Never forget that you are first and foremost a pastor, a shepherd to the flock God has entrusted to your good care.
On David Jones’ watch as director of our growing Doctor of Ministry program, the Seminary has seen the introduction of a wonderful new tradition. At Commencement, when candidates for the DMin degree come forward to receive their diplomas, they also receive from David, one by one, the shepherd’s crook as David repeats to each one: “Never forget that you are first and foremost a pastor, a shepherd to the flock God has entrusted to your good care.” These words have special meaning for those DMin graduates—themselves here from and for the pastorate—but they reverberate throughout all of the nooks and crannies of the Seminary, whatever degree is at stake.

Austin Seminary, after all, is deeply grounded in the task of providing a strong theological foundation not for its own sake, but for the practice of ministry. Every year, while a number of our graduates go on to do further graduate work in this or that PhD program (and we are always very proud of them), some 70 percent of them—the highest percentage of graduates of any Presbyterian seminary—go straight into parish ministry. We are deeply invested, therefore, in the preparation, from one generation to another, of well-formed pastors who will see their vocation in terms shepherding the flocks that God will entrust to their good care.

What follows is an issue particularly devoted to lifting up our Doctor of Ministry program, and some of the many ways in which it further enables good pastors to be better pastors. I believe you will be moved by the eloquent testimony that various of our DMin students and graduates give to the difference the program has made in their ministries.

You will also read of a wide range of other goings-on here in these exciting days—the latest evidence that “what happens at Austin Seminary doesn’t stay at Austin Seminary!” Read on and enjoy!

Oh, by the way, I hope to see you at MidWinters!

Theodore J. Wardlaw
President
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Windows
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Theological Education Fund
(1% Plan)

The theological schools of the Presbyterian Church (U.S.A.) no longer receive funding from the basic mission budget of the General Assembly. Churches are asked to contribute 1% of their operating budgets to the fund, which is then distributed to the seminaries.
For years Clay Faulk was haunted by a very limited view of the Trinity in which he compartmentalized the persons of the Trinity by his perception of their function, especially as it concerned redemption, reconciliation, and justification. Having first learned about the Trinity in a fundamentalist church he attended growing up, he believed that Jesus came to “save sinners from the wrath and judgment of an angry Father God.” Jesus’ job was to offer a kind of “wall of protection” from God’s vengence. Clay then read some life-changing books on the Trinity which argued for understanding the Trinity as

Austin Seminary’s Doctor of Ministry graduates in 2006 included Thomas Thompson and Karen Greif. DMin Director David Jones, center, presented them with shepherd’s crooks along with their diplomas.
God existing in community within God's own self. These readings changed not just Clay's hermeneutics—but his life and ministry. With this new understanding flowed an abundance of grace, peace, and spiritual freedom, and he wanted others to experience the same spiritual epiphany.

When it came time for Clay to write the proposal for his doctoral project in Austin Seminary’s Doctor of Ministry program, he was at an impasse; he thought he had to write a theology of the Trinity. In our Doctoral Seminar, the class helped Clay see that what he really wanted to do was to teach his congregation new hermeneutical tools which would equip them to interpret the Trinity and scripture from new and various perspectives. He crafted an excellent Lenten event where, over six weeks, he introduced a select group of interested parishioners to various theologians’ interpretations of the Trinity, inviting them into a more robust understanding of the Trinity and to various methods of interpreting scripture and theology as well.

The project was an enormous success, and—thank God—Clay didn’t have to write that theological treatise on the Trinity!

One of the comments I repeatedly hear from other DMin directors at our national conference is that many pastors love taking the courses but falter when it comes to finishing the final project. One of the ways that Austin Seminary has addressed this problem is to require projects in our three electives as well as to require a methodology course which prepares the students for them. We have learned that giving students time to test new research tools and experiment with three small projects before tackling the major final project has been of tremendous help.

Why are the ministerial projects so vital, rigorous, and important? The short answer is because this is a Doctor of Ministry degree. From its very inception in 1975, the Doctor of Ministry degree was always intended to be both practical and empirical in scope and focus. Its goal is to help pastors learn new pastoral tools and discover new resources which will enhance their capacity to pastor effectively. At Austin Seminary our mantra has long been: “Doctoral projects should be a gift to the church.” To that I would add—they should also be a gift to the student and to the seminary. The projects are indeed a gift to Austin Seminary for they keep us faculty current with what’s going on in local congregations; they remind us why we are engaged in theological education; they offer faculty the opportunity to be taught by our students; and they keep us directly engaged with the church by bringing the prickly challenges and highest dreams of our pastors to the Seminary and by bringing the academy to the local congregation.

We currently have in our DMin program eighty-four active pastors (fifty-nine men and twenty-six women) from twenty-two states and twelve denominations. There are senior pastors, associate pastors, pastors with multiple charges, and twelve of our students serve in non-parish ministerial contexts (chaplains, church administrators, pastoral counselors, college and seminary faculty, and a CPE supervisor). We warmly welcome and embrace the rich diversity these pastors bring to our doctoral program and offer three areas in which to focus their energy: Proclamation and Worship, Evangelism and Mission, and Christian Nurture.

In the following pages, we invite you to read about some of our students’ projects with the hope that you gain a greater sense of their exceptional academic work and the good shepherding they are providing their respective flocks. To remind our graduates of the purpose of the DMin degree at Austin Seminary, this year we instituted a new tradition at Commencement. After receiving their doctoral hood, I gave each of our doctoral graduates an authentic shepherd’s crook with these words: “Never forget that you are first and foremost a pastor—a shepherd to the flock God has entrusted to your good care.”

— David Lee Jones

Director of the Doctor of Ministry Program
It’s nearly 10 o’clock on a Wednesday morning. Autumn colors splash the countryside as five cars bearing five pastors and one pastor’s spouse make their way from north, south, east, and west in southwestern Ontario. The old wooden doors of Ailsa Craig Presbyterian Church are unlocked, ready for today’s gathering of our covenant small group. Amanda leads us in a call to worship, Peter prays, Gloria reads the scripture lesson. Johan, Debbie, and I join the rest in song. Another gathering of our covenant small group has begun. The day will include ongoing study of the Pastoral Epistles, a book discussion, lunch, reviewing our ‘covenant keeping,’ sharing our lives, ministries, and prayer.

This monthly day apart is one of the most important things I do. It means a day away from parish duties; one day less to attend to e-mails and phone calls; one day that requires rescheduling of meetings and visitation; one day less in the crush of sermon and worship preparation; one
Despite the struggles of rural ministry, as a small group of colleagues every ministry has its challenges; rural ministry is no exception. The common view is often that rural churches and communities are: boring, ineffective, old, great places to begin or to retire but not to stay.

Serving as a rural minister for over twenty years, I have discovered a vocation with profound challenges. Consider these:

- Moving to a small town or rural community is not unlike moving to another country for clergy raised in urban or suburban settings. There is a language to learn; there are customs, relationships, and history to explore.
- Understanding and loving the rural congregation, before seeking to change it.
- Loneliness, isolation, and adjusting to a rural culture can prove difficult for both the pastor and his or her family.
- Serious issues abound: sociological and economic concerns like population shifts, fundamental changes in the practice of agriculture, the increasingly pervasive loss of “the family farm,” urban-focused centralization of community services, and globalization of commodity markets, weather, and prices are but a few. Rural pastors must learn to identify, understand, and address the concerns and how to care for those caught up in them.
- Because many rural ministers have two or more congregations in different communities, the roles required differ from one community to another and from one congregation to another, throughout the day and even the hour.
- Rural ministry is not just about what one does. People want to know, and grow to know, the pastor as a person. The pastor is ‘on duty’ not only for Sunday worship, but regularly has pastoral contact at the grocery store on Wednesday and the hockey game on Saturday night.
- Rural clergy are often among the ‘first responders’ in times of crisis, both in the community and in individual lives. Distance from or long waiting lists for social services often keep the pastor involved with a crisis long after other professionals would attend the need in an urban setting. Many rural pastors discover they feel inadequately trained and supported during these situations.
- Rural pastors cannot boast of numbers, either in the pews or in their bank accounts, resulting in a lack of affirmation and worth.
- Neighboring clergy or Presbytery staff may be many miles and long-distance phone calls away.
- Distance from seminaries and colleges increases the cost and time required for badly needed continuing education.

The price. Every ministry has its challenges; rural ministry is no exception. The common view is often that rural churches and communities are: boring, ineffective, old, great places to begin or to retire but not to stay.

Rural churches are about relationships. Rural ministry works best when pastors stay for longer periods of time than the usual three to five years. This can be difficult given the challenges rural clergy face. How can rural pastors be encouraged to stay longer and minister effectively? Shannon Jung and collaborators have stated, “If we are to expect rural pastors to stay in rural communities … they will require meaningful support for both their ministry and their individual lives” (Rural Ministry: the Shape of the Renewal to Come).

One way that seemed clear to me would be to offer that support through covenant small groups of rural pastors. In this setting, pastors could grow both in faith and in the practice of rural ministry, gain ongoing continuing education, and be challenged to read widely and think deeply. Because rural ministry emphasizes the whole person, a covenant group could establish mutual accountability for healthy spiritual disciplines and lifestyle.

The value. Despite the struggles of rural ministry, the rewards are many. Rural ministry offers unique opportunities to develop in-depth relationships, genuinely know those at worship, and make a difference in an entire community. Rural pastors live and work in a predominantly oral culture, as Jesus did. The parables of sowing seeds and catching fish come alive from the listeners’ personal experience. This intimate knowledge and trust enriches the privilege of ministry in the best and worst times of life.

The foundation. As a small group of colleagues began meeting together, our relationships grew and developed; a few years later, we wrote a covenant for our growth, guidance, and accountability. Our gatherings for study, worship, discussion, and prayer brought depth and
wholeness to our practice of ministry. We began exploring ministry in scripture, theology, and history and discovered an important truth: ministry was never meant to be a solo calling, it is meant to be practiced with others. Throughout the Bible, from Genesis through Revelation, ministry is done in partnership: Moses relied upon Aaron and Hur; Jesus Christ called disciples, companions on the journey, to teach and minister together; after Christ’s ascension, the disciples gathered together to receive the Holy Spirit and boldly proclaim the faith; the Apostle Paul needed others as he faced many trials and tribulations in mission and ministry.

From a theological perspective, a cornerstone of orthodox Christian theology is God as Trinity: Father, Son, and Holy Spirit. God’s very essence of being is community. The Triune God relates to humanity in a communal way, through a ‘covenant’ which establishes and defines the relationships between God and God’s people; privilege and responsibility are part of the covenant. Likewise, our church’s tradition supported the notion of ministry practiced in community. It was part of the original design of at least two noteworthy reformers and pastors, John Calvin and Richard Baxter. Calvin’s ‘Venerable Company of Pastors’ met weekly for worship, study of scripture, prayer, theological discourse, mutual support, and accountability in ministry. One hundred years later, Richard Baxter of Kidderminster admonished the clergy to: “without any more delay, unite and associate for the furtherance of each other in the work of the Lord.” When pastors covenant and meet together in our own time and place, we stand firmly upon our reformed, reformatting, and rural ministry foundations.

The rewards. Ministry practiced through covenant relationships with other pastors is wise and wonderful. The wisdom, prayerful support, and gracious laughter among colleagues is life giving. While I reap rewards, so do my congregations. The covenant group has sustained me in long-term ministry. My continual growth, learning, and discovery give the congregations growth, learning, and discovery, too. The relationships and resources of our group has led to extra projects such as Discovering Hope (a wonderful ‘best-practices approach’ for vital rural churches) and worship renewal grants from the Calvin Institute for Christian Worship. Rural Presbyterian congregations (including our own) across much of Canada have been enriched by these projects and resources.

Our group began with a letter of invitation to rural clergy in our Synod. Word of mouth and personal invitation have kept the group strong as pastors and needs change. We share leadership of the various parts of the day—worship, Bible study, resource discussion, and ideas for congregational ministry. Meetings include a personal review of our written covenant and our lives, followed by a time to pray with and for each other. Each June we set our plans for the next year—the biblical material to study, the books to discuss. To ensure a good balance, we cover a variety of topics including history, theology, pastoral theology, pastoral practice, spirituality, and church life. Reading beyond personal comfort zones and stretching intellectually and theologically is a common goal.

Our written covenant outlines our commitment to each other. Ministry matters are included, but personal lifestyle issues such as time for personal prayer and study, time with family and friends, and faithfulness to integrity in call and conduct are also included. Each September our covenant is reviewed, changed as needed, and ratified with our signatures.

As our day apart draws to a close, we are tired, but refreshed. Our meeting will close as it opened: with worship. Our theme song is also our prayer: “Take, O Take Me as I Am.” We take to the road and head back home, back to ministry and daily life, back to the challenges and rewards of rural ministry. We drive the same roads that brought us together, but return home a different way: reminded of God’s grace, the call to ministry, and the faithful companions that sustain and deepen our days.▲
The First Presbyterian Church of Roseburg, Oregon has followed the downward national trend of many mainline congregations. Children from the congregation have grown up and moved away, the membership is aging, and there have not been enough new members to keep up with the losses. This problem is exacerbated in the Pacific Northwest which church sociologists euphemistically label “the none zone” because “none” as a religious choice is the highest of any region in the country (The None Zone).

My final doctoral project, introduced and completed during 2005, was built on the foundation of an earlier project completed in 2004. The church board had recently approved a mission statement, which focused on three words, “welcome,” “equip,” and “send.” It is based on the premise that a person cannot be sent in mission until he or she has been first welcomed as a member of the church and equipped to serve using her or his unique gifts and abilities. The newly formed membership committee was assigned the task of helping our congregation to become more welcoming. The committee began by making improvements to the church building. The nursery was refurbished in order to be more attractive to visitors with young children, and twenty-five new interior directional signs were installed to help guide people around the building. Committee members also took on two tasks personally. They wore lapel name badges upon which the words “ask me” were printed under their names so visitors could identify them as designated persons to ask questions about the church or get directions to another part of the building. Committee members also began calling visitors on the phone within the first thirty-six hours after worship to offer a word of welcome and ask if they had any questions or comments about the church. The membership committee experienced some success in doing a better job of welcoming visitors, but it soon became apparent that this is a task that cannot be done by only one committee.

In the final project I developed a model to integrate the whole mission statement to the work of every committee of the congregation by equipping and empowering the leadership to understand, embrace, and implement a missional vision. The project began with a church

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Dwayne Brown (DMin’06) is co-pastor of First Presbyterian Church in Roseburg, Oregon. The title of his doctoral project was “Equipping and Empowering Congregational Leaders To Embrace a Missional Church Vision.”
board retreat at which I reviewed the recent past of the congregation, including the writing of our mission statement, and introduced the missional theology of Darrell Guder from Missional Church. Missional theology emphasizes mission over maintenance, looking outside the congregation and to the future, rather than looking to the past and clinging to old ways. Mission is not just something the church chooses to do; it is the primary action of God who sends the church in ministry.

I asked the elders to develop goals for the committees they chair that focus on either welcome, equip, send or a combination of the three. Over twenty goals were completed. Examples include the mission committee holding a mission fair at which almost all of the local organizations we support were represented, the worship committee reviewing the Sunday worship bulletin with visitors after they had attended a few times to make sure it was as user friendly and helpful as possible, and the finance committee developing a narrative budget that showed how money was spent toward our mission statement key words welcome, equip, and send.

A second portion of the project was a church board study of A Celtic Way of Evangelism by George Hunter. Hunter contrasts what he calls the ancient Roman model of evangelism with the Celtic model (Celtic, page 21). The Roman model moves from presentation to decision to fellowship. The non-Christian is presented with the good news of the gospel of Jesus Christ, makes the decision to believe in and become a disciple of Jesus Christ, and then becomes part of a congregation of other believers. In contrast, the Celtic model moves from fellowship to ministry to belief and commitment. In the Celtic model a person is involved in a church long before actually making a commitment to Christ and the church. A person may attend for six months or more before feeling actually called to join the church. One board member said that he used to focus on encouraging visitors to join the church, but has realized that this is not what is happening, so he now focuses on developing a relationship and being as hospitable as possible.

The third part of the project included five sermons spread throughout the year. My purpose in the sermons was at first to introduce, and then to update the congregation on the progress being made during the project.

The congregation had many opportunities to give me written and verbal feedback about the project. “More than ever,” one elder wrote, “I believe that people who are naturally resistant to change need to be led gently to understand that, if they believe that they were sent here by God to spread his love, and walk with Jesus, that they need to embrace change in a positive way.” This elder understands that our congregation has a long history of expecting people to flock to our doors, yet acknowledges that this is no longer the case and doing things the same way they have always been done will not work if the congregation is to survive.

Another elder wrote, “I now feel I am in ‘mission mode’ in everything I do in my daily life. It feels natural and authentic, not uncomfortable.” As this quote demonstrates, the project was a success in many ways. Both worship attendance and the official active members roll increased. The congregation has worked hard at forming a ministry of hospitality; yet starting and developing a good relationship with visitors remains a large challenge to be addressed. The congregation desires growth, yet members struggle with inviting people to worship or social events and cringe at the thought of actually sharing their beliefs with another person. We have made a good beginning, but there is always more work to be done.

WORKS CITED
When he was at the table with them, he took bread, blessed and broke it, and gave it to them.”

Luke 24:25

What happens to worship when a congregation’s understanding of the Lord’s Supper is challenged?

BY STEVEN FRASIER

I wonder ... How effectively can preaching doctrinal sermons on select meanings of the Lord’s Supper deepen worshipers’ understanding of the sacrament? How will that change worship? How will that transform worshipers? How will that alter congregational ministries? I wonder ...

My earliest memories of the Lord’s Supper involve a table on the floor of a sanctuary in front of an elevated pulpit. It’s an ordinary table except for one feature. “Do This in Remembrance of Me,” is carved into its facing. Over time, I learn the meaning of those words: observing the Lord’s Supper involves remembering the importance of Jesus’ death. Except for when our pastor speaks, the organ plays during the Lord’s Supper—somber music that helps everyone reflect on their role in making Jesus’ death necessary. The Lord’s Supper as a celebration? It’s too serious for that. Jesus’ presence in the sacrament? That never occurs to me. This is about faithful remembering.

My view of the Lord’s Supper changes in seminary. First, the language of worship changes. The Lord’s Supper is a celebration! Reenacting that event means recognizing Jesus’ presence in the sacrament. Ultimately, that leads me into a new world of worship.

Since then my fascination with the Lord’s Supper has grown. After I entered the DMin program at Austin Seminary, the Lord’s Supper became the focus of my studies. I had questions I wanted to answer. I believed I was serving folks who were interested in those same questions and answers: How is Christ present in the Lord’s Supper? What does a Christian understanding of time have to do with the sacrament? How might that affect worshipers and congregational ministries? Let us examine them.

How is Christ present in the Lord’s Supper? Martin Luther and John Calvin did not agree on how Christ was...
present in the Lord's Supper, but they did agree that he was present; Ulrich Zwingli disagreed with both of them on that point. Luther claimed Christ was present in the elements of the Lord's Supper. Jesus' divine status as God's Son meant that he could be at God's right hand and present in the bread and wine of the Lord's Supper as well. Calvin agreed with Luther in principle but with a caveat. Calvin said Jesus was spiritually present in the Lord's Supper. Jesus was God's son, but he was also a human being. Because Jesus was at God's right hand, he could not be physically present in the bread and wine, but the Holy Spirit ensured that worshipers received all of the benefits of Jesus' actual body and blood. Zwingli rejected Luther and Calvin's claims. He believed worshipers received the benefits of Jesus' death and resurrection by placing their faith in what he did for them through his death and resurrection. Faithfully remembering Jesus' death and resurrection was the key theological issue for Zwingli.

Presbyterians often turn to John Calvin when they begin studying the Lord's Supper. It surprised me, however, to find that many Presbyterians share Zwingli's understanding of the Lord's Supper. During the Enlightenment, Presbyterians became increasingly rational in their approach to worship. They found it hard to embrace Calvin's understanding of Christ's presence in the Lord's Supper. The sacrament slowly became a Zwinglian exercise in memory. Worshipers remembered what Jesus had done for them through His death and resurrection. That was the Lord's Supper I remembered from my childhood.

What does a Christian understanding of time have to do with the Lord's Supper? Once Presbyterians became comfortable with Zwingli's view of the Lord's Supper, it increasingly became a historical event. It was less clear how Jesus' death in the past affected Christian work and worship in the present. The sacrament's link to the future was even more obscure. For most people, past, present, and future are separate categories. A Christian understanding of time, however, changes all of that. Beginning with Jesus' resurrection, God unites the past, present, and future. The grave is empty! Death does not end Jesus' life and ministry. The risen Jesus promises always to be present with his disciples. Now he is present with them whenever they celebrate the Lord's Supper.

Beginning with Jesus' resurrection, God unites the past, present, and future.
The risen Jesus promises to always be present with His disciples. Now He is present with them whenever they celebrate the Lord's Supper.

How might that affect worshipers and congregational ministries? If different denominations cannot agree on how or even if bread and wine changed into the body and blood of Christ, they can agree that through faith the sacrament does change worshipers. What does that mean for Presbyterian pastors? First, Zwingli does have a place in Presbyterian worship. Youngsters who cannot think in abstractions can grasp the historical importance of Jesus' death. They can remember that Jesus was God's son and a faithful man who died to eliminate our sins and make a place for us in God's family. That understanding of the Lord's Supper is developmentally appropriate for children. It is a good starting place for their discipleship. It also appeals to adults who come from churches with Zwinglian theology but who worship in Presbyterian churches and listen to children's sermons.

Next, Presbyterians have a chance to discard funereal views of the Lord's Supper in favor of joyful biblical images. Because God has raised Jesus from the grave, we worship and serve a living Lord and Savior. We do not follow a good man who is good and dead. The Lord's Supper is the great feast of the people of God! Jesus is the host. That claim is not a mere theological nuance. Jesus is present with his disciples whenever worshipers celebrate the Lord's Supper. During the celebration of the Lord's Supper the whole family of faith is present. Celebration is fitting for worshipers who are sharing a
As the Director of Chaplaincy at M. D. Anderson Cancer Center, and as a certified Clinical Pastoral Education (CPE) supervisor, one of my interests is in providing training for CPE students, as well as board certified chaplains, which addresses the complex realities faced daily by cancer patients. Cancer is a chronic disease that affects every dimension of personhood—body, mind, and spirit. Therefore, those called to serve the sick must be prepared to take into account the complexities that are inherent to the care of the soul. My DMin project is designed to enhance the ability of CPE students to reflect theologically on the practice of ministry.

To illustrate the challenges that CPE students face in learning the art of pastoral care, imagine yourself visiting with a cancer patient, carefully listening and responding to the patient’s story. Reflecting upon the encounter, you would be wise to consider these following possibilities:

1. Is the patient sharing about an experience or concern that contains both theological and psychological dimensions? If the answer is yes—how do I determine whether or not to refer to a counselor?
2. Within the patient’s story, what are the distinctively theological themes or symbols that come up? Can they be addressed exclusively with biblical and/or creedal resources? Are other resources required as well?
3. Where and how do I, as the chaplain, draw the line regarding the use of counseling or therapeutic techniques in the care of the patient?

These related questions are important for the student, as well as the experienced chaplain, to wrestle with, because the answers will determine the effectiveness of care. The answers to these questions also help define the chaplain’s role in the midst of a complex interdisciplinary cancer hospital. I treat these questions as learning problems for the CPE student, and through the DMin project, I incorporate a method for theological reflection that can help them determine how to become fluent enough in psychological and theological perspectives so that they can offer the most effective pastoral care. The goal for the student is to become “bilingually fluent” in both perspectives, with the understanding that theology is given priority in the reflection process. This method suggests that students must be especially fluent in their own religious tradition, as well as open to knowledge that can be

David R. Jenkins is director of chaplaincy at M. D. Anderson Cancer Center in Houston, Texas. The title of his doctoral project is “Enhancing Integration of Psychological and Theological Reflection on Caregiving Practice: Implications for CPE Curricula.”
gained from the social sciences, and incorporated in their care in an auxiliary role. The method employed also helps remind students that they are theologian/pastors first and foremost and must avoid attempts at psychologizing the patient.

One of the most effective ways to train CPE students is through the use of the clinical verbatim or case method. In a small group venue, students present patient encounters, protecting the patient’s identity, while demonstrating their ability to be bilingually fluent as they hear the patient’s story and provide pastoral care. Obviously, there is a learning curve to this process, as students must develop accurate empathy in order truly to “hear” and be with the patient as God’s emissary. Once they master basic listening skills, and become more capable of reflecting upon how their theology informs their practice, the result is a minister of God who is an effective caregiver. An example taken from a student’s clinical verbatim illustrates the complexity of the patient situation, as well as the student’s learning problem:

Patient: I’m happy to meet you. That was my sister who called. She knows I’m having a hard time. I kind of had a meltdown last night when I talked to her on the phone. Chaplain: You had a “meltdown”? What happened? (Seeking to learn the patient’s meaning of the term “meltdown.”)

Patient: Well, we had all these appointments scheduled for today. And yesterday as we were driving from the airport, I got a call from the insurance company, saying that they wouldn’t pay for the PET scan. I didn’t know what to do!

Chaplain: It seems like things were hard enough already, and then the insurance company calls with something like this. It seems like you already had enough to worry about (empathizing with the patient by acknowledging the difficulties).

Patient: Well, that’s when I had my meltdown. It was just so frustrating. I’ve been trying to hold it together all this time, and finally I just couldn’t hold it together any more. It was like, the last straw. I finally just “lost it” when I talked to my sister on the phone last night. I think I just needed to do that. I feel a lot better today.

Chaplain: I’m glad.

Patient: Then, this morning I called the doctor, and he scheduled different tests instead. And just cancelled the PET scan. So we had quite a few more tests scheduled today than we had before. When we got to the clinic, we couldn’t have the tests done right away, because the insurance company had put a block on our account! So we had to call them and get them to remove the block before we could continue our appointments. It set us an hour behind. But it turned out that it was better that we got all those other tests, anyway, and not the PET scan.

Chaplain: It sounds like it’s been a long day for you.

Patient: It has. I’m doing better now.

Chaplain: I know you’re concerned about keeping it together—how can I help you? (At this point, the chaplain has provided and empathetic presence to build upon, and now seeks to determine if the patient has a need for support that is properly religious.)

Patient: I have a friend who had cancer, and when they did surgery they could see that it has spread everywhere. She had a lot of people praying for her, and later, they found out that her cancer was completely gone! They couldn’t find a trace of it anywhere. The doctor said: “I don’t know how this happened, but you don’t have cancer any more.”

Chaplain: I have heard stories like that before too. I believe it can happen. (At this point, the chaplain has now joined the patient at the level of hope and faith.)

Patient: I do believe that prayer really helps.

Chaplain: I do too. (Silence—chaplain is hesitant to respond to the patient’s indirect request for prayer support. This indeed becomes a learning issue for the new student chaplain. In her own reflection time, the student explored her cautiousness, and recognized that the patient’s story reminded her of her own close friend who suffered from cancer and died—in spite of her prayers.)

This clinical verbatim illustrates the fact that two levels of integration must occur for the students, if they are to be effective. One level concerns the integration of self with the role of chaplain. In this case, the student was able to provide an empathetic, therapeutic presence. However, she then over-identified with the plight of the patient because of her own past painful experience where a friend had died of cancer, even after her heartfelt prayers. The second level has to do with the integration of theory and practice, where psychological and theological perspectives are kept in proper relationship. In this case, upon reflection, the student described her ability to stay with the feelings and statements of the patient, to be fully present so that the patient could find support and meaning in her difficult situation. Theologically, the student recognized faith and hope active in the patient’s view of prayer. The student found the concept of the “communion of saints” helpful as she sought to join the patient as a fellow believer.

Reflecting upon the integration project, one of the students commented: “The integration module is probably the most useable I’ve found in learning pastoral care. I believe this model helps me understand the place theology takes when it comes to integrating other disciplines into pastoral care.”
meal with Jesus. In the breaking of bread and the pouring of wine, we receive Christ and all of his benefits! That means receiving the gifts of forgiveness, transformation, and a place in God’s family. That in turn creates grateful and faithful responses in worshipers who leave their sanctuaries to imitate Jesus and continue his ministry. We are indebted to Luther and Calvin for emphasizing the crucial link between Christ’s presence in the Lord’s Supper, worshipers as members of Christ’s body, and congregational ministries that transform lives and change the world.

During my final project, a member of my project committee and I were talking about expanding worshipers’ understanding of the Lord’s Supper. She suddenly exclaimed, “We need to turn the table around!” Her “aha!” moment rejected mere historical remembrance of Christ’s saving work in favor of enacted remembrance and the promise of Christ’s presence in the sacrament. She got it! Ordinarily, memory looks back. When it is oriented to the future, however, it can push the present towards God’s coming kingdom. When that happens, another movement occurs. Worshipers push the table out into the sanctuary. They move the Lord’s Supper into the center of our faith and life. After that, they leave worship to continue Jesus’ ministry and make God’s kingdom more visible. That begins when we turn the tables.

For more information on Austin Seminary’s Doctor of Ministry program, contact Dr. David Jones at admin@austinseminary.edu

In praise  Friends of Herman Harren, center, gathered to celebrate his life and service to Austin Seminary on October 31. Harren was in charge of the facilities and financial management of Austin Seminary for nearly thirty years, retiring in 2000 as Vice President of Business Affairs. The day’s events were organized by Professor Andy Dearman.

and protest  On November 19, 2006, three Austin Seminary students, Megan Dosher, Colette Nies, and Laura Ely Hudson, as well as Professor David White and his wife, Melissa Wiginton, took part in the annual School of the Americas Watch Vigil at Ft. Benning, Georgia. Over 22,000 protesters gathered to demand the closure of the School of the Americas (reopened and renamed in 2001 as the Western Hemisphere Institute for Security Cooperation, or WHINSEC). According to the protesters, over 60,000 Latin American soldiers have been trained there in counterinsurgency practices. SOA graduates have been cited in the assassination of Archbishop Romero, in the rape and murder of four U.S. church-women, and in the assassination of six Jesuit priests in El Salvador, according to the U.N. Truth Commission Report on the war in El Salvador. SOA graduates have also been responsible for human rights violations more recently in Colombia, according to Human Rights Watch.

Megan Dosher raises a cross, marked with the name of a victim murdered, tortured, or “disappeared” by SOA graduates, during the “funeral procession” organized by the protesters.

COMMUNITY NEWS
New “Need to Know” series begins with bereavement

Austin Seminary’s Office of Christian Leadership Education is introducing a new informational audio CD series called “Need to Know.” The series will include helpful and insightful information in the areas of pastoral care, ethics, theology, world religions, and church history.

The Reverend Dr. Allan Hugh Cole Jr., assistant professor of pastoral care at Austin Seminary, recorded the first CD in the series, five things you need to know about “Loss, Grief, and Mourning.” The 45-minute disc contains information about grief and loss that will be helpful to those who mourn and to those who offer support. It is separated into five sections: “Definitions,” “Why We Grieve,” “How We Mourn,” “Thinking Theologically About Loss and Bereavement,” and “The Caregivers’ Own Experience with Loss” and is an excellent resource for adult education classes, Stephen Ministry groups, and other pastoral care teams.

Cole is a licensed master social worker who consults on issues of spiritual growth, relational wellbeing, and conflict resolution. He earned a PhD and an MDiv from Princeton Theological Seminary, an MS in Social Work from Columbia University in New York, and an AB from Davidson College in North Carolina. He is the author of *The Spirituality of Boys: Losers, Loners, Rebels; Be Not Anxious: Pastoral Care of Unquiet Souls;* and *Exercising Your Faith: A Theologian and Psychiatrist on Prayer and the Praying Life.*

To listen to an excerpt from the Need to Know series, visit www.austinseminary.edu and click on “Need to Know.” Orders for the “Loss, Grief, and Mourning” CD may be placed with the Christian Leadership Education Office. Each CD costs $10 plus $3 shipping and handling. For more information, contact Christian Leadership Education at cle@austinseminary.edu or (512) 404-4858.

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**STAFF NOTES**

James Helt joined the maintenance staff in early November with extensive experience in many areas of facilities maintenance. He is married with two young daughters.

Lucy Oglesby, administrative assistant to the Office of Institutional Advancement, returned from maternity leave on November 21. During Lucy’s absence, Austin Seminary alumna Sabelyn Pussman (MDiv ’05) took over her duties as a temporary assistant.

Kristy Sorensen is the new Archivist and Records Manager. Kristy is a certified archivist who earned a BA in English and Women’s Studies at Nebraska Wesleyan and an MLIS with an emphasis in archival administration from The University of Texas at Austin. Prior to joining the seminary staff, Kristy was the Archivist for the Archives of American Mathematics at the Center for American History, The University of Texas at Austin.

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The entering class for 2006 includes thirty-three new students in the Master of Divinity program, six in the Master of Arts in Theological Studies program, and one ecumenical student from Justo Mwale Theological College in Zambia.
Syndicated columnist **Leonard Pitts Jr.** will be among the speakers for Austin Seminary’s MidWinter Lectures January 29-31, 2007. Pitts will be joined by W. Eugene March, Kenda Creasy Dean, and Deborah Block.

Pitts has written for *The Miami Herald* since 1991 and is the author of *Becoming Dad: Black Men and the Journey to Fatherhood* (Longstreet Press, 1999). He won the 2004 Pulitzer Prize for commentary and took first place for commentary in division four (newspapers with a circulation of more than 300,000) in the American Association of Sunday and Feature Editors’ Ninth Annual Writing Awards Competition in 1997; he is a five-time recipient of the National Headliners Award. His lectures are titled, “A Drum Major for What?” and “Creating God.” The E. C. Westervelt Lectures were endowed in 1949 by Mr. and Mrs. Edwin Flato of Corpus Christi, Texas, to honor Mrs. Flato’s parents, Mr. and Mrs. E. C. Westervelt.

The 2007 Thomas White Currie Lectures will be delivered by the Reverend Dr. W. Eugene March (MDiv’60), a former member of the Austin Seminary faculty (1966-1982). He is currently the Arnold Black Rhodes Professor Emeritus of Old Testament at Louisville Presbyterian Theological Seminary. Austin College honored March in February with the James I. McCord Award for Outstanding Service to the Presbyterian Church. The title of his lecture series is “With Open Eyes and Listening Hearts.” The Currie lectures were established in 1952 by the Thomas White Currie Bible Class of Highland Park Presbyterian Church in Dallas, Texas, which continues to fund them on an annual basis.

The Reverend Dr. Kenda Creasy Dean, associate professor of youth, church, and culture and director of the Tennent School of Christian Education at Princeton Theological Seminary is the 2007 Robert F. Jones Lecturer in Christian Education. Her lecture title is “Numb and Numb-er: Youth and the Church of Benign Whatever-ism.” The Jones Lectureship was established in 1949 by the Women of the Church of First Presbyterian Church, Fort Worth, Texas. It is the only lectureship exclusively dedicated to the field of Christian education.

The 2007 MidWinter Lectures Guest Preacher is the Reverend Dr. Deborah Block, pastor of Immanuel Presbyterian Church in Milwaukee, Wisconsin, the oldest congregation in Milwaukee. Block has served Immanuel Presbyterian Church since 1978 in the roles of assistant, associate, co-pastor, and now as pastor/head of staff. Block received the 2005 Distinguished Ministry Award from McCormick Theological Seminary. She was a candidate for moderator of the 217th General Assembly of the Presbyterian Church (U.S.A.).

The Austin musical duo **Albert & Gage** will perform at the free coffeehouse on Tuesday evening in the McCord Community Center. Decade reunions for classes from 1940-2006, with special events for the Class of 1957, Class of 1967, and the Class of 1982, will be held for Austin Seminary alumni/ae. The Austin Seminary Association (ASA) Banquet and Annual Meeting will take place at the conclusion of lectures, Wednesday, January 31, at 12:30; reservations are required. The banquet speaker will be Austin Seminary President **Theodore J. Wardlaw**.

For more information or to reserve a seat at the ASA banquet, please contact Georgi Sm (gsmit@austinseminary.edu) or visit www.austinseminary.edu
More than sixty Presbyterians from two Dallas churches convened in Shelton Chapel for the installation of John M. McCoy Jr. (MDiv’60) as the new chair of Austin Seminary’s Board of Trustees on November 13.

Organized by Kyle Hobin of Highland Park Presbyterian Church and Walter Dunlap of NorthPark Presbyterian Church, dozens of McCoy’s friends and former parishioners planned a surprise visit to celebrate and honor him. McCoy was, indeed, surprised when just before the worship service he began to notice several familiar faces.

“Thank goodness,” joked McCoy. “At least some of the pews will be filled when I preach!” He needn’t have worried; Shelton Chapel (and overflow space) was full of supporters, Seminary faculty, students, and staff when McCoy took the vows to lead the institution, only the second Austin Seminary alumnus to do so.

As a student John McCoy received one of Austin Seminary’s senior fellowship awards and went on to earn the PhD in systematic theology from Princeton Theological Seminary. He served churches in Port Arthur, Denton, and Dallas, Texas, and in Morganton, North Carolina. Over the years McCoy has contributed to the Seminary in meaningful ways by establishing the John and Millicent McCoy Historical Research Center in Stitt Library, by serving on the board of trustees for ten years, and serving as chair of the Seminary’s Centennial Committee.

“It was a wonderful gift to both...
John McCoy and the Seminary community to include such a throng of friends and supporters from Dallas,” said Seminary President Ted Wardlaw. “Many of them have been friends of the Seminary for years; others were here for the first time. They added an extra touch, reminding all of us that the work we do here is not for its own sake, but always for the sake of the church and the world into which we are called.

“John has a heart for both the life of the mind, through his ongoing scholarship, and the work of the church, through his pastoral commitments. He will bring both of these passions to bear in his work here.”

Four new trustees were elected to serve, beginning with the fall meeting, November 13 and 14.

Marvin “Mert” Cooper, who attends First Presbyterian Church, Canadian, Texas, is a pastor, oilman, pilot, and marathoner. Educated and ordained by the United Methodist Church, Cooper became a member at large of Palo Duro Presbytery after receiving the DMin degree from Graduate Theological Union in 1994. He has served churches in the Panhandle and operated his businesses, Andarko Basin Oil and Gas Exploration, CKC Investments, and Lexus Production Company, since moving to Canadian in 1976. He and his wife, Betty, are parents to three grown children.

Susan Beaird, a Louisiana philanthropist, is a member of First Presbyterian Church, Shreveport. The daughter of Carolyn Beaird, an Austin Seminary Trustee from 1997-2005, Beaird is a trustee of the Charles L. Beaird Foundation and founder and president of Lickskillet Plantation in Shreveport. She was founder and executive director of Women’s Home Improvement in Denver, a non-profit organization dedicated to assisting low-income women become self-sufficient. Beaird has three children and six grandchildren.

Walter Harris, a member of St. Charles Avenue Presbyterian Church, New Orleans, is provost and vice president for academic affairs of Loyola University. His career in education administration spans more than thirty years, at the University of North Carolina System, Arizona State University, and Knoxvill College in Tennessee in addition to Loyola. A noted musician and performer, his college and civic choirs have performed internationally. Harris and his wife, Henrietta, are parents to two daughters, including Ayana Harris-Teter (MDiv’06), who is the mother of the Harris’ first grandchild.

John L. Van Osdall is executive vice president of USI Southwest. An elder at Memorial Drive Presbyterian Church, Houston, Texas, Van Osdall is a board member of Faith In Practice, which serves the poor in Guatemala through short-term surgical, medical, and dental mission trips and health-related educational programs. He also serves on the board of Mo-Ranch. He and his wife, Gay, have one grown son and three grandchildren.

The Austin Seminary Board of Trustees took the following action:

- Approved the promotion of Whitney S. Bodman to associate professor of comparative religion for a three-year term effective July 1, 2007.
- Approved the promotion of Allan Hugh Cole Jr. to associate professor of pastoral care for a three-year term effective July 1, 2007.
- Approved granting tenure to David Hadley Jensen, associate professor of constructive theology, effective July 1, 2007.
- Accepted the sabbatical proposal of Professor J. Andrew Dearman beginning September 1, 2007, through January 31, 2008.
- Established the following endowment funds:
  - The Lynn T. Johnson Scholarship Fund, established in June 2006 through a gift from his estate. Johnson (MDiv’69), served St. Philip Presbyterian Church, Houston, Sr. Paul Presbyterian Church, Houston, and was stated clerk of New Covenant Presbytery among many calls during his thirty-five years of ministry.
  - The Lois C. Bailey Fund, established in September 2006 through a gift from her estate. Bailey was a librarian for Southern Methodist University and a longtime member of First Presbyterian Church, Dallas.
  - The Caroline A. Ross Fund, established in October 2006 through a gift from her estate. A longtime member of First Presbyterian Church, Kilgore, Texas, Ross established the Mr. and Mrs. Sam W. Ross Fund, in memory of her parents, in 1970.
Fall Colloquium on immigration

Academic Dean Michael Jinkins moderated the Fall President’s Colloquium on September 27, 2006. Bill Beardall, executive director of the Equal Justice Center; Mike Murphy, co-chair of the International Brotherhood of Electrical Workers, Local 520, and a member of the Religion and Labor Network of Austin; and Dave Beckwith, state director for U.S. Senator John Cornyn, discussed the subject of illegal immigration. Seminary President Ted Wardlaw was unable to participate due to illness.

“Immigration is as old as human history,” said Beardall, citing economic hardships that cause people to move where better opportunities exist. He identified three approaches to addressing immigration issues: border enforcement, legalization programs, and guest worker programs that allow people to come to the U.S. to work temporarily and then leave again.

Dave Beckwith said that Sen. Cornyn’s plan has three parts, focused on enforcing the law: more border security, interior enforcement, and worksite enforcement.

Murphy said he was opposed to anything that would create “indentured servitude” for workers who would have no ability to “demand more.” He said whatever comes out of the legislature, there should not be a “shadow workforce” subject to exploitation.

Following their formal presentations, the panel took questions and comments from the audience in Shelton Chapel. Afterward the speakers and guests enjoyed a reception in the Vickery Atrium of the Mc Cord Community Center. The next President’s Colloquium is scheduled for April 4, 2007.
Guder lectures on “Mission, Evangelism, and the Unity of the Church”

The Reverend Dr. Darrell Guder, dean of academic affairs and the Henry Winters Luce Professor of Missional and Ecumenical Theology at Princeton Theological Seminary, delivered the 2006 Settles Lectures in Mission and Evangelism at Austin Seminary, November 1-2.


The Settles Lectures in Mission and Evangelism were established in 1947 by Mrs. W. R. Settles of Big Spring, Texas. Over the course of years, topics of the lectures have alternated between mission and evangelism, or home mission and foreign mission.

New admissions team hard at work

The Reverend Dr. **Jack Barden** (MDiv’88), the Reverend **Jacqueline L. Saxon** (MDiv’00), and **Lisa Jones** join Financial Aid Director **Glenna Balch** to form a new and energetic Admissions staff for Austin Seminary.

Barden, the new director of admissions, received a BA in religion from the University of the South in Sewanee, Tennessee; an MDiv from Austin Seminary; and a DMin in preaching from McCormick Theological Seminary in Chicago, where he received The John Randall Hunt Prize for Outstanding Doctor of Ministry Thesis and Academic Record. A native Texan, Barden is author of *Postle Jack Tales* (Kiwe Publishing 2004) which was awarded the Angell Award by the Presbyterian Writers’ Guild for Best First Published Work of 2004. Barden was pastor of First Presbyterian Church in Fulton, Missouri, from 2001 to 2006; he has also served First Presbyterian Church in Hazard, Kentucky, First Presbyterian Church, Middlesboro, Kentucky, and Northwoods and St. Luke’s Presbyterian Churches in Houston. He was a small group leader at several Trienniums and the keynote speaker for the Mid-Central Association of Presbyterian Church Educators Conference in 2004. Barden and his wife, Kathryn Green, have two children.

Jackie Saxon resigned her position as associate pastor of University Baptist Church, Austin, to accept the call as admissions counselor. Prior to seminary, Saxon earned a BBA from Howard University in Washington, DC, and was a financial analyst with IBM for twelve years. She has a passion for college ministry, and has served as a volunteer youth director at the Church of the Savior in Cedar Park, Texas, and the Community Baptist Church in Port Dickinson, New York. Saxon has served on the Austin Seminary Association board and she is a member of Alpha Kappa Alpha Sorority and the University Interfaith Council. She has been a leader in the American Baptist Churches USA, serving as a nationally nominated representative to the American Baptist Church General Board, assigned to the program board of national ministries. She is also a member of the General Board executive committee.

Lisa Jones became the new administrative assistant in Admissions in September. Born and raised in San Antonio, Lisa is a recent graduate from the University of Northern Iowa with a degree in technology training. She and her husband, Christopher, have two daughters, Megan, 10 and Payton, 8.

Jackie Saxon, Lisa Jones, and Jack Barden are the three new faces of the Admissions staff.
Trustee Sherman edits Jordan speeches

Barbara Jordan: Speaking the Truth with Eloquent Thunder, edited by Austin Seminary Trustee Max Sherman, is being published by the University of Texas Press in early 2007.

Barbara Jordan, considered “the most outspoken moral voice of the American political system” by former President Bill Clinton, was awarded the Presidential Medal of Freedom in 1994. According to the publisher, “Throughout her career as a Texas senator, U.S. congresswoman, and distinguished professor at the Lyndon B. Johnson School of Public Affairs at the University of Texas, Barbara Jordan lived by a simple creed: ‘Ethical behavior means being honest, telling the truth, and doing what you said you were going to do.’ Her strong stand for ethics in government, civil liberties, and democratic values still provides a standard around which the nation can unite in the twenty-first century.”

The volume brings together several major political speeches including Jordan’s defense of the U.S. Constitution before the House Judiciary Committee investigating the Watergate break-in and keynote addresses to the Democratic National Conventions of 1976 and 1992.

Included in the book are a DVD of some speeches and context-setting introductions by Sherman, Professor Emeritus and former dean of the Lyndon B. Johnson School of Public Affairs. He was Barbara Jordan’s friend and colleague for twenty-five years, first in the Texas Senate and later at the LBJ School. Details about the book may be found on the UT Press Web site: www.utexas.edu/utpress

The Dean’s Bookshelf

Out of left field

From time to time Ellis Nelson comes by my office with a reading suggestion. Often Ellis has read something I’ve never heard of before. Sometimes the article or book is highly technical in a field I know nothing about, but always Ellis’ brilliant and intuitive mind has located vital connections between the “left field” subject and concerns that matter very much to us all. Ellis is a genius, but we don’t have to be geniuses to learn his practice of paying attention to ideas that come out of left field.

One of my favorite activities is to wander through good book stores, new and used, often independent, sometimes tucked away in Savannah, Georgia, or Princeton, New Jersey, or San Anselmo, California, and to look for those “out of left field” books that will capture my imagination and feed my mind. I found Thomas Lynch’s The Undertaking: Life Studies from the Dismal Trade (absolutely the best book ever by a mortician-poet!) in a book shop in Aberdeen, Scotland, in 1998. And I came across a (way out in left field!) book that zoomed to the top of my top ten most enjoyable books list, Theodore Zeldin’s An Intimate History of Humanity, during a long layover in London.

Both books are classic “left field” sources, the former offering up sensitive and profoundly spiritual insights on the fragility and wonder of human existence from the fellow responsible for disposing of our material remains after we have shuffled off this mortal coil. The latter uses real life stories of French women to gain a better picture of human behavior. Zeldin’s chapters have titles like: “How men and women have slowly learned to have interesting conversations,” “How people have freed themselves from fear by finding new fears,” “How the art of escaping from one’s troubles has developed, but not the art of knowing where to escape to,” and “Why there has been more progress in cooking than in sex.”

In a tiny book store in Vancouver, British Columbia, I found Alain De Botton’s wonderful twist on the “self-help” genre, How Proust Can Change Your Life. And in Micawber Books in Princeton I recently bought a good edition of Seneca’s Letters, a book I’ve been flirting with for months but hadn’t made a real commitment to. You don’t get more “left field” these days than recovering the classics.

Fifteen years ago I found most of the theological insights that stimulated me in explicitly theological books. These days I’m more likely to find the really interesting ideas in something out of left field, like David Lyon’s sociological study, Jesus in Disneyland, or Paul Muldoon’s Oxford lectures, The End of the Poem, than in the latest rehearsal of Christian soteriology. My bookshelf has in recent years gotten broader as it has grown taller, thanks to Ellis, and his respect for ideas out of left field.

—Michael Jinkins
Cynthia Rigby inaugurated as full professor

Professor Cynthia L. Rigby was inaugurated as the W. C. Brown Professor of Theology at Austin Presbyterian Theological Seminary on Tuesday, November 14, 2006. In an article in the Dallas Morning News, on March 28, 2006, Rigby was cited as one of the great theologians of our time. In his article, William McKenzie wrote about twelve contemporary theologians (including Austin Seminary’s Ismael García) who can “span the gap between church and society. Attention to theology, politics, and sociology allows these thinkers to shape the world, not just follow in its wake.”

An energetic scholar, Rigby is the author of more than thirty articles and book chapters. She is currently completing two books, *The Promotion of Social Righteousness* (Witherspoon Press, forthcoming) and *In Fullness the Faith: A Christian Feminist Theology* (Baker Academic, forthcoming). She is the co-editor (with Beverly Gaventa) of *Blessed One: Protestant Perspectives on Mary* (Westminster John Knox Press, 2002) and editor of *Power, Powerlessness, and the Divine* (Scholars Press, 1997). Rigby is also working on two additional projects, one focused on the doctrines of “sin and salvation” and the other on developing a systematic theology especially for pastors.

Professor Rigby is the co-chair of the Christian Systematic Theology Section of the American Academy of Religion, where she has been an active member since 1993. She is the “Continuing Resource Theologian” for the Central United States for the pastor/theologian program sponsored by the Center of Theological Inquiry in Princeton, New Jersey. Professor Rigby is a sought-after speaker who enjoys lecturing and teaching for academic, church, and denominational events both domestically and internationally. She is the editor of *Insights*, the faculty journal of Austin Seminary. An ordained minister in the Presbyterian Church (U.S.A.), Professor Rigby most recently served as a member of the General Assembly taskforce that authored “The Trinity: God’s Love Overflowing,” a document that articulates the relevance of trinitarian doctrine to our lives of faith today.

In 1998 Professor Rigby received the PhD in systematic theology from Princeton Theological Seminary where she was awarded a doctoral fellowship and the Wildrich Award for Excellence in Homiletics. She earned her MDiv, magna cum laude, from Princeton Theological Seminary in 1989, and her AB, magna cum laude, from Brown University in 1986, where she was received into Phi Beta Kappa. Prior to her appointment to the Austin Seminary faculty in 1995, she was co-instructor and visiting lecturer at Princeton Seminary, Princeton University, and New Brunswick Seminary. She served on the ministerial staff of the Community Presbyterian Church of Edison, New Jersey, and the Lawrence Road Presbyterian Church of Lawrenceville, New Jersey; she spent a year as pastor of Special Ministries with the United Church of Christ in the Philippines in Cagayan d’Oro City, Mindanao.

Dr. Rigby and her husband, William Greenway, associate professor of philosophical theology at Austin Seminary, have two children: Alexander (3), and Jessica (1). Professor Rigby’s inaugural address, “Impatient Hope: Imagining the Kingdom of God,” is available online at www.austin-seminary.edu under the heading: “News and Events, Sermons and Lectures.”
FACULTY NOTES

John Ahn, instructor of Old Testament, gave two papers and steered an AM (Additional Meeting) at this year’s Society of Biblical Literature (SBL) Meeting in Washington, D.C. While there he served on the Korean Biblical Colloquium and discussed his essay “The Sociological Approach in Korean American Approach,” recently published in Ways of Being, Ways of Reading, in the Asian American Hermeneutics Section. In Westminster Presbyterian Church, and one on Sunni and Shi’a Muslims for University Presbyterian Church, both in Austin. At the Seminary he organized an iftar (Ramadan fast-breaking feast) and the fall President’s Colloquium.

Allan Hugh Cole Jr., assistant professor of pastoral care, was invited to join the Advisory Board of the journal Pastoral Psychology and to serve as theologian-in-residence for the 2007 Princeton Youth Ministry Forums where he will lecture on the Transatlantic Dialogue of the Protestant Academy’s conference in Arnoldshain, Germany, December 4-8. The Protestant Academy is an interreligious conference focused on enhancing the dialogue between different groups in the economic sector, academic institutions, politics, the media, and different religious communities from the United States and the Federal Republic of Germany.

A new book by Associate Professor of Constructive Theology David Jensen, Responsive Labor: A Theology of Work, was released in October from Westminster John Knox Press. Jensen has also written a chapter “Whose Conversation? Theology and its Audience” for Theology that Matters (Fortress Press, Darby Ray, ed) and “What Do Presbyterians Say about Marriage?” for the book Frequently Asked Questions about Sexuality, the Bible, and the Church (Covenant Network of Presbyterians, Ted A. Smith, ed.).

This fall Arun Jones, associate professor of mission and evangelism, served as a consultant to the Wabash Center and was a Teaching Fellow for two College of Pastoral Leaders’ Cohort Groups. In October he was Workshop Leader at the Western National Leadership Training Conference in Jackson Hole, Wyoming, and was the keynote speaker at the Synod of the Sun’s Small Church Pastors’ Retreat at Mo-Ranch. Jones will give two papers at the American Society of Church History Annual Meeting in Atlanta on January 5-7. David Jones, director of the Doctor of Ministry program, recently participated in the installations of W. Ellis Ogelsby (MDiv’06) at The Presbyterian...
Church of Lake Travis and Y. Hsu at the Austin Taiwanese Presbyterian Church.

Timothy Lincoln, associate dean for seminary effectiveness and director of the Stitt Library, presented a paper at the 7th annual Conference on Pedagogy and Curriculum in Marble Falls, Texas, on October 27. The paper, “Issues of Justice in a Curriculum Review: A Palimpsest,” reflected on Austin Seminary’s on-going curriculum review.

Jennifer Lord, associate professor of homiletics, was a workshop leader, preacher, and presider at the Western National Leadership Training Conference. She taught four classes for the pastors of the Fellowship Group of Grace Presbytery in mid-October and gave three keynote lectures and preached at House of Hope Presbyterian Church in St. Paul.

David White, the C. Ellis and Nancy Nelson Associate Professor of Christian Education, has written a book, *Awakening Youth Discipleship*, which is under contract with Wipf and Stock Publishers.

Todd Williams, son of Professor Emeritus Prescott Williams and his wife, Jane, died in September following an extended illness.

Seminary President Theodore J. Wardlaw gave an address on the Doctrine of the Church for Grace Presbytery in November. He has contributed essays to a new lectionary-based commentary, co-edited by Walter Brueggemann and Barbara Brown Taylor for Westminster/John Knox Press. He has also written a chapter for Allan Cole’s book, *From Midterms to Ministry*.

See more “Faculty in the News” on www.austinseminary.edu

“Send us preachers who are not boring.” —John F. Anderson

John F. & Nancy Anderson House

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“We love John and Nancy, and we need more leaders like them. It is our hope that this gift for Anderson House will help Austin Seminary continue forming excellent pastors for the good of the church.”

—Bob and Nelda Moffatt
First Presbyterian Church, Houston

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<td>Hall (one of three main living floors) . . $1,000,000</td>
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<td>Community Room or Study Lounge . . . . $500,000</td>
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<td>Guest Quarters or Playroom . . . . . . . $100,000</td>
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To view a video on the Anderson House, go to www.austinseminary.edu and click on “Support”
CLASS NOTES

1940s

Hervey Lazenby (Cert’42) was honored on September 24 by Genesis Presbyterian Church in Austin, celebrating the 64th anniversary of his ordination.

1960s

John R. Evans (MDiv’68) served on a PC(USA) General Assembly Council project team charged with exploring the challenges of providing pastoral leadership to small churches in “hard-to-call” contexts and developing a strategy to help congregations and presbyteries address the complex issues of appropriate leadership in PC(USA) congregations. The report of the project team is on the PC(USA) website http://www.pcusa.org/ministers/pdf/hardtocallreport

W. Eugene March (MDiv’60) received the James I. McCord Award for Outstanding Service to the Presbyterian Church, presented by the Austin College Board of Trustees, on February 15.

David Northcutt (MDiv’68) was presented both the Texas Wing Senior Chaplain of the Year 2005 award and the National Senior Chaplain of the Year 2005 award, primarily for his work with Hurricane Rita operations that the USAAF-CAP conducted from Houston.

1970s

Clint Rabb (MDiv’74) was named the new head of the Mission Volunteers unit of the Board of Global Ministries of The United Methodist Church.

1980s

Michael Moreland (MDiv’80) has taken over as the new Human Services Supervisor overseeing senior programming at the Indio Senior Center in Indio, California.

Cheryl Kirk-Duggan (MDiv’87) has recently published two books: Violence and Theology (Abingdon Press, November 2006) and The Sky is Crying: Race, Class, and Natural Disaster (Abingdon Press, October 2006).

Miles White (MDiv’84) has been elected Stated Clerk of Mission Presbytery.

Clay J. Brown (MDiv’88) earned a PhD in philosophy and apologetics from Trinity Theological Seminary and the University of Liverpool in 2006.

Helen Locklear (MDiv’89) joined the Board of Pensions of the Presbyterian Church (U.S.A.) in September as Regional Representative of the Synod of the Mid-Atlantic and seven presbyteries in the Synod of the Living Waters.

1990s

Clare Martin Kelley (MDiv’91) was elected Stated Clerk of the Presbytery of Arkansas on June 3.

Judy H. Skaggs (MDiv’94) was elected Moderator of Mission Presbytery.

Kathleen Trevino (MDiv’94) has recently completed a book of prayers and is currently writing songs.

Libraries & Culture: Historical Essays Honoring the Legacy of Donald G. Davis Jr. has been published by the Center for the Book in the Library of Congress. The volume contains sixteen scholarly articles written by library historians in honor of their colleague, Donald G. Davis Jr. (MA’96), who served as editor of Libraries & Culture: A Journal of Library History from 1977 to 2005.

2000s

John M. Gage (MDiv’00) was installed as the 20th senior minister of United Church on the Green, New Haven, Connecticut.

First United Methodist Church of Brackettville, Texas, whose pastor is Jean Reardon (MDiv’05), was named “Church of the Week” by the General Board of Discipleship of the UMC.
ORDINATION

John Brantley (MDiv’06), to serve First Presbyterian Church, Port Lavaca, Texas.

Elizabeth Graham (MDiv’06), to serve United Christian Church, Taylor, Texas.

Roslyn Hogan (MDiv’06), to serve University Christian Church, Austin, Texas.

Kemper Huber (MDiv’06), to serve United Community Church, Provincia de Buenos Aires, Argentina.

Christopher Johnson (MDiv’06), to serve First Presbyterian Church, Vancouver, Washington.

Heidi Johnson (MDiv’06), to serve First Presbyterian Church, Joliet, Illinois.

Kimberly Merrill (MDiv’05), to serve First Presbyterian Church, Bartlesville, Oklahoma.

Everett Miller (MDiv’06), to serve First Presbyterian Church, Newkirk, Oklahoma.

William Ellis Oglesby (MDiv’06), to serve Lake Travis New Church Development, Lake Travis, Texas.

Alice V. Plotts (MDiv’05), to serve First Presbyterian Church, Wilson, North Carolina.

Phyllis Stutzman (MDiv’05), to serve First Presbyterian Church, Lawrence, Kansas.

Aaron Teter (MDiv’06), to serve Mattituck Presbyterian Church, Mattituck, New York.

Ayana Teter (MDiv’06), to serve Mattituck Presbyterian Church, Mattituck, New York.

Leanne Thompson (MDiv’06), to serve First Presbyterian Church, Bridgeport, Nebraska.

Scott Thompson (MDiv’06), to serve First Presbyterian Church, Bridgeport, Nebraska.

Mary Wilson (MDiv’06) to serve Church of the Savior, Cedar Park, Texas.

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

NECROLOGY

Ruben M. Armendariz (Cert’30) San Antonio, Texas, October 11, 2006


Eugene L. Strickland (MDiv’50) Idabel, Oklahoma, April 18, 2006.

Felix W. Keys (MDiv’52) Tyler, Texas, July 26, 2006.


Joseph C. Wright (MDiv’71) Boerne, Texas, October 3, 2006.


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