a faithful response to war
Looking Outward

Whether or not you believe our troops should be in Iraq, your heart has to break, as mine does, at the pictures of our fallen troops that are appearing daily in many of our country’s newspapers. They were mainly young men and women—the age of many of our students at Austin Seminary. When I think of these fallen soldiers, I think of those graduates of the Seminary who are themselves serving our country in combat and high-stress situations. Sometime in locations within earshot of combat, these chaplains pray with the soldiers in their charge, they listen to the fears and anxieties they express, they lead them in worship, they preach to them, they serve the sacraments to them, and in a thousand other ways they convey to them the love of a big God Whose own heart is the first to break when nations war with other nations.

I am proud of our alums in chaplaincy service, and of the soldiers whom they serve. They are in circumstances that none of us envy. I invite you to pray for them and for their safety, and beyond that to pray as well for the day when war in Iraq—and the Middle East, and Afghanistan, and the Sudan, and Somalia, and everywhere else where guns blare—will no longer be necessary.

And now I invite you to read on in this issue of Windows, as Professor Ismael García, the Reverend Phin Washer (APTS Class of 1956), General Robert Herres (a former Austin Seminary trustee), and Shannon Neufeld lay out different perspectives regarding war, its ravages, and the pastoral care it requires. May it be that this issue assists in providing yet more human faces and stories, so that we might never forget that our military adventures around the world involve not just machines but a long roster of sons and daughters, moms and dads, loved ones all.

Theodore J. Wardlaw
President

The President’s Preaching and Speaking Engagements

August 20, The Village PC, Prairie Village, Kansas
September 10, St. Charles Avenue PC, New Orleans
September 11-12, John Calvin Presbytery
September 14, Partnership Event, Tyler, Texas
September 17, Westminster PC, Oklahoma City
September 24, First PC, Norman, Oklahoma
September 26, The Scotland Connection
“Recovery of Preaching/Worship,” Myers Park PC, Charlotte, North Carolina
September 27, President’s Colloquium, Austin Seminary
October 3, Partnership Event, Kerrville, Texas
October 8, Williamsburg PC, Williamsburg, Virginia
October 20, St. Andrew PC, Denton, Texas
October 24, Partnership Event, Fayetteville, Arkansas
November 5, St. Andrew PC, Albuquerque
November 11, Grace Presbytery
December 17, Brick Church, New York City
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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.
expected to give to Caesar what belongs to Caesar and to God what belongs to God, Christians have understood themselves as called to a life of faithful discipleship to the Kingdom and to be responsible citizens who abide by those moral and political structures that sustain community and uplift human integrity. The use of violence to settle personal, political, and religious conflicts is one of those experiences that strikes at the core of the Christian self-understanding. It forces upon us the question, What are the parameters of faithful discipleship? How can we assume responsibility for sustaining the fragile network of human relationships that allows for tolerable levels of justice and human well-being while modeling a life guided by the Prince of Peace?

The manner in which Christians have experienced the tensions between these two obligations accounts for their divergent views of what faithfulness and discipleship entail. However, Christians do agree that the spilling of blood cannot be taken lightly and that violence and war are evils that must be avoided. Authors as diverse as Erasmus of Rotterdam and John Wesley, neither of whom were pacifists nor developed a just war theory, exemplified the most fitting response: to denounce with abhorrence the destructive nature and inhumane consequences of war. (See J. Philip Wogaman, Christian Ethics: A Historical Introduction).

Ismael Garcia, professor of Christian ethics at Austin Seminary, specializes in the intersection of Christian ethics and issues of social justice. He has written Introducción a la Ética Cristiana (Abingdon Press, 2003), Dignidad: Ethics Through Hispanic Eyes (Abingdon Press, 1997), and King and the Critique of North American Conceptions of Justice.

early christian pacifists

Our pacifist heritage is tied to our origin. Christians of the first two centuries modeled different types of pacifist leanings. Some were legalistic pacifists. They interpreted as Divine Commands such rules as: you should have only one God, do not kill, love and pray for one’s enemies, do not resist evil, and do good to those who hurt you. Faithfulness and discipleship entailed absolute obedience to these rules, which explains their unwillingness to join the police and the military. Theologically, the belief that the Kingdom was at hand fed their status as resident aliens who did not need to be overly concerned with improving the political structures that regulated their lives. Faithfulness to Jesus’ peaceful way took precedence over being historically effective in improving the world. Others grounded their non-violence on key stories with
killing of their beloved Master and subjected them to unjustified persecutions. The political was identified with violence. Furthermore, their minority status as a sect within Judaism minimized the opportunities and occasions they had to engage intentionally in social and political matters. Their focus was primordially in-house, their energies exhausted with the difficult task of building, instructing, and nurturing the church within a hostile political and religious environment.

Pacifism continues to have a diverse presence within the Christian community. For most, war is murder and there is no sweetening this pill. Some among them still believe that faithfulness to nonviolence entails separating themselves and minimizing the influence of the larger culture in their lives. They constitute themselves into alternative communities who practice nonviolence as the main way of complying with the principle of peace. Other pacifists affirm the counter-cultural lifestyle but see it as entailing more than just acting in nonviolent ways. They have an abiding commitment to improve our shared political and social life. They constitute themselves into communities of service and compassion (see the work of John Howard Yoder and Stanley Hauerwas). They behave like professional political naggers whose personal and communal vocations are to create a community that makes a public witness of faithfulness to the justice, as well as to the nonviolent ways of Jesus. Peace and nonviolence are about being and becoming a peaceful person more than just acting in nonviolent ways. Their abiding conviction is that the peace of the Kingdom alone can sustain long lasting justice.

Martin Luther King Jr. articulated different ways to approach the challenge of violence. At times, King argued for nonviolence on prudential grounds. Given that African Americans are a social minority with minimum access to the social instruments of violence, to opt for violence would be self-defeating. At other times, prudence was mixed with a sense of religious/moral commitment. For followers of the Prince of Peace, violence is morally wrong. Still, humanly and politically speaking, it is necessary that there be a military and police force to keep justice and social order. Finally, King argued that nonviolence is a way of life, a never-ending process of personal and communal conversion that leads to and sustains the creation of inclusive and caring communities (King’s “Beloved Community”). It is intrinsic to what it means to be an authentic individual. His opposition to the Vietnam War signaled his conviction that the destiny of the world and of the whole of creation depended on our capacity to solve our national and international problems in nonviolent ways. All pacifists share the abiding conviction that faithfulness to the peaceful way takes priority over public responsibility if the pursuit of the public good entails violence. This conviction is grounded on their faith that God is in charge of the outcome of history. They recognize that there are values worth dying for, but claim that there is nothing worth killing for (see James Washington, The Essential Writings of Martin Luther King Jr.).

a new understanding of violence

The fourth century brought significant changes to the social status and responsibilities of Christians. Some identify this transition period of our history as the beginning of the surrendering of our distinct Christian identity. Others argue that Christians had a greater impact on shaping the values of the world than what the world had on influencing the faith. All agree that these changes led to new understandings of what faithful discipleship entailed. Christianity moved from being a minority religious/political presence to becoming a dominant world religion ... assuming greater responsibility for the maintenance of the political and moral networks that ordered human relationships.”
the criteria by which to regulate violent conflicts and the practice of war. It is imperative to mention that the purpose of the just war theory is not to justify war. On the contrary, this theory aimed at formulating criteria that make the practice of war next to impossible. It is precisely its intent to avoid war that makes the theory fitting to Christian spirituality. In seeking the promotion and preservation of peace, just war theory has a telos akin to pacifism. The just war theory is a rule-abiding ethic that seeks to respond to the challenging demands of moral exceptions. It recognizes the impossibility of claiming that moral principles are absolute; particularly when the demands of two equally valid moral principles entail opposing actions. The theory formulates criteria to help us determine when it is legitimate to violate our abiding commitment to peace for the preservation of another equally valid moral value such as justice, order, community, freedom, and equality.

**just war theory**
Among the main criteria presented by the just war theory are: 1. War and violence are to be enacted only by legitimate authority (not everyone is authorized to do so); 2. War and violence are to be used to protect and defend ourselves from unjustified aggression or abuse by others and/or from losing a significant good (freedom, justice, order, community); 3. War and violence are a last resort (all political and diplomatic means are to be exhausted before engaging in war/violence); 4. A reasonable prospect that we will achieve our good end must exist (war and violence cannot be their own end or justification); and 5. The violence done must be proportional to the good achieved (if more harm than good is seen as the outcome then violence is not justified). These criteria (some authors include more and others less) are used to regulate the decision whether or not to engage in war. In those cases where war cannot be avoided, then the theory presents further criteria to regulate conduct within the context of war. Among these: 1. Provide immunity to non-combatants (there are limits toward whom we can be violent); 2. Limit the use of violence to what is necessary and try to bring the conflict to a speedy end (proportionality); and 3. We owe humane treatment to the enemy when they are captured and/or surrender.

The wars depicted in the scriptures, the realistic depiction of human sinfulness, the fact that neither John the Baptist nor Peter denounced military officers nor demanded that they change their profession as a condition of joining the faith community, all gave warrant to seeing the legitimate use of violence as fitting Christian spirituality. As Calvin would say, the conditions that lead to war as depicted in scripture are still present among us. Theologically, just war advocates assume that the Kingdom of God remains distant and is not realizable within the conditions of history. Humans, therefore, have greater responsibility to sustain the fragile web of human relationships to secure (conservatives) or enhance (progressives) justice and peace. Given our inordinate self-centerness and self-interest, that is, our sinfulness, the use of violence becomes inevitable. In this view, there are values worth both giving our life for and taking life for. Justice has priority over peace because it is seen as foundational for lasting and true peace. Social peace and order at the expense of justice, freedom, and equality are not always acceptable nor justifiable. Indifference or passivity toward the reality of massive human suffering itself reveals a lack of faithful discipleship.

**violence grounded in love**
Conscious that violence and war challenge our Christian identity, some just war advocates, Augustine and Martin Luther among them, sought to ground the legitimate use of violence in love; the central tenant of our faith. Both authors rejected that self-defense provided a sufficient justification for the use of violence. They saw self-defense as being too closely related to selfishness and self-interest—the antithesis of love. The defense of a third party, however, provided the necessary and sufficient conditions to justify violence. My love for others, a kind of modern victim’s right theory, does justify violence against those who violate their rights. Both authors argued that in committing violence against others, one should still be motivated by love. Recognizing the paradoxical nature of such claims, Luther called such acts “strange love.” Aquinas, seeing how untenable the claim that we can kill others in the spirit of love is, argued for a more realistic approach. For
him, we can do violence, and even kill others, when the conditions for social order are threatened in fundamental ways (see Lisa Sowle Cahill, Love Your Enemies: Discipleship, Pacifism, and Just War Theory).

**mainline return to pacifism**

At present, Christians live within the uneasy and unresolved tension that exists between the pacifist lifestyle and the just war tradition. This is seen clearly in the documents produced by churches to address the issue of war. The pastoral letter produced by the Roman Catholic Church, “The Challenge of Peace: God’s Promise and Our Response,” the Presbyterian document “Peacemaking, the Believers’ Calling,” and the Methodist document “In Defense of Creation: The Nuclear Crisis and a Just Peace” reveal that while just war theory remains the dominant view, it no longer enjoys exclusive normative privilege; they see pacifism as a legitimate alternative for Christians. This significant shift was, first of all, a way of acknowledging the exemplary commitment pacifists made to contemporary struggles of justice and peace. It was also a way of retrieving the commitment to the peaceful lifestyle that defines the early church community. Finally, it was a way of recognizing the unique situation nuclear energy and technology bring to the practice of war. The nuclear threat and modern military technology have made it morally unjustifiable to engage in war since such a war, as a matter of principle, violates all the moral restraints specified by the just war theory and threatens not only the well-being of humanity but the well-being of all of creation. The documents, however, leave us with no clear sense of how these alternatives can actually be held together, or which ought to have priority. They merely assume that both these alternatives are complementary and necessary and call us to live in this tension.

**the terrorism shift**

Terrorism forces us to continue to discern what faithful discipleship means for us today. Terrorism, of course, is not a new phenomenon. It has a long history of being used by political groups and nation states as a tactic to undermine a given political order and to consolidate a new form of historical consciousness. What is unique today is the prominence of religion-based terrorist groups. It is astonishing to notice how all religious communities have been tempted, at one time or another, to use terrorist tactics to preserve or forward what they consider to be the moral and religious good (see Mark Juergensmeyer, Terror in the Mind of God: the Global Rise of Religious Terrorism).

Terrorists remind us of the darkest periods of Christian history, the Crusades. But their religious passions have radicalized their zealous commitment far beyond the inhumanity and cruelty practiced during the Crusades. Like the crusaders, terrorists do not recognize the humanity of those they define as the enemy. Given their belief that their enemies offend not only them but God, they have no qualms in inflicting extreme pain or even extinction on their enemies. They acknowledge no obligation to engage in dialogue with their enemies, have no inclination to seek political compromises and accommodations, no concern to care for those they attack, nor do they distinguish between the combatants or non-combatants. They place and interpret their historical political struggle within a cosmic context and claim special insight and unambiguous knowledge of God’s will and intentions. Short-term political victories and goals remain irrelevant in light of the long-term nature of the struggle. And while they profess that only God can bring this cosmic battle to its inevitable conclusion, they see themselves as faithful combatants not only elected to carry out God’s will but are also assured salvation and unimaginable blessing for their faithful commitments to the cause.

Terrorists attempt to justify their destructive practices on the grounds of being made marginal and poor by the dynamics of the global economy, by the intrusion of the U.S. military presence in their sacred lands, and by the cultural imperialism of the West and the stereotyping and disregard of their cultural and religious lifestyle. While some of these claims have merit, they do not provide the kind of extenuating circumstances to justify terrorist practices. Terrorism, like nuclear war, is not morally justifiable. It violates all the restrictions of the just war theory, as well as the love of enemy and commitment to peace, justice, and human well-being that is part of all the major world religions.

Ultimately, religious terrorism is something that only religious communities can address in a constructive manner. War and violence do not seem to be the answer, they merely add to the problem. It becomes imperative for all

*Continued on page 19*
called to military service

BY SHANNON NEUFELD

A passage from Proverbs reassures Army Chaplain First Lieutenant Ramon “Ray” P. Santillano (MDiv’04) that he has chosen the right path: “Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths” Proverbs 3:5-6.

When Santillano arrived at Austin Seminary, he had been planning to take the road leading to a PhD. “Originally I thought I was going to … be another Andy Dearman [Austin Seminary professor of Old Testament],” said Santillano. “If I had a stronger inkling of where this all was going to lead, I probably would’ve spent more time taking counseling classes, pastoral kinds of courses! But despite that, one of the amazing things is that I have come away from Austin Seminary with a well-rounded theological framework to do some serious reflection on serious issues and to be able to provide substantive ministry in an extreme setting. I think that really speaks very clearly of the wonderful work the Seminary does.”

Santillano began exploring military chaplaincy during his second year at Austin Seminary when he took a Clinical Pastoral Education (CPE) class. The teacher, Ron Cockroft, was a chaplain in the Army (now serving in Afghanistan) who shared some of his experiences with the students. “Those initial talks kind of sparked my interest,” said Santillano. “And my father served in World War II, so those stories

Shannon Neufeld is associate for public relations at Austin Seminary. The photo on this page is of Chaplain Captain Maurice “Maury” Millican (MDiv’89), left, and Staff Sergeant Roy Wilkowski, chaplain assistant.
that he shared and the impact that military chaplains had in his experience kind of jelled together to [lead me to] explore that a little bit more as a potential ministry.”

First year Austin Seminary student Alice Yarbrough began a similar journey this past spring, taking an oath as a commissioned officer in the Air Force. Before seminary, she worked as an investment analyst and “did ministry part time,” she said. During that time, she met a prison chaplain and decided chaplaincy interested her. She was told that to be a chaplain, you need to have an MDiv degree and become ordained.

“I literally didn’t understand how much of an undertaking it was,” said Yarbrough. “I said, ‘Okay, I’ll go and do that.’” Soon after, she decided that she liked the idea of chaplaincy, though not in a prison. “You need a very hard exterior and I don’t think I have that.” She considered becoming a hospital or military chaplain.

“If you told me five years ago I’d be in the military, I’d say, ‘Have you lost your mind?’” reflected Yarbrough. But she said she had to allow God to change her heart and purpose. In addition to that, she said she faced another challenge not typically on the path to ministry: losing weight and getting in shape.

“I didn’t run before and now I run twenty-five miles a week,” said Yarbrough. It didn’t happen all at once, of course. She started at 167 pounds and lowered her weight to 133 pounds in about a year. “I wasn’t some hard-core fitness person, but I kept thinking—I don’t want them to turn me down.”

Yarbrough said her call to the military was confirmed for her when she was waiting with about twenty other young women at the Military Entrance Processing Station. Listening to the young women talking about their own painful experiences made her realize, “These girls need some guidance,” said Yarbrough. “They are going to need a chaplain in their life and they’re going to need a woman chaplain … The military isn’t going to love them. God has put that on my heart … to minister to women in a male-dominated arena. I am feeling excited to minister to other women, especially since many of them are very, very young.”

Others are called to military chaplaincy from experience in the parish. Chaplain Captain Maurice “Maury” Millican (MDiv’89) discovered in 2000 that as an ordained minister who wanted to serve his country, he qualified to be an Army chaplain. Millican is pastor of Bismarck Community Church in Bismarck, North Dakota, and he is now chaplain for the 141st Engineer Combat Battalion of the North Dakota National Guard. He was deployed from December 2003 through February 2005 to support Operation Iraqi Freedom in the Sunni Triangle as part of the First Infantry Division.

Before becoming a chaplain, Millican said he entered into a discernment process with the elders of his congregation and denomination representatives. “After a year, there was an agreement that I was called to be an Army chaplain,” said Millican. “Then America was attacked on September 11, 2001.”

Millican was commissioned in February 2002 and assigned to the battalion he was eventually deployed with. Their mission was route clearance and

Chaplain Captain Stace Alstad (MDiv’94) in Tikrit near the ruins of an ancient church upon which has been built a mosque.
sanitization, “which translated means to find and defeat IEDs [Improvised Explosive Devices] on the roadways to allow freedom of movement for the Iraqi people and the 1st Infantry Division,” Millican explained.

It was a dangerous assignment. “The 141st Engineer Combat Battalion had thirty-two casualties while we were deployed to Iraq,” said Millican. Three soldiers were WIA [wounded in action] and did not return to duty. Twenty-five soldiers were WIA, received the Purple Heart Medal, and were returned to duty.”

Millican said his job as a chaplain is to “provide religious support for soldiers and to advise the commander concerning the ethics, morals, and morale of the battalion.” Millican found himself challenged by separation from his family, the focus of the mission, combat stress from enemy attacks, and the harsh desert environment.

Chaplain Captain S. K. Alfstad (MDiv’94) has been an Army chaplain for three years, deployed to Iraq in 2004 with the 1st Infantry Division stationed in Tikrit. He said the peril of war puts life in perspective for soldiers. “These young people saw how close death was and therefore they were very open to evaluating and getting their spiritual lives in order,” he said.

Santillano considers the dangers he will face when deployed in Iraq for a year beginning this June. “A lot of people have asked me, ‘Don’t you fear death? Don’t you fear dying?’ You know, to some degree, yes, but at the same time I think how I respond to that question in terms of faith is: I have absolutely no control over when I die, or how I die, but I can control how I live. And so for me, that really plays a theologically important part of how I approach not only my own personal life, but my ministry and chaplaincy.”

Chaplain Jennifer Rogers (MDiv’04) is currently serving in Iraq with a unit from Ft. Campbell, Kentucky. Her unit is part of the 101st Airborne Division which was deployed in September 2005, the same unit her father served in while he was in Vietnam. Before being deployed, Rogers performed two memorial ceremonies, a wedding, two marriage seminars, and gave numerous briefings related to combat stress, suicide prevention, and moral ethical treatment of EPWs (enemy prisoner of war). She also handled counseling sessions, and packed for a yearlong deployment. In an email to a friend at Austin Seminary, she wrote, “Not exactly the typical first year of ministry, right?”

After deployment, Rogers said she spent some time stationed outside of Baghdad and saw first-hand the resistance the United States military in Iraq has been facing. She said they are often not Iraqis but instead are foreign fighters opposed to changes in the Iraqi political environment. Her brigade suffered more than thirty casualties in less than six months. “It breaks my heart for the families back home who suffer through these losses,” she wrote in an email. “We continue to ask for prayers on our behalf, and know that the sustaining hand of God has been upon us thus far, and will continue to be with us in the days and months ahead.”

Millican said he has seen God at work in the midst of war in numerous ways. “American soldiers have the constitutional right to worship, even in a combat zone,” Millican said. “Seeing soldiers gather to worship, pray, celebrate the Lord’s Supper, and hear God’s Word was a practical expression of God at work in war.”

He also said he witnessed God in their work for the Iraqi people. “During our deployment, we created a security zone for Iraqis to have the confidence to vote. I

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in partnership with the prince of peace

or, if land mines don’t get you fired up about peacemaking, what will?

by Phineas Washer

Queen Noor of Jordan tells of two elementary-age girls playing on the outskirts of their village in Sierra Leone. One child triggered a land mine and was blasted to kingdom-come in an instant. The other youngster, injured also, writhed in pain for two hours before she gasped her last. All-the-while, her terrified family, friends, and fellow villagers gawked in horror from afar. The prospects of a misstep that might have condemned them to the same excruciating agony froze them in place, paralyzing their urgency to get to the little one in her misery.

Land mines do not make for pleasant stories.

Land mines spew their explosive brutality indiscriminately. On young and on old. Against men and women. African and Asian. Combatants and civilians. In this decade and in decades down the line. As someone has noted, land mines cannot distinguish between the boot of a soldier and the foot of a child.

Every year, as many people die violently due to leftover land mines as met their Maker in the collapse of the

Phineas Washer (MDiv’56) has traveled to Israel, the Soviet Union, and East Africa to work in peacemaking and has served on the National Committee of the Presbyterian Peace Fellowship. In 1991 he received the Distinguished Peacemaker Award from the National Council of Christians and Jews.

To say that these malicious weapons are a gruesome way to try to settle our disputes is to understand the obvious. And, of course, most of the people taken out by a land mine, or irreparably injured for life by one, have had little or nothing to do with the hostility that provoked the planting of the weapon in the first place. They were just unfortunates in the wrong place at the wrong time: a child at play; some peasant in a desperate struggle to find land to cultivate; the nonchalant passerby—and suddenly an explosion. And now they must live out their days with a leg blown off at the knee, their eyesight forever lost, an arm doomed never to function again as God intended.

The political issue here is that our country has not signed on to the Mine Ban Treaty (as it is called), which binds its adherents to forgo the use of land mines as an instrument of warfare. One hundred fifty-four signatories have committed to this treaty since its inception in Ottawa, Canada, in 1999. But not the United States. Our president has not submitted the treaty to the United States Senate for advice and consent.

It is a travesty as many see it.

Especially when there are constructive ways to handle our disagreements with others—such as informed, thoughtful face-to-face negotiations.

My model for doing what little I can on this issue roots back to the biblical event of "the feeding of the five thousand" (John 6:1-13). Both principals in that story engage me:

Jesus. Ever alert to using what was available to ease the burdens of life and gripped by a strong sense of how to go about that, he moved in on the human need of hunger step by step. First, he instructed the people to sit down. Next he gave thanks for the resources at hand. Then he enlisted his disciples in the distribution phase of the project.

And The Little Boy With The Sack Lunch. He refused to be seduced away from an investment of himself by the excuses that keep many dormant in such circumstances: I am only one. I have so little to offer. What difference can I make anyway?

These were two unlikely candidates for a partnership which proved as effective and stunning as any, ever. A youth with slight provisions. A Master of Life with a strong plan. It was a linkage well-used to transform a scene headed south into a miraculous accomplishment of satisfaction.

Intrigued by this story, I decided to offer my small sack lunch of interest in spurring on the demise of land mine cruelty and my eagerness to do what I could. I began to study the issue. I attended a conference on the subject. I shared my concern with friends of like-mind. Nine of us set out on a weekend retreat to prepare ourselves to organize and lead education-action groups in homes in Central Texas and the Hill Country. At these "Peace Parties," as we labeled these gatherings, we showed a ten-minute video produced by Physicians for Social Responsibility. We explained how to write effective letters to our congresspersons. Then we set aside time to do just that. We asked our U.S. Representatives to sign on to relevant legislation.

Good things happened. The Peace Parties became an instrument for raising the awareness of some seventy citizens in the San Antonio area regarding one of the most vicious weapons of battle. Six Texas Congressional Representatives moved positively on the issue; either they co-sponsored the appropriate legislation, or they signed on to a letter to the president asking him to work for the elimination of this outmoded, indiscriminate weapon from the U.S. arsenal, or they showed up for a congressional briefing one congressman invited us to organize and lead. Back home, the San Antonio Express-News featured an article on this crusade managed by local citizens. For a couple of years Mission Presbytery—where this endeavor was incubated—devoted its portion of the peacemaking offering to the Adopt-A-Minefield program, an undertaking of the United Nations Association focused on demining activities. The General Assembly passed an overture, submitted by Mission Presbytery, calling on our government to join the community of nations supporting the abolition of land mines.

Not all we would have liked, but more than we expected. Maybe a handful of citizens can’t make a vast difference in our troubled world. But they can certainly make a start. ▲

a general perspective on war

What values are worth both giving your life for and taking a life for?
The values upon which our nation is built. Ours is not a perfect nation and we’ve made serious mistakes, not just recently, but throughout our history. For example, our history before the Civil War was not very pretty. It was pretty brutal and bloody. It took America a long time to finally resolve what the Civil War ended up being all about, probably not until the 1960s and the Civil Rights Act became the law of the land. This is a nation working toward what we hope will one day become a utopian, perfectly harmonious environment in which people can live. Of course, we’re not ever going to get there—there are too many flaws in the human soul and mind—but we should be striving for that. And it’s a nation that, unfortunately in a dangerous world, needs to be prepared to defend itself against threats and aggression. That’s what service in the military is all about.

Have circumstances changed what is acceptable in war?
Yes, very much so. And 9-11 is a major milestone in that regard. There are things that we have done since 9-11 that we would never have thought about doing had not that attack shocked the nation so dramatically, with national television repeatedly showing the horrifying results of that catastrophe. For example, while I was watching the news of the first attack, I saw the second airplane fly into the second building. Millions of Americans saw that, they saw people jumping out of the windows from the floors above the fire, they saw agonizing views of the rescue attempts. That very much changed our attitudes and mindset as a nation, and we’ve turned a blind eye to some practices that would never have been tolerated had that not happened. For example, Guantanamo is infinitely more questionable with regard to our respect for human rights and values than the Japanese internment camps were in World War II, yet we subsequently acknowledged our flawed policy and compensated its victims for what we did. Clearly, the complacency with which Americans accept such questionable policies in humanitarian terms is a direct result of the change in mindset created by the shock of 9-11.

How has the chaplain’s role changed?
A chaplain needs to be very cognizant of his responsibility to be an interfaith, ecumenical spiritual leader and counselor. A strong tendency in recent years has been for some evangelical chaplains to be more aggressive with their evangelism among the military personnel. The problem with that is that the military community is made up of people of many faiths and spiritual beliefs. When individuals who are senior to the rank and file become part of the evangelical process, they run a very high risk of exerting improper influence. That’s not right; it’s very wrong, as a matter of fact, and defeats the purpose of the chaplaincy. We are a monotheistic nation, but we are not a theocracy. We do not have a national religion, and people in government should not be using their positions to promote their own religious beliefs, whether they be chaplains or anybody else.

What is the value of military chaplains?
I don’t know, honestly, if we could have a military in our society without the chaplaincy. In many cases, the chaplain is the one person in the military where someone can go to spill their guts or open up their soul without putting their careers at risk. They’ll come and ask questions like, Should I be doing this? I’m not sure I really like this work. And I don’t like killing people. They’re not going to go talk to their commanding officer or a supervisor or even a buddy, in many cases, about those kinds of problems. And the chaplain has to be viewed as someone who stands willing to help but is not going to jam his own particular faith down one’s throat. Chaplains must learn to walk the fine line between ministering to their flock and evangelizing those of other faiths and views. I would also add that the chaplaincy provides commanders with a resource that can make a big difference in the morale of an organization.

General Robert T. Herres, USAF (Ret.), was a trustee of Austin Seminary from 2000-2006. During his 36-year career he was commander of the North American Aerospace Defense Command (NORAD), the first commander of the United States Space Command, and was the first Vice Chairman of the Joint Chiefs of Staff, the nation’s second highest ranking military officer.
### The Class of 2006

Key to **Masters** degree entries: graduate’s name and denomination (presbytery or conference); first call / placement or future plans. Key to **Doctoral** degree entries: graduate’s name, current position; title of doctoral project.

<table>
<thead>
<tr>
<th>Name</th>
<th>Denomination</th>
<th>Position/Role and Institution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Renato E. Alvarez</td>
<td>Grand Canyon Presbytery</td>
<td>project director: “Ministry to the Rural Poor,” Phoenix, Arizona</td>
</tr>
<tr>
<td>Robbin M. Clipson</td>
<td>UMC, Southwest Texas</td>
<td>Conference; pastor, First United Methodist Church, Eagle Lake, Texas</td>
</tr>
<tr>
<td>Celeste E. Gonzalez</td>
<td>Lutheran-ELCA</td>
<td>; secular work: public school teacher, Edinburg, Texas</td>
</tr>
<tr>
<td>Barbara G. Holmes</td>
<td>UMC, Southwest Texas</td>
<td>Conference; volunteer in Christian education, St. John's United Methodist Church, Austin, Texas</td>
</tr>
<tr>
<td>Izabella Hutzler</td>
<td>Reformed Church in Hungary</td>
<td>; teacher, Cook College &amp; Theological School (summer term) Tempe, Arizona</td>
</tr>
<tr>
<td>Alton “Al” Ray Shaw</td>
<td>Southern Baptist</td>
<td>; seeking a position</td>
</tr>
<tr>
<td>Kanna Elizabeth Shaw</td>
<td>Southern Baptist</td>
<td>; Clinical Pastoral Education resident, Pohai Nani Retirement Community Center, Kaneohe, Oahu, Hawaii</td>
</tr>
<tr>
<td>John B. Thompson</td>
<td>Utah Presbytery</td>
<td>; executive director (part-time), New Life Institute (UMC), Austin, Texas</td>
</tr>
<tr>
<td>Kendra R. Thompson</td>
<td>Utah Presbytery</td>
<td>; seeking a position</td>
</tr>
<tr>
<td>Doris “Elizabeth” Airhart</td>
<td>UMC, Southwest Texas</td>
<td>Conference</td>
</tr>
<tr>
<td>Barbara A. Aziz</td>
<td>UMC, Southwest Texas</td>
<td>Conference; pastor, First United Methodist Church, Bishop, Texas</td>
</tr>
<tr>
<td>Bryan Thomas Bellamy</td>
<td>UMC, Central Texas</td>
<td>Conference; associate pastor of college ministries, First United Methodist Church, Fort Worth, Texas</td>
</tr>
<tr>
<td>Christina L. Berry</td>
<td>Santa Fe Presbytery</td>
<td>; pastor, Faith Presbyterian Church, Silver Lake, Minnesota</td>
</tr>
<tr>
<td>John Nester Brantley</td>
<td>Palo Duro Presbytery</td>
<td>; seeking a call</td>
</tr>
</tbody>
</table>
Mary Elizabeth Breden; Mission Presbytery; chaplain (summer), Presbyterian Mo-Ranch Assembly, Hunt, Texas; seeking a call

Lisa Kay Burroughs; Lutheran-ELCA; completing candidacy process and synodical bishops’ review

Callie Sue Candece; Heartland Presbytery; Clinical Pastoral Education resident, Seton Healthcare Network, Austin, Texas

Jason Neal Cashing; Western New York Presbytery; seeking a call

John “Jay” Robert Cooper Jr.; UMC, Southwest Texas Conference; associate pastor, First United Methodist Church, Toms River, New Jersey

William T. Cotman; Mission Presbytery; pastoral intern, First Presbyterian Church, Cody, Wyoming

Noelie B. Day; New Covenant Presbytery; pastoral assistant, University Presbyterian Church, Baton Rouge, Louisiana

Kevin L. Downer; UFMCC; interim pastor, San Antonio Metropolitan Community Church, San Antonio, Texas

Julia Nance Farrell; Pines Presbytery; chaplain (summer), Presbyterian Mo-Ranch Assembly, Hunt, Texas; seeking a call

Nora H. Gonzalez; New Covenant Presbytery; Clinical Pastoral Education resident (1-year), St. Luke’s Episcopal Hospital, Houston, Texas

Elizabeth “Beth” D. Graham; Disciples of Christ; co-pastor, United Christian Church, Taylor, Texas

John A. Guthrie; Indian Nations Presbytery; pastor, Community Presbyterian Church, Lake City, Colorado

Christine “Christy” Hodo Halsey; Non-denominational; secular work, Austin, Texas

Roslyn Elizabeth Hogan; Disciples of Christ; campus minister, University Christian Church, Austin, Texas

Kemper “Kemp” John Huber; Wyoming Presbytery; pastor, The United Community Church, Provincia de Buenos Aires, Argentina

Christopher “Chris” M. Johnson; Seattle Presbytery; associate pastor for youth and families, First Presbyterian Church, Vancouver, Washington
The Class of 2006

Heidi Christine Johnson; Plains and Peaks Presbytery; associate pastor, First Presbyterian Church, Joliet, Illinois

Jane Caperton Johnson; Mission Presbytery; completing candidacy

Kevin S. Jones; Mission Presbytery; Clinical Pastoral Education resident (1-year), Seton Healthcare Network, Austin, Texas

David N. Martinez-Solis; PC(USA); seeking a position

Luke H. Maybry; Charlotte Presbytery; pastoral assistant, Matthews Presbyterian Church, Matthews, North Carolina

Amy L. Meyer; Mission Presbytery; seeking a call

Everett Lee Miller II; Cimarron Presbytery; pastor, First Presbyterian Church, Newkirk, Oklahoma

Kook Jin Nam; Mission Presbytery; seeking a call

William Ellis Oglesby; Mission Presbytery; pastor/evangelist, The Lake Travis Presbyterian New Church Development, Austin, Texas

Karen L. Osburn; Palo Duro Presbytery; completing candidacy requirements, commissioned lay pastor, Palo Duro Presbytery

Marta “Marty” T. Pena; Disciples of Christ; Clinical Pastoral Education resident (1-year), Methodist Health Care System, San Antonio, Texas

Shannon Louis Schoeller; Non-denominational; seeking a call

Linda W. Sharon; South Louisiana Presbytery; Clinical Pastoral Education resident (1-year), Methodist Hospital, Houston, Texas

Thomas “Tom” P. Sharon; South Louisiana Presbytery; seeking a call

Joyce M. Stewart; PC(USA); seeking non-ordained, part-time position in ministry

Aaron George Teter; Mission Presbytery; co-associate pastor, Mattituck Presbyterian Church, Mattituck, New York
The Class of 2006

Ayana Harris Teter; Grand Canyon Presbytery; co-associate pastor, Mattituck Presbyterian Church, Mattituck, New York

Beverly “Bev” J. Thompson; UMC, Southwest Texas Conference

Leanne B. Thompson; South Dakota Presbytery; co-pastor, First Presbyterian Church, Bridgeport, Nebraska

Scott Lowell Thompson; South Dakota Presbytery; co-pastor, First Presbyterian Church, Bridgeport, Nebraska

Asante Uzuri Todd; Missionary Baptist; entering PhD program in Ethics & Society, Vanderbilt University, Nashville, Tennessee

Charlotte I. Trafton; Mission Presbytery; not seeking a call immediately

David R. Ukropina; Denver Presbytery; seeking a call

Marta Z. Ukropina; Memphis Presbytery; seeking a call

Kerry Knox Westerwick; Eastern Virginia Presbytery; seeking a call

Ann Wiggins; United Church of Christ; Clinical Pastoral Education resident (1-year), Seton Healthcare Network, Austin, Texas

Mary Wilson; American Baptist & Alliance of Baptist; pastor, Church of the Savior, American Baptist/Alliance of Baptist Congregations, Austin, Texas

Dwayne Lamar Brown, co-pastor, First Presbyterian Church, Roseburg, Oregon; “Equipping and Empowering Congregational Leaders to Embrace a Missional Church Vision”

Lawrence R. Gaylord, co-pastor, First Presbyterian Church, Normal, Illinois; “Introducing Daily Prayer in a Reformed Congregation”

Karen Jessup Greif, president, CanCare Austin Inc.; “Equipping Jewish and Christian CanCare Volunteers for Ministry to Cancer Survivors from Faith Traditions Different from Their Own”

Gretchen Elissa Schlichter Ritola, pastor, St. Luke Evangelical Lutheran Church, Emerson, Nebraska; “Fulfilling the Ministry of the Baptized”

Thomas M. Thompson, executive vice president, CanCare of Houston Inc.; “Beyond The Fear of Dying: A Pastoral Strategy for Renewing An Urban Congregation”
Sixty-one graduates take next step to ministry

Celebrating the fiftieth anniversary of the ordination of women to the ministry of Word and Sacrament in the Presbyterian Church, Austin Seminary invited one of its first alumnae, the Reverend Judy Fletcher, to address the Class of 2006. Fletcher, who earned the MDiv in 1969, has been executive of the Synod of the Sun since 1998. Sixty-one students received degrees on Sunday, May 21, 2006: forty-seven, the Master of Divinity; nine, the Master of Arts in Theological Studies; and five, the Doctor of Ministry.

Commencement exercises also included the granting of special awards to seniors who have distinguished themselves in five areas: Kerry Knox Westerwick of Norfolk, Virginia, is the 2006 recipient of the Charles L. King Preaching Award; Ayana Harris Teter and Asante Todd are the 2006 recipients of the Rachel Henderlite Award, given for significant contributions to cross-cultural and interracial relationships; Marta Z. Ukropina, of Germantown, recognizes a student with gifts for and commitment to the church’s caring ministries. The new award was named by the anonymous donor in honor of the William Harte Felmeth Professor of Pastoral Psychology at Princeton Theological Seminary.

Other student awards noted during the Commencement ceremony included: David Martinez, the Ada and Adams Colhoun Award; Linda Sharon, the Carl Kilborn Book Award; and Bill Cotman and Amy Meyer, the Chalice Press Book Award.

The Reverend Dr. David Johnson, director of the Supervised Practice of Ministry and Certificate in Spiritual Formation programs at Austin Seminary (whose spouse, Jane, is among the new graduates), preached during the baccalaureate service on Saturday, May 20; Dr. Cynthia Rigby, Austin Seminary’s W. C. Brown Professor of Theology, presided at the Table. Commencement and baccalaureate were held at University Presbyterian Church.

President Theodore J. Wardlaw, in his remarks to the community, noted the following action by the Board of Trustees which concluded its Spring 2006 meeting prior to Commencement:

- Elected The Rev. Dr. Kristin E. Saldine as assistant professor of homiletics, effective July 1, 2006.
- Elected Mr. John Ahn as instructor in Old Testament, effective July 1, 2006, and upon his receipt of the PhD, promoted to assistant professor.
- Approved the faculty recommendation to promote The Rev. Dr. Arun Jones, assistant professor of mission and evangelism, to the rank of associate professor, effective July 1, 2006.
- Approved the sabbatical for Whit Bodman, assistant professor of comparative religion, six months beginning February 2007.
- Reappointed the Rev. Dr. C. Ellis Nelson and the Rev. Dr. Laura Lewis as research professors in Christian education.
Seven new trustees elected at spring meeting

The Austin Seminary Board of Trustees has received seven new members. All of the new trustees are Presbyterian; four are Presbyterian clergy and three are lay leaders. Trustees completing their terms of service include: Elizabeth Currie Williams, chair from 2002-2006, Judye Hartman, Robert Herres, James Hunt, and James Bruce. The new chair of the board is John McCoy.

Karen C. Anderson is chief financial officer of Western Communications, Inc. of Bend, Oregon. She is a member of Community Presbyterian Church in Redmond, Oregon. Anderson has served as a trustee of the Presbyterian Church (U.S.A.) Foundation and is currently director of the New Covenant Trust Company, a subsidiary of the Foundation. She is married to Austin Seminary graduate Rob Anderson (MDiv’88), who is a Presbyterian pastor, and they have one daughter.

Thomas L. Are Jr. is senior pastor of The Village Presbyterian Church in Prairie Village, Kansas. Previously, he served Westminster Presbyterian Church in Charleston, South Carolina, and Riverside Presbyterian Church in Jacksonville, Florida. Are served as commissioner to the 214th General Assembly, has served as a trustee of Presbyterian College in Clinton, South Carolina, and is a trustee of Montreal Conference Center for 2006. He and his wife, Carol Wells, have two children.

Richard D. Gillham is owner and president of Gillham, Golbeck & Associates, Inc. of Dallas, Texas. He is a member of First Presbyterian Church in Dallas, where he is the chair of the pastor nominating committee. He is the board chair of the Canterbury Episcopal School in Desoto, Texas, where he co-chaired the capital campaign for the middle school building. Gillham and his wife, Nancy, have five children.

Lydia Hernandez (MDiv’93) is executive director of Manos de Cristo in Austin, a Presbyterian-based non-profit organization that helps the poor, homeless, and new immigrants in need. She has served on many committees in the PC(USA), and also launched the Martin Luther King Fund for the Self Development of People. Her first call after ordination was working for human rights in Guatemala, assessing the plight of indigenous women and the tensions between the Mayan and Latino segments of the Presbyterian Church there. Hernandez received an Austin Seminary Association Award for Service in 2006.

B. W. “Sonny” Payne is the owner of Risk Management Service in Kerrville, Texas, where he and his wife, Elaine, have recently moved. They are members of First Presbyterian Church there. Payne has been chair of the budget committee for New Covenant Presbytery and was vice president of Brazos Presbyterian Homes.

James D. Miller is pastor of First Presbyterian Church in Tulsa, Oklahoma, and previously served Second Presbyterian Church in Indianapolis, Indiana, and St. Michaels Church in Linlithgow, Scotland. He has served as moderator of Eastern Oklahoma Presbytery, as commissioner to the General Assembly in 1998, as a trustee of the University of Tulsa, and was an Austin Seminary trustee from 1993 to 2002; he was co-chair of the Seminary’s Centennial Campaign which raised more than $25 million. He and his wife, Diane, are parents to three children.

Sallie Sampsell Watson (MDiv’87) is pastor of First Presbyterian Church in Bonham, Texas. She previously served Central Presbyterian Church, Austin, and Wasatch Presbyterian Church in Salt Lake City, Utah. Watson was a commissioner to the General Assembly in 1998, a commissioner in the Synod of the Rocky Mountains, was a contributing editor of The Presbyterian Outlook in 1997, and served as adjunct faculty for Austin Seminary’s Supervised Practice of Ministry program and on the Centennial Celebration committee. She is married to Paul Watson and they have two children.
of us who belong to religious communities to find ways of infusing our religious and political communities with the values of peace, justice, equality, freedom, respect, care, and inclusiveness. Pacifists who are committed to social justice and the creation of inclusive communities of mutual respect do provide an important model for the direction we ought to be moving. Still, our being inclined toward peace and living within communities of character do not free us from the need to measure the nature and consequences of our actions. We need rules, like the ones provided by the just war theory, not only to assist us in justifying moral exceptions, but to make clear what means are morally illegitimate in the pursuit of good goals. In the end, it might well be that the best we can do is to live in the tension between striving for the pacifist lifestyle and responsible restraint in the use of means that violate our commitment to a peaceful existence.

Chaplains

Continued from page 9

saw American soldiers provide safety and security for the Iraqi citizenry to travel freely, conduct commerce, and vote. The day we handed sovereignty over to the Iraqi people was a good day.”

Millican saw God at work when soldiers would make “the right decision.” He said he is proud that they did the right thing even when there was “tremendous stress and pressure to exercise vengeance. Instead I saw a sustained effort over 365 days to care for and protect the citizens of Iraq.”

Rogers sees evidence of God everywhere she looks. “Every moment of the day is a moment from God when the uncertainty of another day is the reality in which you live,” she says. “I have seen soldiers brought to their knees by the circumstances of life that are out of their control because of a deployment, and I have seen soldiers change themselves to effect a change in the world.”

According to Rogers, the soldiers in her battalion like to have a routine, and each time convoys are sent out beyond their secure walls, she reads a portion of Psalms. “They miss it if I am unable to attend and have come to derive a great sense of peace from the prayers we say together each day,” Rogers said. “It is fun for me to hear the great chorus of voices chime in with an AMEN when I am finished, and I am aware of God’s presence no more fully than at those moments. I am convinced that the soldiers are aware of it as well. I am truly blessed by this ministry, far more than I could ever be a blessing to those to whom I minister. It is such a joy!”

**President’s Colloquium**

The Spring President’s Colloquium, “The Trinity: God’s Love Overflowing,” featured an address by Daniel Migliore, the Charles Hodge Professor of Systematic Theology at Princeton Theological Seminary, and a panel discussion with Cynthia Rigby, W. C. Brown Professor of Theology, and San Williams (DMin’05), pastor of University Presbyterian Church, Austin. Rigby and Migliore served on the committee that developed a report (in three sections) on the Trinity that was commissioned by the General Assembly in 2000; their report was presented to the General Assembly this summer. President Theodore Wardlaw presided over the Colloquium on March 8.
Austin Seminary and UT to offer dual degrees in social work

Beginning in the fall of 2006, Austin Seminary and the University of Texas at Austin (UT) School of Social Work will offer a dual degree: the Master of Science in Social Work and the Master of Divinity. This new program enhances Austin Seminary’s excellent preparation of women and men for ministry by drawing on the resources of UT’s two-track (clinical and community and administrative leadership) social work curriculum. The new program is designed for students with a particular interest in agency-based social service, social justice advocacy, policy-oriented ministries, and clinical counseling as well as students planning to serve in more traditional ministry settings as pastors or chaplains.

Students in the new program will receive two degrees; one from each institution, earned concurrently and awarded as the requirements for each degree is met. The dual degree program may be completed in four years of full-time study.

“I am so pleased that Austin Seminary has this opportunity to collaborate with the UT School of Social Work, which is among the finest in the country,” said Allan Cole, assistant professor of pastoral care at Austin Seminary and a licensed social worker. “The basic theological and social work degrees are complementary, as ministers and social workers often serve the same people and populations and seek to provide for the same or similar needs from their own unique perspectives. By offering the opportunity for our students to integrate the fruits of theological and social work education, this dual degree program of study will enhance the work of both the minister and social worker, and thus will benefit the populations each seeks to serve.”

For more information on the program, contact the Office of Admissions at admissions@austin-seminary.edu or 512-404-4827.

STAFF TRANSITIONS

Joe Balandran joined the Austin Seminary maintenance staff in April following twenty-six years at Tyco. Joe is retired from the Army and loves parachuting.

Marti Harris is the new senior staff accountant. She attended the University of Houston and is an officer in the non-profit “Bikers Against Child Abuse.” She replaces Gary Citron who has founded Shelter with Spirit, dedicated to bringing green building technology to the economically disadvantaged.

Jim Many joined Austin Seminary in June as the director of the physical plant. He fills the position vacated in May by Dennis Roetman who served Austin Seminary for twelve years.

Renee Menke is the new director of auxiliary enterprises. She previously worked in the area of residence life/campus life at the University of Missouri-Columbia, Loyola University, and Keuka College. She fills the position vacated by Angela Dejong who is entering the Wharton School of Business in the fall.

Emily Summerfield is the new administrative assistant to the faculty. A recent graduate of Indiana University, she is co-owner of Stem and Leaf Records. Former faculty administrative assistant Maria Collins left the Seminary this spring to pursue an acting career.

Austin Seminary graduate David Pussman (MDiv ’05) is the new web editor. He assumes the position vacated by Jeremy Pippin who will begin a masters program at New York University this fall.

The Fund for Theological Education (FTE) held its annual conference on excellence in ministry, “The Promise of Ministry,” at Austin Seminary, June 21-25, 2006. One hundred, fifty college students from the United States and Canada, representing thirty-two denominations, spent five days on campus exploring opportunities for service.
Jean Brown scholars chosen for 2006

Each year the faculty awards up to four Jean Brown Scholarships to members of the entering class who demonstrate exceptional promise for the ministry. The award, made possible by an estate gift from Miss Jean Brown of Hot Springs, Arkansas, in 1981, covers full tuition and fees, room and board, and includes a books/supplies stipend each spring and fall. The scholarships are renewable for three years. The recipients for the incoming class of 2006-2007 are: Mindy Baker of Belton, Texas; Sarah Feltman of Ft. Dodge, Iowa; Scott Spence of Chapel Hill, North Carolina; and Lisa Straus of Austin.

Annual fund grows at phenomenal rate

Thanks to its generous donors, Austin Seminary’s annual fund revenues exceeded the 2005-2006 goal; supporters gave $709,388, representing a 37 percent increase over last year. The long-term goal is for the annual fund to produce 10 percent of the annual budget. That will require nearly $1 million in annual fund gifts. In 2003, gifts to the annual fund totaled $440,000.

Trustees led the way with a total of $104,000 in annual fund gifts this year. Gifts from people who attended “Partnership Events” in Austin, San Antonio, Ft. Worth, Houston, and Dallas made up much of the increase; a large number of those donors have pledged to support the annual fund for the next two or three years. Upcoming Partnership Events are planned in Tyler, Kerrville, Fayetteville, and Corpus Christi.

First in new generation of student housing to be named for distinguished alum

Fund raising has begun in earnest for the John F. and Nancy Anderson House, with the Board of Trustees’ decision in May to name the new student residential building for the Dallas pastor and his wife.

During more than sixty years as a Presbyterian pastor, John Anderson (ThM’53) touched the lives of many in Dallas, Houston, Tyler, and throughout the Synod of the Sun. John served as moderator of the 122nd General Assembly of the Presbyterian Church U.S. in 1982, and helped facilitate the union of the northern and southern denominations. A graduate of Austin College and Union Theological Seminary in Virginia, John holds an advanced degree from Austin Seminary.

“Honoring the Andersons through this project makes perfect sense,” said Tim Kubatzky, vice president for institutional advancement. “John is a champion for the kind of pastoral formation that is fostered in a residential community. He is quite an inspiration.”

Anderson House is planned for the northwest quadrant of the campus, and will displace only six existing living units while netting a gain of twenty-four apartments of varying size. Currently, about 60 percent of the masters-level students live on campus. Additional student housing will provide a greater percentage of students with the opportunity to fully experience the campus community. If the number of applications for admission continues to increase, the new building will provide some room for growth.

An ad hoc committee of eight volunteers was invited to campus in June to review the status of the project and make plans to raise the $8.8 million goal by December 2007. Naming opportunities within the building are available; for more information contact the Institutional Advancement Office at 512-404-4886 or advancement@austinseminary.edu.
Kristin Saldine called as assistant professor of homiletics

Kristin Emery Saldine has joined the Austin Seminary faculty as assistant professor of homiletics, effective July 1, 2006. She has been the minister of the chapel and assistant professor for the past five years as well as associate director of the Joe R. Engle Institute of Preaching at Princeton Theological Seminary.

“Dr. Saldine is a gifted homiletician with a growing reputation, and she possesses a great passion for preparing new generations of preachers for proclaiming the Gospel to a church eager to see enhanced pulpit strength. Kristin Saldine’s presence on our faculty will add to the Seminary’s already excellent reputation in the area of preaching and worship,” said the Reverend Theodore J. Wardlaw, president of Austin Seminary.

Saldine earned a BA in history in 1980 from Whitworth College, an MDiv in 1986 from San Francisco Theological Seminary, and a PhD in 2004 from Princeton Seminary. She was ordained as a minister of word and sacrament in the Presbyterian Church (U.S.A.) in 1986. She was the recipient of the Martin Dwelle Kneeland Preaching Prize at San Francisco Theological Seminary and was awarded the 2005 Religious Communication Association Dissertation of the Year Award for her work, “Preaching God Visible: Georhetoric and the Theological Appropriation of Landscape Imagery in the Sermons of Jonathan Edwards.”

Saldine says her interests in academia include Puritan plain-style preaching and the “homiletical appropriation of geo-rhetoric, an interdisciplinary method through which theology, visual rhetoric, and philosophical geography provide a means to understand the contextual and imagistic power of preaching.” Saldine was on the planning team for the Fifth Fosdick Convocation on Preaching and Worship that will take place in October 2006 as the conclusion of Riverside Church’s year-long seventy-fifth anniversary celebration in New York City.

Saldine was pastor of Westminster Presbyterian Church in Anacortes, Washington, from 1988 to 1994, and during that time membership doubled and worship attendance tripled. She was also associate pastor to youth and their families at First Presbyterian Church in Portland, Oregon, from 1986 to 1988.


IN BRIEF

Allan Cole, assistant professor of pastoral care, has written a prepublication review for the book Pray without Ceasing: Revitalizing Pastoral Care, by Deborah van Deusen Hunsinger (Grand Rapids: Eerdmans, 2006). He was the keynote speaker for the Fund for Theological Education Conference, sponsored by Mission Presbytery, in Houston, and was the conference leader for the SCRAPCE annual meeting.

Andy Dearman, professor of Old Testament, visited China with three professors from Pittsburgh Seminary, May 26-June 9. They visited with faculty and students at four seminaries in Beijing, Jinan, Nanjing, and Shanghai. They also discussed the growth of the church in China and government openness to religious expression with officials from the State Administration for Religious Affairs.

Academic Dean Michael Jinkins has been invited to write a book, Invitation to the Psalms, for Abingdon Press’s Disciple Bible Study program. The book will be used as the participants’ guide to the video series.

Arun Jones, associate professor of mission and evangelism, attended the annual meeting of the American Society of Missiology, which he serves as Secretary-Treasurer, in June. In July he accompanied a group of Presbyterian pastors from the Oklahoma area as a consultant on their trip to Indonesia, visiting church leaders in Bali and Java.

David Jones, director of the Doctor of Ministry program, was elected to the nine person executive steering committee of the
John Ahn joins biblical faculty in Old Testament

A ustin Presbyterian has called the Reverend John Ahn as the newest faculty member in the field of Old Testament, effective July 1, 2006. Ahn will be assistant professor pending completion of his doctoral studies. His dissertation title is “Exile, Literature, and Theology: The Literary and Socio-Theological Impact of the Forced Migrations of the Southern Kingdom of Judah.”

“John Ahn brings demonstrated gifts and skills in Old Testament studies to our faculty, and he combines the joy of scholarship in his field with a zeal for preparation of students for service in the church,” said the Reverend Theodore J. Wardlaw, president of Austin Seminary. “He will enhance Austin Seminary’s ability to prepare men and women for the ministry and other church vocations.”

Ahn received a BA from New York University in 1994, an MDiv from Princeton Theological Seminary in 1997, an STM in 1999 from Yale University Divinity School, and is expected to receive his PhD in religious studies in December 2006 from Yale University. A member of Phi Beta Kappa, Ahn received the Religious Studies Prize at New York University in 1994, the Samuel Kendall Bushnell Fellowship at Yale University in 2005, and the University Dissertation Fellowship in 2004-2005.

Ordained in the Korean Presbyterian Church in America in 2001, Ahn has been the English Ministry/youth minister at New Creation and Hansung Presbyterian Church in Woodside, New York, and the English Ministry/education minister at CMC and Central Presbyterian Church of New York in Little Neck, New York. Ahn’s teaching experience includes a position as the interim director of the English program at the Vladivostok International School in Siberia, Russia, and adjunct professor of Hebrew Bible at Hartford Seminary. While in Siberia, Ahn was a member of a private think/action-tank for North Korean relief, which provided food relief through farms in Ussrik, Russia, which was delivered to Pyoung Yang, North Korea.

In addition to Hebrew and Old Testament, Ahn’s teaching competencies are Biblical Hebrew, Biblical Aramaic, methodological approaches, exilic period, prophetic literature, Pentateuch, writings (lamentation and Songs of Songs), history of interpretation, Biblical theology, archeology and the Bible, religion of Israel, and the Dead Sea Scrolls.


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Association of Doctor of Ministry Education (ADME) which represents the 144 ATS accredited seminaries in North America that offer DMin programs. He led a three-day pastors’ retreat for Palo Duro Presbytery on May 14-16.

The Austin Seminary feted C. Ellis Nelson, research professor of Christian education, on the occasion of his 90th birthday in March; he and Nancy celebrated their 65 wedding anniversary on July 8.

David White, the C. Ellis and Nancy Gribble Nelson Associate Professor of Christian Education has recently published the book, Practicing Discernment with Youth (The Pilgrim Press, 2006).

Ellis Nelson spoke about David White’s new book during Manna, the weekly community forum, in April; White signed copies of the book afterward.


Professor Louis H. Zbinden received the Lifetime of Faith & Service Award given by Catholic Charities of San Antonio, Texas, on May 25, for his many contributions to the community. He is the first Protestant to be so honored.
The Dean’s Bookshelf

Autobiography is arguably the most diabolically fraught of genres. It’s just devilishly hard to write honestly about one’s own life. Relatively few writers can manage to write a memoir that defines an era (like The Education of Henry Adams or Robert Graves’ Goodbye to All That). And few can convey the combination of pathos and humor that pervades Frank McCourt’s Angela’s Ashes. But we should expect a good memoir to be honest. Indeed, it is this that separates a good from a bad one.

When one finds a memoirist who is unflinchingly honest, and also a pleasure to read, one has found a real treasure. Two stand out for me, both with strong Texas connections.

John Phillip Santos’s Places Left Unfinished at the Time of Creation is from start to finish as poetic as its title. A child of Texas with deep roots in Mexico, Santos describes a geography of the imagination familiar to anyone who loves this land and the sky that hangs above it. Describing a camping trip his father took with a brother and a cousin in the rough terrain of Northern Mexico, Santos writes: “But the only sounds were the warm wind and a few far off cattle, wearing bells, grazing on the grass that grew between the trestles of the railroad tracks. When the night sky came out, they lay awake for hours, staring upward counting the galaxies that dotted the heavens like archipelagos of frost.” He tells of a valley in Coahuila “that was one of many such places around the world that God had, for some unknown reason, left unfinished at the time of creation … These were places, often completely unnoticed, with no sound, without color, dark places where no sunlight could penetrate, places where the world had no shape or substance.” Santos weaves the poetry of place into the story of his family, inviting us to explore a remarkable region and to see anew an indomitable people.

In The Liar’s Club, Mary Karr explores with devastating humor what one reviewer described as the author’s “godawful childhood.” The East Texas in which Karr grew up is a region as familiar to me as the scent of a forest on a hot, steamy night. My own memory of the “Pine Curtain” in the 1950s and ’60s is that of little boys toting BB guns, wearing beads of dirt ’round their necks, itching from ticks, chiggers, and mosquitoes, while the girls played more sedentary games of dolls in the sweltering shade. Karr takes us even deeper into time and place, however, through the struggles of the people she counted on as a child and who often let her down. She reports visiting her mother, who had been hospitalized because of mental illness: Stretching to touch her mother’s hand through the white chicken wire that separated them: “I’m sorry you’re all locked up,” I said, which made her laugh. ‘S——, honey,’ she said, ‘you-all are locked up, too. You’re just in a bigger room.’” The unflinching honesty of this memoir makes it compelling, but it is Karr’s grace and humor that make it a treasure. Karr has a new book of poetry just out, Sinners Welcome, that is also well worth our attention not least because of the fascinating essay she includes on poetry and faith.

When a memoir is good, it’s like attending the theater of humanity. With these memoirs, you’ve got the best seats in the house.

—Michael Jinkins, academic dean

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Theological Education Sunday is September 18

Celebrate the relationship between church and seminary by participating in Theological Education Sunday, September 18. To schedule a student, faculty member, or administrator to deliver a sermon or minute for mission about the importance of theological education, please contact Georgia Smith at 800-777-6127, 512-404-4801, or alum@austinseminary.edu.

Last call for nominations

The Austin Seminary Association is seeking nominations for the 2007 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/alumni/as anomination.php to nominate electronically. Your suggestion must be received by September 20. Winners of the award will be honored at the 2007 Austin Seminary Association’s Annual Banquet and Meeting at the close of MidWinter Lectures.

you@who.com?

Please visit the alumni/ae page of austinseminary.edu to provide / update your email address.
WELCOME...

to Mackenzie Lee Odom, daughter of Denise L. Odom (MDiv’99) and Andrew S. Odom (MDiv’01), born April 19, 2006.

to Lauren Mignon Marie Barker, daughter of Laurie H. Barker (MDiv’01) and James M. Barker (MDiv’01), born May 3, 2006.

to Wyatt Cash Miller, son of Danielle and Everett L. Miller (MDiv’06), born June 7, 2006.

to Evangeline Dorothy Teter, daughter of Aaron G. Teter (MDiv’06) and Ayana Harris Teter (MDiv’06), born March 31, 2006.

CLASS NOTES

1960s
G. Thomas Huser (MDiv’62) has written a novel, Kansas, which he describes as the culmination of his teenage wanderings and Presbyterian ministry.

1970s

1980s
Betty Louise Meadows (MDiv’84) was honored at the Women of Faith breakfast during the 2006 General Assembly in Birmingham.

1990s
Sue Fry (MDiv’94) received the PhD in theology on June 10, 2006, from Fuller Theological Seminary in Pasadena, California.

Marsha E. Brown (MDiv’96) married Ron Bickerstaff on June 3, 2006, with the recently ordained Christina Berry (MDiv’06) officiating.

Cyndy T. Little (MDiv’97) was installed as moderator of Winnebago Presbytery in Wisconsin, where she serves as pastor of First Congregational United Church of Christ.

Dieter Heinzl (MDiv’98) was awarded the PhD in systematic theology from Princeton Theological Seminary in May 2006. His dissertation, “Lifting the Burden of the Other,” addresses theology after the Holocaust and Jewish / Christian dialogue.

2000s
H. Christine O’Reilly (DMin’03) has co-authored, with Peter Bush, a new book, Where 20 or 30 are Gathered: Leading Worship in the Small Church.


David N. Martinez-Solis (MDiv’06) married Jamie Denise Harris on May 27, 2006.

ORDINATION

Christina L. Berry (MDiv’06) to serve Faith Presbyterian Church, Silver Lake, Minnesota.

Jan C. Dittmar (MDiv’05) to serve First Presbyterian Church, Poteau, Oklahoma.

Crista L. Gregory (MDiv’05) to serve First Presbyterian Church, El Paso, Texas.

John Guthrie (MDiv’05) to serve Community Presbyterian Church, Lake City, Colorado.

Linda A. Herron (MDiv’05) to serve First Presbyterian Church, Palestine, Texas.

Carolyn Mitchell (MDiv’05) to serve John Calvin Presbyterian Church, Dallas, Texas.

Leigh B. Wisner (MDiv’05) to serve First Presbyterian Church, Norman, Oklahoma.

If you have been recently ordained and are not recognized above, please contact Georgia Smith, coordinator of alumni/ae relations at 512-404-4801 or alum@austinseminary.edu.

NECROLOGY


**Christian Leadership Education**  
**Fall | Winter 2006**

**August 7-11, 2006**  
Reformed Theology  
*(Christian educators’ course)*  
**Cynthia Rigby**

**October 1-5, 2006**  
Psychological Health & Spiritual Growth  
*(Certificate in Spiritual Formation)*  
**Allan Cole & David Johnson**

**October 9-12, 2006**  
Small Church Pastor’s Retreat  
(MoRanch)

**October 13, 2006**  
Advent Lessons

**October 16-18, 2006**  
Family Ministry (SCRAPCE)

**October 19-21, 2006**  
Fall Worship Conference  
**Patrick Wilson**  
& **Beverly Gaventa**

**November 2-5, 2006**  
Spiritual Theology  
*(Certificate in Spiritual Formation)*  
**Cynthia Rigby**

**January 8-12, 2007**  
Religious Education, Theory, & Practice  
*(Christian educators’ course)*  
**David White**

**January 26, 2007**  
Lenten Lessons

**February 6-9, 2007**  
College of Pastoral Leaders Conference

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**Summer 2006**