man to pray, thank you.
Seminary and Synod to celebrate the ordination of women in the Presbyterian Church

Austin Seminary and the Synod of the Sun celebrate fifty years of ordaining women to the Ministry of Word and Sacrament. “Women of the Cloth,” the event marking the anniversary, takes place from March 21-23, 2006, at the Seminary and includes conversation, worship, hands-on projects, and reflections on fifty years of women offering their gifts as ministers of Word and Sacrament.

Preachers for the event are Cheryl Kirk-Duggan (MDiv'87), professor of theology and women's studies and director of women's studies at Shaw University Divinity School in Raleigh, North Carolina, and Sallie Watson (MDiv'87), pastor, First Presbyterian Church, Bonham, Texas. Presenters include Cynthia Campbell, president and professor of church and ministry, McCormick Theological Seminary, Chicago, Illinois; Judy Fletcher, (MDiv'69), synod executive for the Synod of the Sun; Sheila Gustafson, pastor of First Presbyterian Church, Santa Fe, New Mexico; and Cynthia Rigby, W. C. Brown Professor of Theology at Austin Seminary.

“I am very excited about our Women of the Cloth event in March,” said Fletcher. “At the time of the centennial of Austin Seminary in 2002, we had the first gathering of [women] APTS graduates. We had about 100 women and had a wonderful day of discussion and reflection.” She said the upcoming event includes all women ministers as well as others who want celebrate the fiftieth anniversary and history of women in the church.

“During our time together, we will hear from some excellent speakers who will help us assess where we are, what are our joys and concerns, and where do we think we are headed,” said Fletcher. “In addition to uplifting worship, our schedule includes good fellowship and discussion time, and time to relax and enjoy. I hope participants will go away refreshed and renewed and grateful to be a part of a denomination that values the gifts of all persons, women and men alike.”

Rigby will give a presentation titled, “Piecing the Present,” on Tuesday, March 21. On Wednesday, March 22, Gustafson will present “Pieces of Our Lives—Staying Healthy,” and later in the afternoon their will be activities including choir, stole making, massage, weaving, cloth art and BYOS (“bring your own stitchery”), and exploring Austin. That evening, Fletcher will present, “Working with the Pieces.” On Thursday, March 23, Campbell will present “Putting the Pieces Together—Claiming and Proclaiming the Future.”

Registration for the event is $90 per person and includes meals. Registration is available online at http://women.synodsun.com/. Housing is available at Austin Seminary, $25 per night per person, 512-404-4867, or at Drury Inn, $62.99 plus tax per room per night. Call 1-800-325-0720 for reservations at the Drury Inn and mention “Women of the Cloth” for the special rate.
Five students received the highest honors given seniors at the Austin Seminary Association Annual Meeting and Banquet on Wednesday, February 1. The fellowship winners for 2006 are: Kevin L. Downer, Scott Thompson, David Ukropina, William Ellis Oglesby, and Aaron Teter.

The Alumni/ae Association of Austin Seminary established the David L. Stitt Fellowship, named in honor of the Seminary’s fourth president, for continued study in 1971. The fellowship carries an award of $10,000; the David Stitt award for 2006 goes to Kevin L. Downer.

Downer is a member of Metropolitan Community Church in Austin, Texas. He earned a BS in computer science from Central New England College and an MBA from the University of Connecticut. Before entering seminary, Downer was a business and technology consultant. While in seminary, he completed a one-year teaching church internship at Metropolitan Community Church. He is currently serving as an interim pastor in San Antonio.

In 1984, an endowment was established in honor of Leo V. Pile and Helen Porter Pile of Harlingen, Texas, and Edmond Holland Morgan and Estella Martin Morgan of Dallas, Texas. The fellowship carries with it a grant of $8,000, and the winner of the Pile-Morgan Fellowship for 2006 is Scott L. Thompson.

Thompson is a member of Spirit Lake Presbyterian Church in DeSmet, South Dakota. He earned a BS in education and an MS in educational leadership from the University of North Dakota, in Grand Forks, North Dakota. Before entering seminary, Thompson was a middle and high school science teacher. While in seminary, he served for two years as director of youth ministry at First Presbyterian Church in Austin, where he also completed a summer internship.

In 1946 an endowment was established by Mrs. W. P. Newell of Albany, Texas, as a memorial to her late husband. The fellowship provides a grant this year of $3,000, and the W. P. Newell Memorial Fellowship winner for 2006 is David R. Ukropina.

Ukropina is a member of Central Presbyterian Church in Denver, Colorado. He earned a BA in history from Colorado College in Colorado Springs, and is a Jean Brown Scholar at Austin Seminary. Ukropina worked as a financial research analyst before entering seminary. While in seminary, Ukropina completed a summer internship at First Presbyterian Church in Fort Worth, Texas, and will complete a unit of clinical pastoral education during the summer of 2006. He is married to fellow student Marta Z. Ukropina.

The Alsup-Frierson Award for Excellence in Biblical Studies and Hermeneutics was established in 2005 by the families of Professor John and Carole Alsup of Georgetown, Texas, and Clarence and Betty Frierson of Shreveport, Louisiana. The award is given to enable the honoree to “pursue further study in the biblical field toward the end of fostering the ongoing dialogue with scripture in preaching and teaching, within the context of an ecclesiastical calling.”

The fellowship carries a grant of $2,500; the first recipient of the Alsup-Frierson Award is William Ellis Oglesby.

Oglesby is a member of University Presbyterian Church in Austin. He earned a BA in business administration and German language and literature from Rhodes College in Memphis, Tennessee.
Before seminary, Oglesby was the director of marketing for a software company. While in seminary, he led worship and taught at the Austin Taiwanese Presbyterian Church for two years, and completed one unit of clinical pastoral education at Grady Memorial Hospital in Atlanta, Georgia. He is married to Lucy Oglesby, administrative assistant for the Seminary’s Office of Institutional Advancement at Austin Seminary, and they have a young son.

The Janie Maxwell Morris Fellowship, established in 1953 by a bequest from Mrs. Milton Morris of Austin, Texas, carries a grant of $2,000. The winner of the 2006 award is Aaron Teter.

Teter is a member of Covenant Presbyterian Church in Austin, Texas. He earned a BA in religion and art at Austin College in Sherman, Texas. In seminary, Teter completed a teaching church internship at Grace Presbyterian Church in Round Rock, Texas, and a summer internship at the Austin Taiwanese Presbyterian Church. He also completed a course in pastoral care in a hospital setting at St. David’s Hospital in Austin. He is married to fellow student Ayana Harris Teter.

Daniel L. Migliore, the Charles Hodge Professor of Systematic Theology at Princeton Theological Seminary, will be the guest lecturer for the Spring 2006 President’s Colloquium on March 8. He and Cynthia Rigby, Austin Seminary W. C. Brown Professor of Theology, will discuss the General Assembly Council’s “The Trinity: God’s Love Overflowing” report, which was adopted by the GAC on February 11, 2006. The report has three parts: “Confessing God’s Overflowing Love,” encapsulating the Presbyterian Church (U.S.A.’s convictions; “Participating in God’s Overflowing Love,” showing how Christians participate in the life of God through worship; and “Embodying God’s Overflowing Love,” about the ways Christians are called to embody God’s love. It will be presented at the PC(USA) 217th General Assembly in Birmingham, Alabama this June.

A native of Pittsburgh, Pennsylvania, Migliore earned a BD from Princeton Theological Seminary and an MA and PhD from Princeton University. He also studied in Tübingen University in Germany. He received an honorary doctorate degree from Westminster College. Migliore’s areas of interest include systematic theology, Karl Barth, the Trinity, and christology. Migliore’s publications include, Called to Freedom (Westminster John Knox Press, 1981), Rachel’s Cry: Prayer of Lament and Rebirth of Hope (Pilgrim Press, 1999), and Faith Seeking Understanding: An Introduction to Christian Theology, 2nd ed. (Eerdmans, 2004).

“Daniel Migliore is one of the foremost contemporary theologians in the United States today,” said Rigby. “Author of Faith Seeking Understanding, he is a leader in helping the denomination articulate the relevance of Christian doctrine to daily life.”

Rigby has been teaching theology at Austin Seminary since 1995. She earned a BA from Brown University, and an MDiv and PhD from Princeton Theological Seminary. She is co-editor of Blessed One: Protestant Perspectives on Mary (Westminster John Knox Press, 2002) and editor of Power, Powerlessness, and the Divine (Scholars Press, 1997). She is currently writing a book on the doctrine of salvation.

Migliore and Rigby will discuss how the Trinity glorifies God, and also suggest other ways the Trinitarian formulation in the doctrine are consistent with the traditional baptismal formula but broaden the definition of who God is. They will discuss ways to make the Trinity come to life with God’s “love overflowing” and how it matters in our daily lives.

The President’s Colloquium is an event for the Seminary community to engage in spirited, civil debate and theological reflection over an issue of importance and controversy, with a view toward modeling how such an issue might be discussed in a congregations. Past topics have included divestiture (Spring 2005) and the report on the Peace, Unity, and Purity of the Church Taskforce (Fall 2005).

TRUSTEE NEWS

Austin Seminary trustee William J. Powers became the twenty-eighth president of the University of Texas at Austin on February 1.

Carolyn Beaird, who has served on the board of trustees since 1997, died on January 27. A memorial service was held Monday, January 30, at First Presbyterian Church, Shreveport, Louisiana, where she and her husband, Charles, are members.
COMMUNITY NEWS

“For the Flourishing of the Ministry”
A tribute to Nancy and C. Ellis Nelson

In his keynote address “For the Flourishing of the Ministry,” at the Austin Seminary Association Annual Meeting on February 1, 2006, Craig Dykstra, vice president for religion at the Lilly Endowment Inc., honored the lifetime achievements of Nancy and C. Ellis Nelson (MDiv’40). Ellis is research professor for Christian Education at Austin Presbyterian Theological Seminary.

“I am so pleased to be back on the campus of Austin Seminary, and especially to join with you here today in honoring Ellis and Nancy Nelson,” Dykstra said. “These two dear and wonderful people have meant the world to all of us, and that is certainly true for me.”

One of Dykstra’s first encounters with Ellis Nelson was as a student through Nelson’s book Where Faith Begins. “It was a path-breaking book, and we all knew it,” said Dykstra. “It’s fair to say that my entire career as a pastor, teacher, writer, and grant maker has been shaped by my early encounter with that book. Ellis was dead-on right: faith begins and matures in the context of and through participation in an active, faithful Christian congregation.”

In celebration of Nelson’s contributions to theological education, Dykstra said he decided there was no way to list all of Nelson’s accomplishments even if he had several hours. Some of those accomplishments include a longtime relationship with Austin Seminary, having served as a faculty member of the institution for more than fifteen years along with presiding as its interim president in the 1984-85 academic year. His career also includes professorships at Union Theological Seminary in New York, Louisville Presbyterian Theological Seminary, San Francisco Theological Seminary, and the University of Dubuque. Nelson also served as president of Louisville Seminary from 1974 until 1981.

In addition, Nelson created many projects that, according to Dykstra, “shaped theological education as a whole.” One project of Nelson’s that Dykstra highlighted was his research on pastors’ entry into ministry. First, Nelson wrote an essay, “Education for Congregational Leadership,” and received a grant from the Lilly Endowment for an experimental program carried out by Austin Seminary and Grace Presbytery.

“It made a huge difference in the lives and ministries of many new pastors (maybe some of you are here today),” said Dykstra. “But perhaps just as important as its direct effects on those involved, this experiment identified key elements of strategy to help new ministers get started well … Ellis’s project helped us all understand what essential ingredients are for sustaining pastoral excellence over the long haul.”

Another result of Nelson’s efforts has been Austin Seminary’s College of Pastoral Leaders. Part of the Lilly Endowment’s Sustaining Pastoral Excellence program, The College provides pastors and other church leaders opportunities to deepen their spiritual lives, discover resources for emotional support, and increase their understanding of the pastoral arts through membership in learning cohorts which commit to work together over a two-year period.

“The course on which Ellis helped us to embark has caused us all to think more and more carefully about what it takes to nourish and sustain a flourishing pastoral ministry,” said Dykstra.

First, Dykstra said no ministry could begin or last without the
nourishment of the Holy Spirit. He said that it is difficult for pastors to remain connected with the “means of grace” without community and continually learning to live in a way that is “life-giving for themselves in and for the larger world.”

Second, he said that “We have learned that nothing is more important for helping new ministers learn what it actually means to be a pastor than to be a part of a competent, healthy congregation in their first call,” said Dykstra. Another type of community he mentioned was “some company of pastors,” such as the cohort groups created by the College of Pastoral Leaders.

Third, “a pastor must have both the freedom and the power to create and to move in ways that are consistent with the freedom and creativity of God’s living and Holy Spirit alive in the world,” said Dykstra.

He concluded his remarks by saying, “I do, indeed, give thanks to God for the gift of Ellis Nelson and of Nancy Gribble Nelson, for their lives and ministries, and for the profound difference they have made in all our lives.”

Before Dykstra’s tribute to the Nelsons, a tribute video honored Ellis Nelson with both serious and humorous stories from Jack Stotts, Pete Hendrick (MDiv’52), Bill Van Auken (MDiv’55, ThM’68, DMin’83), Jerry Tompkins (MDiv’55), John Evans (MDiv’68), David White, Alison Riemersma, Randal Whittington, Timothy Lincoln, along with a rendition of the song “Candyman” (honoring his prowess as a confectioner) performed by Maria Collins. The friends reminisced about Nelson’s dedication to Christian education, his ability to listen and understand, and his sense of humor and frugality. Ellis turns 90 on March 7.

The Austin Seminary Admissions Office hosted its first Project Next Step, a vocation discernment retreat for college students, January 27-29. Dhawn Martin, acting director of admissions at the Seminary, led thirteen students from Trinity University in San Antonio, the University of Texas at Austin, and Schreiner University in Kerrville, Texas, in discerning God’s call in their lives.

Martin explained that the students were invited not only to explore the possibility of attending seminary, but were also encouraged to discuss how faith and daily life should be united in whatever vocation a person chooses. Students attended an informal dinner to get to know each other, three plenary times, a worship service, and conducted a city-wide photo scavenger hunt. During the scavenger hunt, the students were looking for examples of society’s ideas of success and failure but also “of our call to follow Christ’s example in our daily and vocational lives,” said Martin. Some examples of society’s success included a luxury car symbol and a well-known local retail chain. As an example of a wound to Christ were the letters HIV spelled out in graffiti and security cameras guarding a Martin Luther King Jr. statue due to vandalism.

Much of the discussion at the retreat, Martin said, centered on how to integrate “who you are on Sunday” with what each person is like during the rest of the week.

“We are informed by our faith and formed by our faith,” she said. Project Next Step gives students a setting to allow themselves to think about how faith can “inform vocation.” They also considered the question, “What am I going to do with my life?” and reflected on God’s call for each person, every one with different skills and gifts.

“How do we live our vocation every day?” Martin asked the students. She asked them to look at a career not merely as a job, but as a vocation. She said the word vocation stems from the Latin word vocare, which means, “to call.”

Martin said the students enjoyed their time together so much, “they’re already planning a reunion.”
COMMUNITY NEWS

MidWinter Lectures 2006
New senior award in pastoral care

The Austin Seminary Board of Trustees has established the Donald Capps Award in Pastoral Care, made possible by a gift from an anonymous donor. The award will honor Professor Donald Capps, the William Harte Felmeth Professor of Pastoral Psychology at Princeton Theological Seminary. Austin Seminary's professor(s) of pastoral care will make the selection each year based on a student's gifts for and commitment to the church's caring ministries; the first recipient will be announced at commencement in May 2006.

“No one has made a more significant contribution to educating pastors and professors about pastoral care and counseling than Don Capps,” said Allan Cole, assistant professor of pastoral care at Austin Seminary and one of Capps's former students. “His extraordinary mind and creativity, the depth and breadth of his large body of writing, and surely his commitment and loyalty to students and colleagues have made him the preeminent scholar in his field for three decades. Similarly, his work ethic, kindness, sense of humor, and unassuming manner remain unsurpassed, exemplifying what many of those privileged to have studied under him seek to embody in their own vocation and person. For these reasons and more, I'm delighted that Professor Capps has been honored with the establishment of a pastoral care award in his name.”

This new award joins four others for new graduates: the Charles L. King Preaching Award, the John B. Spragens Award for Christian education, the Rachel Henderlite Award for honoring cross-cultural and interracial relationships, and the recently established Hendrick-Smith Award for Mission and Evangelism.

Friend- and fund-raising events planned

The Office of Institutional Advancement has kicked off the year with an ambitious plan to increase the awareness of Austin Seminary's mission throughout the Synod. Through a series of Ambassador breakfast and luncheon events, the Seminary is striving to educate the members of churches throughout the four-state region about the particular mission of forming men and women for ministry. These one-hour events tell the story of pastoral formation and provide some eye-opening facts about the cost of a seminary education today. In addition, guests are invited to consider sharing their time and treasure with the Seminary in order to better support seminarians in their calling.

The first event, a breakfast, was held in Austin on February 14 and had more than 200 people in attendance. Eight subsequent events are planned:

- San Antonio Luncheon, March 9; Houston Luncheon, April 25; Fort Worth Luncheon, May 16; Dallas Luncheon, June 6; Tyler Luncheon, September 14; Kerrville Luncheon, October 3; Fayetteville-Bentonville Luncheon, October 24; Corpus Christi, November 16

Please note that the fall dates are tentative. If you would like more information about attending an event near you, please call the Office of Institutional Advancement, 512-404-4800, and ask for Michele Bondy or Donna Smith.
Launched during its Centennial Celebration October 2, 2002, the Seminary’s five-year-long Centennial Campaign has exceeded its goal, raising $25,087,063. Members of the board of trustees, the Centennial Campaign Steering Committee, Presidents Theodore J. Wardlaw and Robert M. Shelton, and the Office of Institutional Advancement worked in tandem to receive the funds from thousands of generous donors. Out of 3,832 donors to the campaign, 2,165 had never before given to the Seminary.

Through a Master Planning process involving the whole Seminary community, leadership retreats with trustees and administrators, and by polling its constituencies about the needs of the church, Austin Seminary identified five key objectives:

1. to support and sustain the church’s current leaders;
2. to be a source of healing and inspiration for the larger church;
3. to educate and equip people with gifts for ministry;
4. to attract and retain the finest theological faculty; and
5. to use our resources wisely in service to the church.

“The great response to the campaign shows that we are blessed with a growing base of generous supporters,” said Timothy A. Kubatzky, vice president of institutional advancement at Austin Seminary. “It is gratifying to know that many of those new and old friends were inspired to give because of what they saw happening here. We want to continue to deepen those relationships over time.”

The results of the campaign were as follows:

- $8.3 million for endowed faculty chairs
- $3.2 million for endowed scholarship
- $3.3 million for the Annual Fund
- $1.56 million in support of the College of Pastoral Leaders
- $2.1 million for a new generation of student housing

The remaining balance was undesignated. The following endowments were established or added to during the campaign:

**New faculty chairs**
- Ruth A. Campbell Chair of New Testament
- William Jethro Fogleman Chair of Pastoral Theology*
- Laura McAllister Johnson Chair of Philosophical Theology
- Gene Alice Sherman Chair of Sacred Music
- Dorothy Vickery Chair of Homiletics
- Nancy Taylor Williamson Chair of Pastoral Care
- Louis H. and Katherine S. Zbinden Chair of Pastoral Ministry and Leadership
- Thomas W. Currie, Jr. Chair of American Church History*
- C. Ellis and Nancy Gribble Nelson Chair of Christian Education

**New endowments established**
- Alsup-Frierson Award for Excellence in Biblical Exegesis and Hermeneutics Endowed Fund
- Guadalupe Armendariz Scholarship Fund
- Avery Fund
- Walter and Deedy Bennett Endowed Scholarship Fund
- Bryan-Parrott Fellowship for Religion and the Arts
- Gordon H. Bullock Memorial Scholarship Fund
- Ruth A. Campbell Scholarship Fund
- Donald Capps Award in Pastoral Care Endowed Fund
- Joseph R. Cochran, Jr. Memorial Scholarship Fund

* partially funded chairs
Melissa Kay Owen Memorial Endowment  
Nancy Harwell Owen Memorial Endowment  
Laura G. Poor Endowed Scholarship Fund  
Center for Proclamation and Worship  
Catherine A. Roberts Endowed Scholarship  
Mr. and Mrs. Louis Rochester Scholarship Fund  
J. Martin Singleton Sr. Scholarship Fund  
South Texas Endowed Scholarship Fund  
Francis S. Springall, MD, Memorial Scholarship Fund  
Kay Rea Sterrett General Endowment Fund  
Anne J. Stewart Scholarship Fund  
Endowment for Technology  
James Tomasek, Jr. Endowed Scholarship  
Vance and Nancy Vanderburg Endowed Scholarship  
Edward Downight Vickery Endowed Scholarship  
William and Martha Whittington Center for Proclamation and Worship Endowment Fund  
Richard O. Comfort Scholarship  
Robert H. and Marianna F. Whitten Walls Family Endowed Scholarship Fund  
Frank B. and Maxine Walker Scholarship  
Hiram Eugenia Brown Scholarship  
Stuart Currie Emergency Aid Endowment Fund  
Rachel Henderlite Faculty Award  
Annie and George Harwell Scholarship  
J. Ted and Jean R. Hartman Fund for International Students  
Elma W. Gunther Scholarship Fund for International Study  
Vi Robertson Hall and Allen S. Hall, Jr. Memorial Fund  
Paul D. and Nina F. Hanna Memorial Scholarship  
J. Ted and Jean R. Hartman Fund for International Students  
Elma W. Gunther Scholarship Fund for International Study  
Vi Robertson Hall and Allen S. Hall, Jr. Memorial Fund  
Paul D. and Nina F. Hanna Memorial Scholarship  
J. Ted and Jean R. Hartman Fund for International Students  
Annie and George Harwell Scholarship  
Rachel Henderlite Faculty Award  
George S. Heyer Jr. Distinguished Lecture ship Endowment  
Mr. and Mrs. C. B. Hockaday Scholarship Fund  
Harvey H. Horton Scholarship  
Gene Huff Memorial Scholarship  
H. T. Hunnewell Scholarship Fund  
Elizabeth and Francys Johnson Memorial Scholarship  
Audrey M. and Malcolm Johnston Memorial Scholarship Fund  
Keeton Endowment Fund  
Calvin C. Klemt Memorial Library Fund  
Adele and Walter Letson Memorial Faculty Endowment  
Manhattan Scholarship Fund  
Giles C. McCrady Scholarship Fund  
Mr. and Mrs. David T. McMillan, Sr. and Mrs. Marion Kerr McMillan Fund  
Memorial Scholarship Fund  
Memorial Fund General Endowment  
Chair of Methodist Studies  
Mr. and Mrs. Fred H. Moore Scholarship  
Naomi Fund  
W. P. Newell Memorial Scholarship  
D. Lloyd O’Neal Scholarship Fund  
Calvin Percy Owen Scholarship Fund  
Mrs. W. Alvis Parish Memorial Scholarship  
Paul and Bernice Parker Endowed Scholarship  
Lillian Peek Loan  
Elizabeth R. Petersen and Captain Aage Petersen Memorial Scholarship  
Pile-Morgan Fellowship  
Mr. and Mrs. Harold Brainard Pressley and Mrs. Dorothy Pressley Smith Memorial Scholarship  
Henry E. and Mary B. Pressley Scholarship  
Rebecca K. Stuart Red Memorial Scholarship  
Synod of Red River Scholarship Fund  
Ridglea Presbyterian Church Library Endowment Fund  
Otha C. and Jeanette T. Roddey Library Endowment  
Mr. and Mrs. Sam W. Ross Fund  
Sampsell-Watson Scholarship  
The Hugh Walter, Dorothy, and Eleanor Sanders Scholarship Fund  
Wayne H. and Leila N. Sebesta and Edward C. and Laura J. Sebesta Scholarship Fund  
John B. Spragens Award  
St. Paul Presbyterian Church, Odessa, Texas Scholarship Fund  
St. Stephen Presbyterian Women Scholarship Fund  
David L. Stitt Fellowship Endowment  
Lorenz W. and Agnes B. Stolz Memorial Scholarship  
Jack L. and Virginia C. Stotts Presidential Scholarship Fund  
Thomas Watson Street Scholarship for International Church Leaders  
Swan Scholarship  
Leonard R. Swinney Scholarship Fund  
Joe L. and Patricia J. Turner Endowed Scholarship  
Scott Douglas Umstead Endowment Fund  
Dorothy B. Vickery and Edward D. Vickery Endowed Scholarship  
Mr. and Mrs. Thomas Webb Scholarship Fund  
The Gladys M. and Earl B. Wiggins Scholarship  
Mr. and Mrs. Prescott H. Williams Sr. Fund  
Dr. James E. Winston Memorial Faculty Endowment  
 Gifts were made to the following endowments  
Daniel Baker Scholarship  
Katherine B. and S. Conoly Bartlett Endowment  
Jack and Liz Bennett Endowed Scholarship  
George A. Blucher, Sr. Memorial Scholarship Fund  
Mr. and Mrs. John C. Bolinger Faculty Endowment Fund  
Hiram Eugenia Brown Scholarship Endowment Fund  
Cabiness-Jansen Family Memorial Scholarship  
Ara and Cherrie Carapetyan Faculty Endowment Fund  
Winfred Clark Chamberlain III Fund  
Colhoun Book Award  
Richard O. Comfort Scholarship  
Crofton Family Endowed Scholarship  
Louis O. Cunningham Scholarship  
Stuart Currie Emergency Aid Endowment Fund  
Stuart D. and Sara F. Currie General Endowment  
Allen M. and Jeannette B. Early Scholarship  
Valerie Edwards Memorial Scholarship  
Arthur B. and Inez S. Elder Scholarship Fund  
F. Ben Elliott II General Endowment Fund  
Jewel J. and Mary M. Evans Scholarship  
Elizabeth Barber Fasken Fund  
First Presbyterian Church, Conroe, Texas Scholarship Fund  
First Presbyterian Church of Mt. Pleasant, Texas Endowed Scholarship  
Helen S. Fitzpatrick Memorial Scholarship  
Mary Spencer Fouks Memorial Scholarship  
G. Archer and Mary N. Frierson Faculty Endowment Fund  
General Scholarship Fund  
Robert Francis and Joyce Hudson Gribble Memorial Fund  
Vi Robertson Hall and Allen S. Hall, Jr. Memorial Fund  
Paul D. and Nina F. Hanna Memorial Scholarship  
J. Ted and Jean R. Hartman Fund for International Students  
Annie and George Harwell Scholarship  
Rachel Henderlite Faculty Award  
George S. Heyer Jr. Distinguished Lecture ship Endowment  
Mr. and Mrs. C. B. Hockaday Scholarship Fund  
Harvey H. Horton Scholarship  
Gene Huff Memorial Scholarship  
H. T. Hunnewell Scholarship Fund  
Elizabeth and Francys Johnson Memorial Scholarship  
Audrey M. and Malcolm Johnston Memorial Scholarship Fund  
Keeton Endowment Fund  
Calvin C. Klemt Memorial Library Fund  
Adele and Walter Letson Memorial Faculty Endowment  
Manhattan Scholarship Fund  
Giles C. McCrady Scholarship Fund  
Mr. and Mrs. David T. McMillan, Sr. and Mrs. Marion Kerr McMillan Fund  
Memorial Scholarship Fund  
Memorial Fund General Endowment  
Chair of Methodist Studies  
Mr. and Mrs. Fred H. Moore Scholarship  
Naomi Fund  
W. P. Newell Memorial Scholarship  
D. Lloyd O’Neal Scholarship Fund  
Calvin Percy Owen Scholarship Fund  
Mrs. W. Alvis Parish Memorial Scholarship  
Paul and Bernice Parker Endowed Scholarship  
Lillian Peek Loan  
Elizabeth R. Petersen and Captain Aage Petersen Memorial Scholarship  
Pile-Morgan Fellowship  
Mr. and Mrs. Harold Brainard Pressley and Mrs. Dorothy Pressley Smith Memorial Scholarship  
Henry E. and Mary B. Pressley Scholarship  
Rebecca K. Stuart Red Memorial Scholarship  
Synod of Red River Scholarship Fund  
Ridglea Presbyterian Church Library Endowment Fund  
Otha C. and Jeanette T. Roddey Library Endowment  
Mr. and Mrs. Sam W. Ross Fund  
Sampsell-Watson Scholarship  
The Hugh Walter, Dorothy, and Eleanor Sanders Scholarship Fund  
Wayne H. and Leila N. Sebesta and Edward C. and Laura J. Sebesta Scholarship Fund  
John B. Spragens Award  
St. Paul Presbyterian Church, Odessa, Texas Scholarship Fund  
St. Stephen Presbyterian Women Scholarship Fund  
David L. Stitt Fellowship Endowment  
Lorenz W. and Agnes B. Stolz Memorial Scholarship  
Jack L. and Virginia C. Stotts Presidential Scholarship Fund  
Thomas Watson Street Scholarship for International Church Leaders  
Swan Scholarship  
Leonard R. Swinney Scholarship Fund  
Joe L. and Patricia J. Turner Endowed Scholarship  
Scott Douglas Umstead Endowment Fund  
Dorothy B. Vickery and Edward D. Vickery Endowed Scholarship  
Mr. and Mrs. Thomas Webb Scholarship Fund  
The Gladys M. and Earl B. Wiggins Scholarship  
Mr. and Mrs. Prescott H. Williams Sr. Fund  
Dr. James E. Winston Memorial Faculty Endowment  

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THE DEAN’S BOOKSHELF

Books can transform us

Good books do more than entertain and inform. They shape us. They can even transform us.

Great books often do this in the indicative voice, without the cannon fire of the imperative. Harper Lee, in To Kill a Mockingbird, has Atticus Finch explain to his daughter, Scout, why he feels compelled to defend a Black man falsely accused of rape, though most of Atticus’s white neighbors in their small Southern town oppose him. “This case, Tom Robinson’s case, is something that goes to the essence of a man’s conscience—Scout, I couldn’t go to church and worship God if I didn’t try to help that man … The one thing that doesn’t abide by majority rule is a person’s conscience.” Many a Southerner of my generation has tried to live up to Atticus’s quiet, determined courage. This book made a claim on my moral imagination (at first through Horton Foote’s screenplay adaptation), slipping quietly into the childhood of my soul past the guards a closed society had posted.

Probably all of us have a list of books that have challenged the way we think, feel, and understand life. The Bible is on most of our lists: specific books of the Bible stand out depending on the topography each of us has traversed. Amos, Hosea, the Psalms, Deuteronomy, Mark’s Gospel, the epistles of Paul and James: these books locate me in the world, and challenge me to change. All sorts of books stand like signposts throughout my life.

At the time I read Henri Troyat’s biography of Tolstoy in high school it had never occurred to me that a good Christian might not endorse war. The moral crisis that ensued reading that book and Tolstoy’s War and Peace defined my youth and altered the course of my life. Similarly, as a college and seminary student, reading Martin Luther’s Epistle to the Galatians, Carlyle Marney’s The Recovery of the Person, and Karl Barth’s Epistle to the Romans caused seismic shifts in my theological worldview. Luther, Marney, and Barth made me realize that while contradiction is the plight of the laziest minds, it is also the fate of the liveliest.

As a young pastor reading Chaim Potok’s My Name is Asher Lev, I heard the art teacher tell his pupil, “Only one who has mastered a tradition has a right to attempt to add to it or to rebel against it,” and I knew these words were crafted for me. And when, about that same time, I was warned in Graham Greene’s The Power and the Glory, about “the unforgivable sin” of “despair,” I stored this warning away for those inevitable “winters of discontent.”

Joseph Sittler once observed that reading allows us to “live vicariously a thousand other lives.” Perhaps this is why, as I open a new book, along with the anticipation I feel, there is more than just a touch of apprehension. Reading entails the risk as well as the promise of transformation.

—Michael Jinkins
Academic Dean

FACULTY NEWS

FACULTY BRIEFS

Whit Bodman, assistant professor of comparative religions, taught a five-week course on the emergence of Modern Islam(s) for the University of Texas Forum. He presented the paper, “Judas Iscariot and Iblis as Tragic Figures,” at the Society of Biblical Literature annual meeting in November and attended the inaugural meeting of a national Presbyterian interfaith network in December. In January he was a scholar-speaker for the Jewish-Christian Seminarians Interacting program at Laity Lodge.


James S. Currie, associate dean for the Houston Extension program and assistant professor of American church history, presented a program on the Presbyterian Historical Society of the Southwest at First Presbyterian Church, Alvin, Texas, on January 15. He also presented a paper on the Presbyterian Pan-American School at the Texas State Historical Association annual meeting on March 3. On March 10-11 he hosts the Presbyterian Historical
The Austin Seminary Association (ASA), at its Annual Meeting and Banquet on Wednesday, February 1, 2006, recognized two people for their important contributions to the church. Receiving the 2006 ASA Awards for Service were Lydia Hernandez, executive director of Manos de Cristo in Austin, and Hans-Richard Nevermann, a former Nazi soldier who has dedicated his life to ministry in reconciliation.

Raised as a Presbyterian since birth, Lydia Hernandez (MDiv’93), is the daughter of Mexican parents. Her father came to south Texas in the early 20th century, was ordained by the Texas-Mexican Presbytery, and served the church for fifty years. Her mother attended the Presbyterian School for Mexican Girls in Taft, Texas. Hernandez grew up experiencing the reality of racial discrimination but says her parents’ faith in God kept her from becoming bitter. She also found role models in women of faith, especially Mary, the mother of Jesus.

Hernandez’s first calling in life was as a nurse, and she created free clinics in Texas and Florida for people in need. Later she became an organizer for the United Farm Workers. As she was already involved in many committees in the Presbyterian Church, she took her next step toward pre-ordination ministry and served on the staff of the Division of the Corporate and Social Ministry for the Presbyterian Church (U.S.A.) in Atlanta. There, she launched the Martin Luther King Fund for the Self Development of People.

In the 80s, she began to explore seeking ordination, leading her to enroll in Austin Seminary; she graduated in 1993 and was ordained in 1994 by Atlanta Presbytery. She was also a participant in the grant program at the Wabash Center for Teaching and Learning on Mustang Island, Texas, and was awarded a Summer Program Grant to research a book on a liturgical hermeneutic for preaching.

Emeritus Professor Prescott Williams was recently hospitalized and is recovering at home.
Hernandez for her next challenge: a call to be executive director of Manos de Cristo in 1997.

Manos de Cristo is a ministry of Presbyterian churches founded by another Austin Seminary graduate Frank Diaz (MDiv’82). Year-round, Manos de Cristo provides English as a Second Language programs, a dental clinic, emergency food and clothing, tutoring, and counseling. Since Hernandez arrived at the organization, she increased their annual budget by a factor of six to a total of $1,300,000. “Not the least of Hernandez’s accomplishments has been by the way in which she, as a woman of faith, has called to her side and inspired and ennobled the lives of the full-time young adult volunteers who have worked with her,” said John H. “Pete” Hendrick (MDiv’52), who nominated Hernandez for the ASA Distinguished Service Award. “Without them, Manos could not have mobilized the support of the Presbyterian community and served so well the multitude of persons who are invited to its doors.”

In 1953, a German man named Hans-Richard Nevermann came to Austin Seminary as an ecumenical student for one year. No one knew then he had been a Hitler Youth, or that he joined the German army in 1942 and was ordered to the Russian front for the Stalingrad campaign. Nor did anyone know the story that followed from there. Traveling on the troop train from Berlin to Russia across the Polish frontier, he saw from the window a scene of human carnage; some alive but dying, reaching out their hands for aid. He was told by a sergeant that they were unimportant because they were Poles, probably Jews, and not to take notice.

In Russia, Nevermann received injuries that led to the amputation of his arm following two weeks wandering Russia’s barren landscape with only snow to eat. Desperate and close to death, he received mercy where he least expected it—from a Russian peasant couple who tended his wounds and lifted him up in prayer. This grace-filled response, coupled with a desire to atone for his part in the Nazi régime, ultimately led Nevermann into the ministry and a life dedicated to the building of churches, community centers, and schools in the countries most seriously devastated by the German Army.

After the war, he spent time in a Russian prisoner of war camp. Nevermann said he became a Christian while he was there. In May of 1950, he entered Kirchlich Hochschule Seminary in West Berlin. A year later, as he was looking up at his reflection in the ceiling light fixture, he lifted up his arm and a repressed memory from the troop train assailed him. He remembered looking out the train window and seeing the wounded and dying with their arms outstretched for help. He soon turned to a seminary professor for counsel who gave Nevermann his life’s commission: “What you did not do at that time, do now.” His life would be dedicated to reconciliation.

In 1958, Lothar Kreyssig, a member of the Confessing Church, a layman and lawyer, proposed in a speech to the Synod of the German Protestant Church, that the church should ask for peace and the opportunity to carry out reconciliation in the countries hurt by the Nazi army. Kreyssig asked Bishop Dibelius to commission Nevermann for the Action Reconciliation-Service for Peace project. Nevermann began by constructing a multi-use center for adults and children with disabilities. “Richard had become an ambassador for his Lord and for a new Germany as well,” said Jerry Tompkins (MDiv’55) who told Nevermann’s story at the ASA Banquet. Eventually, his ministry led him to organize an executive office for Action Reconciliation-Service for Peace. Today, it has offices in six countries and projects in thirteen countries. Its members and volunteers have continued to build where German armies destroyed. One project of special importance to Nevermann is an international youth center in Auschwitz. Nevermann also has been a pastor, a founding pastor of a congregation, and the minister-director of a Lutheran hospital.

Today, Nevermann and his wife, Karin, whom he met on the ship from Austin Seminary back to Germany, are retired. They are invited each year to the Chancellor’s reception at the Reichstag on the Day of Remembrance—the anniversary of the liberation of Auschwitz. In 2003, the Nevermanns participated in the ceremony for the signing of the first ever accord between the government and the German Jewish community.

“One can imagine that if St. Francis and Richard were to pass each other on a European street, they would recognize each other,” said Tompkins. “The Austin Seminary Association is proud to honor Richard.”
New ASA Board members installed

At the Austin Seminary Association (ASA) Banquet and Annual Meeting, new members of the ASA Board were presented and installed. By acclamation, the members of the ASA elected the following alumni/ae to serve in 2006: The new president is Trudy Morphew (MDiv’98), pastor, First Presbyterian Church, Tahlequah, Oklahoma. The new vice president is Jackie Saxon (MDiv’98), associate pastor, University Baptist Church, Austin, Texas. The new representatives include Jesse Gonzalez (MDiv’92), organizing pastor, Presbyterian Hispana de Fayetteville, Fayetteville, North Carolina; Patti Herndon (MDiv’93), pastor, Ganado/Louise United Methodist Church, Ganado, Texas; Walt Lee (MDiv’79), pastor, First Presbyterian Church, La Grange, Texas; Andy Smith (MDiv’99), pastor, Medina Valley United Methodist Church, Castroville, Texas, and Rebecca Reyes, director of the Latino Health Project, Duke University Medical Center.

CLASS NOTES

1990s

David Gambrell (MDiv’98), a doctoral student in liturgical studies at Garrett-Evangelical Theological Seminary, has been named dean of the chapel there.

David Green (MDiv’95) has been named director of the Area Agency on Aging in Amarillo, Texas. He was most recently pastor of First Christian Church in St. Joseph, Missouri. He is engaged to be married to Ellen Robertson Neal in October 2006.

2000s

Ernest Gardner (MDiv’00), pastor of Holmes Presbyterian Church in Cheriton, Virginia, was recently invited to offer the prayer of invocation at the beginning of a Virginia Senate meeting.

ORDINATIONS

Dean Pogue (MDiv’05) to serve First Presbyterian Church of Pasadena, Texas.

Mark Tarrant (MDiv’05) to serve Grace Presbyterian Church, Round Rock, Texas.

NECROLOGY

Preston C. Daniel Jr. (MDiv’52), Winter Haven, Florida
James L. “Jack” Moore (MDiv’60), Austin, Texas, January 5, 2006
R. Earl Price (MDiv’50), Carrollton, Texas, January 30, 2006
Louise Selzer Randall (MDiv’94), Lake Charles, January 30, 2006

UMC Southwest Texas Conference: Corpus Christi, June 6; Water Street Seafood Company at 5:00 p.m.

General Assembly Lunch: Birmingham, June 21; Register through GA Meeting Services

Friends and alums are invited to re-connect with one another and hear from President Theodore J. Wardlaw on the latest about Austin Seminary’s long-range plan, faculty news, campus happenings, and more. Contact Georgina Smith, alum@austinseminary.edu or 512-404-4801, for more information.
Class of 1956: Hans-Richard Nevermann, Karin Nevermann, Keith Wright, Phin Washer, Mona Wright, Jim Campbell, Ben Gutierrez, Ernestina Gutierrez, Hope Sheppard, Jim Sheppard, Flo Durway, and Dan Durway.

Class of 2003: Donna Bowling, Patty Schaller, Dhawn Martin, Matt Morse, Sharon Bryant, Nora Fitch, and Judye Pistole

Class of 1996: Don Davis, Kelly Chadwick, Consuelo Donahue, and David Schreffler

Class of 2001: Laurie Barker, Harry Yates, Debbie Cenko, Marti Manion-Stratton, Mark Strurgess, Blake Brinegar, Barbara Coeyman, Ann Herlin, Marguerite and Andy Odom, and Denise Odom.

Christian Leadership Education

April 17-20: “Pre-Retirement Seminar,” led by Stephen Fleming

April 24-26: “The Educator as Caregiver: Caring for Others, Caring for Self” (SCRAPCE seminar), led by Allan Cole

April 28: “Conflict Prevention & Resolution,” led by Allan Cole

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