

AUSTIN PRESBYTERIAN THEOLOGICAL SEMINARY

WINDOWS

WINTER 2002





Like many others, I have long been intrigued by the oft-quoted statement by philosopher George Santayana: “Those who cannot remember the past are condemned to repeat it.” I find the statement interesting because it is so evocative in nature. For example, does the aphorism infer that if we remember the past we will avoid the mistakes of the past? Or is the thrust of the adage that if we forget the past we will be less free and open to the future? Perhaps, but isn’t it also true that too much attachment to the past has the danger of binding and restricting us to the behavior, structures, and values of the past? Don’t we sometimes wish groups and nations could forget the past and start afresh in the present? And is it not the case that we are simply unable to forget the past no matter how hard we try?

But back to Santayana. His famous quote is in the context of his discussion about progress as it relates to human nature, and the focus of his discussion is on retentiveness. “Progress,” he writes, “far from consisting in change, depends on retentiveness.” Moreover, the retentiveness he emphasizes is related directly to experience. His focus is clearly centered in the notion of continuity being necessary for progress, which can be another way of talking about tradition.

Not to remember the past, Santayana opined, is to return to a state of perpetual infancy.

History—the remembering of the past—is, in Santayana’s view, critical for progress. Recounting experience helps establish identity and continuity, and enhances our human existence. Therefore, history is not best understood as an end in itself, and it does not have embedded in it the ideal for our world or for our life in this world. What it does have is the potential for continuity. It connects us with experience, from which we can learn and therefore be better equipped to continue a journey which we did not begin and which we will not conclude but to which we can add our experiences and our hopes and our dreams.

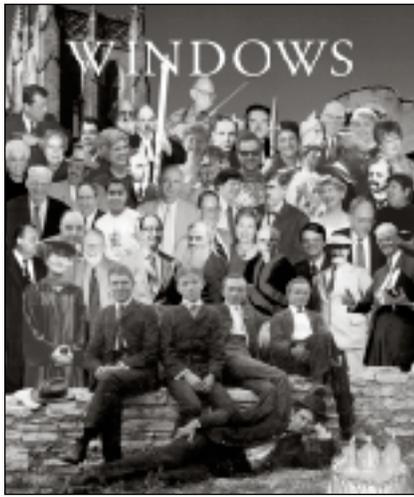
As we approach Austin Seminary’s Centennial we do well to remember our past, not for the purpose of idolizing it but to learn from it as we continue our journey as a theological school in service to Jesus Christ and the church.

Robert M. Shelton
President



Where Tradition Meets Vision

During Austin Presbyterian Theological Seminary’s Centennial year, *Windows* will examine the past, present, and future of this school of the church. This issue of *Windows* focuses on the history and traditions which have shaped the institution; subsequent issues will address: the state of the Seminary in 2002 (Spring 2002) and the Seminary’s vision for its future and the future of the church (Summer 2002).



Cover: *What if you threw a party and everyone came? Our cover illustration depicts a day in the life of Austin Seminary's Centennial Celebration—with a little help from friends past, present, and future: Guadalupe Armendariz, Ellen Babinsky, Brian Brock, Evelyn Byrum, Peggy Cockrum, Linda Cunningham, Stuart Currie, Thomas White Currie, Thomas White Currie Jr., Robert Lewis Dabney, John Evans, Judy Fletcher, Leonard Gill, Robert Gribble, Marvin Griffin, Stanley Hall, Charles Frederick Hancock, Rachel Henderlite, Pete Hendrick, George Heyer, John Jansen, Sam Joekel, Scott Black Johnston, Septemmy Lakawa, Alan Lewis, Man-Hong Lin, Jack Maxwell, James I. McCord, William Angus McLeod, Ellis Nelson, David Ng, John Leighton Read, Martha Sadongi, Thornton Rogers Sampson, Robert Shelton, Richard Kelley Smoot, David Stitt, Jane Stitt, Jack Stotts, Arch Tolbert, Robert Ernest Vinson, James Robertson West, E. C. Westervelt, Prescott Williams, Donna Wilson, The Goddess of Wisdom, and Pete Wright.*

Illustration by David Gambrell.

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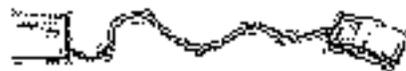
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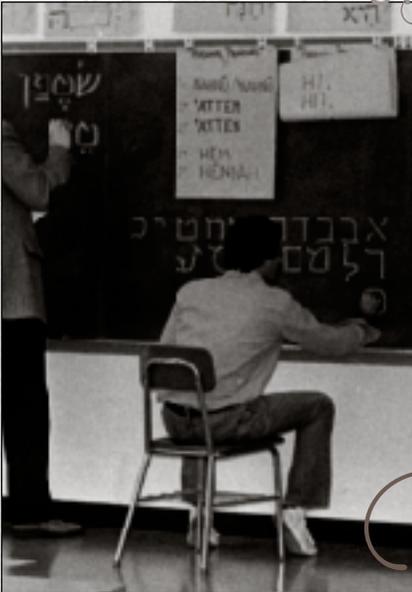
Publisher and Mailing Statement

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phone: 512-472-6736
fax: 512-479-0738

e-mail: windows@austinseminary.edu
www.austinseminary.edu



Hebrew classroom, 1983

The one thing that's been a part of the Seminary—from the beginning of time until now—is the commitment to prepare people for the local congregation, primarily as pastors.

It was, and still is, a caring place, committed to the church. The Seminary made it clear that we were up to something that was bigger than all of us—the betterment of the church and God's work.

Professor Robert Paul



Traditions

T O B U I L D

BY DAVID GAMBRELL

*W*hen Lubbock Hall (1908-1997) ceded its place in the shadow of the Austin Seminary Chapel to make way for a new vision of the campus, many of us stashed away an orange brick or two. Now those bricks serve as doorstops, paperweights, and bookends; moreover, they serve as mementos, concrete evidence of the memories we cherish and the experiences we have shared. They represent the traditions that have shaped this institution—the building blocks that compose this school of the church.



Preparation for Ministry

Throughout a century of service to the church, no commitment has been deeper than Austin Seminary's calling to equip congregations with faithful, caring, capable leaders—ministers of Word and Sacrament. All other activities and agendas have converged to fulfill that mission, which began at the turn of the century with a charge from the Synod of Texas to educate pastors from and for the Southwestern United States.

One hundred years later, the men and women who have graduated from Austin Seminary have enriched the church in myriad ways, dedicating their lives to the glory of God and the edification of God's people. Of the Seminary's nearly 2,000 graduates, the overwhelming majority have entered the parish ministry; others have become missionaries, educators, chaplains, scholars, and leaders in the larger church. Today, they serve the church in forty-three states and twenty nations. Their meaningful ministry to countless people around the world is Austin Seminary's most significant legacy.

Practical Matters

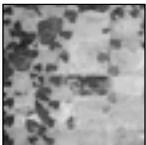


Among the distinctive characteristics of a theological education at Austin Seminary is an abiding concern for the practical—the nuts and bolts of preaching, teaching, church administration, and pastoral care. In the classroom, nothing is “merely academic”—all knowledge serves to enlighten and enliven the work of the minister. Faculty and administrators have continually sought out creative and relevant ways to prepare each generation of pastors for the particular challenges that await them in parish ministry. By bridging the gap between classroom and church—and sometimes blending the two—the Seminary has endeavored to help its graduates learn to think theologically, applying the fruits of their studies and the gifts of the Spirit to their work in the church.

It seems Austin Seminary students have always been impatient to get hands-on experience in practical ministry. Seminarians struck out on weekends and breaks to supply pulpits near and far; in the 1950s, a few students with pilots' licenses coordinated airborne preaching missions to churches in Arkansas, Louisiana, and Texas. Courses in field education allowed pastors-in-training to test their new insights in the real world of day-to-day parish ministry.

Austin Seminary's Supervised Practice of Ministry program, as it exists today, is the culmination of a century of attention to the practical side of theological education. This model, developed at Austin Seminary in the 1970s, has proven to be an educational approach which has greatly enriched the Master of Divinity (M.Div.) degree program. From its inception, SPM has been a required course for M.Div. students, pairing seminarians with experienced pastor-mentors, and investing their field work with an academic rigor that parallels classroom study.

Connection to the Church



Austin Seminary's institutional identity has been forged through a pervasive sense of connection to the larger church. Faculty members and administrators have, traditionally, worked in the church prior to their appointment to the Seminary. For



Jackie Saxon, 1999

The tradition of preparing people for ministry is the heart and soul of Austin Seminary.

I really want people to understand what Ellis Nelson and Jim McCord did—their far-reaching vision for the church and what the church could do. Their work made a place for women in the Seminary and gave recognition to the important role of Christian

The women of Wynne House, 1955





President David Stitt

David Stitt gathered all the juniors together and announced that each of us would be assigned to a church, which we would serve for nine months. “If you receive a scholarship,” he explained, “this is how you will earn it. Those of you who don’t receive scholarships are doing this

So much of campus life revolved around worship. Worship gave birth to community.

The Chapel under construction, 1941



students, who are the institution’s life-blood, the Seminary is a brief stopping-place between the congregations that nurtured and affirmed their calling and the ones they will serve as pastors. In a broader sense, Austin Seminary is an institution that is committed to the church as the body of Christ, and which sets its hope on the church as an instrument of God’s purpose and providence.

Faculty members have lived out this commitment through their energetic participation in the work of particular churches. Whether preaching, teaching Sunday school, offering special lectures and workshops, or attending fellowship suppers and social events, Austin Seminary’s professors are engaged in the various activities of local congregations. This connection to the church comes not from a sense of obligation, but from the understanding that their own spiritual and professional lives are better for the experience. Furthermore, conversations with people in the pews feed their teaching, research, and publication.

Not surprisingly, Austin Seminary students have followed the example of their faculty mentors. Most find a church home within weeks of arriving on campus and remain active throughout their seminary careers. After graduation, their voices are often heard and well respected in their communities and denominations they serve; many have gone on to lead the church at the national level.

The Teaching of Ministry and the Ministry of Teaching



Profound and productive relationships between students and faculty members are another hallmark of Austin Seminary’s tradition. Informal discussions, shared meals, and lasting friendships round out the classroom experience and establish bonds that sustain a lifetime of ministry. Years after graduation, students return to campus to seek out the conversation-partners they have come to value and trust; likewise, professors cultivate colleagues among students that inspire and inform their work.

Perhaps this is because Austin Seminary professors perceive their teaching to be a calling, a ministry. They acknowledge that not all students are the same. They maintain diverse viewpoints and opinions without rancor or suspicion. They eschew competition and embrace collaboration. In short, they provide a model of ministry for the future pastors they instruct, one based on openness and collegiality, in which diverse opinions are valued and all seek to learn from one another.

Worship



Worship occupies a central place in the common life of all those who live and work at Austin Seminary. At the heart the campus, rising from the highest point, is the Seminary Chapel. All paths lead there; all thoughts and activities return to that place set apart for prayer and praise.

Before the completed construction of the Chapel in 1942, students and faculty went to great lengths to find places to gather in the worship of God. University Presbyterian Church offered its sanctuary to student preachers once a week; other make-shift services were held in homes, in Sampson Hall, and atop Mount Bonnell, overlooking the Colorado River. Since the Chapel’s completion, it has become a beloved symbol of the community’s spiritual life, providing a quiet, sacred space for daily worship and personal meditation; the

Chapel also accommodates special events, such as MidWinter Lectures, Lessons and Carols, the Martin Luther King Jr. Commemorative Service, and the Easter Vigil.

Community



Ask an alum to recall his or her time at Austin Seminary without uttering the word “community.” It’s nearly impossible. Opportunities for recreation and relaxation are—and have always been—abundant, drawing students, spouses, children, faculty, staff, and administrators together in a spirit of playful exuberance.

The enjoyment of good food has, historically, been a common interest. Nothing rallies the community like a dinner bell. Whether gathering for an impromptu backyard barbecue in the family housing area, enjoying a fajita picnic with prospective students, or sampling the endless smorgasbord of local cuisine, Austin Seminary students rarely miss a meal.

Fortunately, a fondness for sports has kept them in shape. In the 1940s, Austin Seminary’s “Presbyterian Club” participated in some of the intramural athletic events of the University of Texas, including football, basketball, wrestling, and tennis. Soccer, baseball, volleyball, water-polo, handball, ping-pong, pommel horse, and boxing were other favorite study breaks. Since the 1980s, Austin Seminary students have competed in an annual football match with the nearby Episcopal Seminary, called the “Polity Bowl.”

There is another dimension of the Austin Seminary experience—an intangible, elusive quality, but no less palpable and present. Maybe it’s something in the water that flows through Waller Creek. Or think of it as the mortar that cements the bricks together. It is an ethos, a way of life that is marked by collegiality, humor, warmth, hospitality, and acceptance.

So Great a Cloud of Witnesses



An account of Austin Seminary’s enduring traditions would be incomplete without naming a few of those people who have borne those traditions into the world and into the larger church: James Andrews, Cynthia Campbell, John Cunningham, Stuart Currie, William Fogelman, Robert Gribble, Rachel Henderlite, George Heyer, John Jansen, Flynn Long, James I. McCord, C. Ellis Nelson, Dietrich Ritschl, David Stitt, T. Watson Street, George Stroup, Jim Wharton, and many, many more.

Without question, Austin Seminary’s most important tradition has been the proclamation of the gospel. Recall Jesus’ admonition, recorded in the Book of Luke, to those who sought to squelch the praise of God: “I tell you, if these were silent, the stones would shout out.” This great school of the church would be nothing but a stack of bricks without the Spirit moving and shaking, inspiring generations of seminarians to dream new dreams, and to see new visions of the fulfillment of God’s promises. Even though some of those special friends and colleagues are now silent, the good news they announced still reverberates in the walls and halls of this school of the church, and will continue to ring true, as long as God is calling people to preach, to pray, to prophesy, to proclaim. S



The Polity Bowl, 1993

Everyone showed up for the Polity Bowl. We had bonfires, pep rallies, and made up fight songs. We used to win all the time. Afterwards we partied

I started seminary in January with Hebrew, anxious about the beginning of this new endeavor. But by the end of my first day, I had found a community of friends that would sustain me through the years of

Commencement 1980





Signing the Declaration of Intent, 1959

The signing of the Declaration of Intent had, in itself, a sense of tradition. Almost everybody who's ever been here—from 1902 to today—has signed that book, making the same commitment to our life

To Claim and Test our

BY JOHN R. "PETE" HENDRICK

We were all encouraged to participate in local congregations. The faculty, the president, and the dean modeled that by preaching, teaching, and participating in the larger church through presbytery, synod, and General Assembly committees. That kind of

Sam Shrum teaches Sunday School, 1955



endur- Traditions

IN 2002, AUSTIN SEMINARY CELEBRATES ITS CENTENNIAL. During this anniversary, our past will be excavated and displayed. Here are a few ways we'll do that (see the back cover of *Windows* for a complete listing):

James Currie's history, *Austin Presbyterian Theological Seminary: Completing a Century of Service*, will be published and his Westervelt Lectures will recount the last quarter century of our life together. The annual meeting on campus of the Presbyterian Historical Society of the Southwest will focus on "One Hundred Years of Ministerial Instruction at Austin Seminary, 1902-2002." Members of the faculty will read papers related to their various disciplines.

When the Texas State Historical Association convenes in Corpus Christi, a joint session will feature Seminary history. Papers will be read on founding presidents Thornton Rogers Sampson and Robert Ernest Vinson. In metallic script the story of the Seminary will be unveiled on campus when Texas State Historical markers are dedicated.

Permanent wall displays will communicate a century rich in history. In the McMillan Classroom Building, one wall will illustrate student life over the century; another will show the contributions of faculty. In Trull, the record of administrative leaders will be featured.

All this reminiscing will come to a gala climax at an outdoor tent ceremony on October 1, 2002—one hundred years after the Seminary doors first opened!

Isn't this concentration on history unusual and unnecessary? Actually, it's not. Seminaries—Austin and others—are very past-oriented.

Look at the offerings in our *Catalogue*. The history curriculum recounts the Christian story from the early church to the present. Theology courses range from the apostolic fathers, to the Reformation, to modern theologians. Virtually every course dealing with the church's contemporary ministry begins with a large historical component. And, of course, the biblical offerings go farther back than all others. Easily two-thirds of the Seminary curriculum is designed to introduce students to their Christian and biblical heritage.

What does all this rummaging in the attics of the past have to do with the present and future of the church? A look at our Centennial and curricular emphases might suggest that we are preparing students for the twentieth, sixteenth, or first centuries instead of the twenty-first. That is not the case. To the contrary, it is for the sake of the future that so much energy is devoted to understanding the past. Perhaps the logic of this will be clear in what follows.

1. History reminds us of who we are, why we are, and why we are together. Memory loss from Alzheimer's disease, sadly, leaves people unclear about who they are, where they come from, to whom they are related, or where they are going. To deprive the church of its corporate memory has the same debilitating effect. For this reason the Seminary takes very seriously the task of introducing its constituency to the local and larger traditions of the Christian movement.

2. History expands our horizons. Standing as we do at a particular place and at a specific point in time, our vision is inevitably limited. But we need not

be so restricted. C. S. Lewis has argued that we need an intimate knowledge of the past to break out of the limitations of the present. A sure way to broaden our narrow perspective is to rehearse the experience of those who have gone before us.

3. History creates an openness to change. Change is a regular part of church life. To retell the stories of our congregation and the larger Christian story is to be so reminded. As an example, reflect briefly on the Presbyterian Church in the twentieth century. Our ways of worship, our theological convictions, our ethical orientations have been altered in major ways. To broaden historical knowledge is to become aware that change over time is not at all unusual.

4. History gives hope in difficult circumstances. In an interview with Roger Mudd, the historian David McCullough said, “You think times are tough? You think you are beset by adverse luck? Others have had it worse. Others have triumphed over many more difficult circumstances.” When the church gets mired in hard times, stories of how God has worked through his people in times past can lift our spirits and give us hope and courage.

5. History enables us to understand why we do what we do. More than half of the current members of the Presbyterian Church, as well as many seminarians, have come from backgrounds other than Presbyterian. It is important that they be allowed to glimpse the reasons that lie behind what’s happening now in our churches. Historical background is necessary to comprehend why we govern as we do, why we worship as we do, why we believe and behave as we do.

6. History reminds us of our shortcomings and silences. Congregations, denominations, and Christians generally are as corruptible as others. In March of 2000, Pope John Paul II modeled a new way. He said, in part, “Recognizing the deviations of the past serves to reawaken our consciences to the compromises of the present.” A truthful recounting of Christian history will warn us of our own tendency to deviate from the spirit of Jesus Christ.

7. History provides a foundation for mission. Carl Dudley, a leader in society ministry and congregational studies, has written about the relevance of history for the mission of the church: “. . . to change the future we begin with the past. The past is the best resource for shaping the future.” He argues that our biblical, denominational, and congregational heritage provide convincing support for undertaking ventures of mission outreach.

These seven affirmations illustrate some of the ways in which history is of value for the church as it seeks to be faithful today and tomorrow. We must take history seriously. However, we should not do so uncritically. A hymn text of Fred Pratt Green, “The Church of Christ in Every Age,” speaks to this: “The church of Christ in every age, beset by change but Spirit led, must claim and test its heritage . . .” Claiming our heritage is one thing, testing it is another. One way of doing this; however, stands out above all others: biblical material and all else should be critiqued by a Spirit-led understanding of the mind of Christ. The Apostle Paul illustrates this. Using the criterion of Christ, he reported that portions of his own past needed to be set aside (Philippians 3). Critical reflection on the Austin Seminary century and the many traditions

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Professor Laura Lewis

The faculty fostered an appreciation of a broad range of views. There was an intentionality on the part of the administration to provide forums for discussion—each part of the community was

Two things have influenced everything about my ministry: George Heyer teaching me how to think for myself theologically and Bob Shelton’s understanding of

Professor George Heyer





Students, families, and pets, 1978

I always felt that Austin Seminary was warm and close and accepting. I valued the closeness among students and between students and

Re-examining Core

BY REBECCA HARDEN WEAVER

I remember Dean McCord's hammy fists holding onto the ornamentals of the lectern. He had a voice like a bull that rolled out over the pews. Anything he said had an authority to it—and we were all looking for that kind of authority.

Dean James I. McCord



endur- Traditions

AT THE SAME TIME THAT AUSTIN PRESBYTERIAN THEOLOGICAL SEMINARY is in the process of celebrating a century of service to the church, the Association of Theological Schools in the United States and Canada (A.T.S.) is in the process of studying “what education for ministerial leadership involves.” The fact that A.T.S. is undertaking such a study is indicative of a struggle for clarity among theological schools about the goals of theological education and the programs needed to achieve these goals once they are clarified.

This lack of clarity among theological schools is interpreted by some as evidence that theological education has lost its way. To the contrary, it seems to me that so long as any theological school remains in the service of the church, it will be engaged in an ongoing struggle to define for itself and others precisely what it is about. In doing so, it is simply mirroring the church that it serves.

The church's efforts to define itself date to its earliest years. At times, the issue has been that of distinguishing the essential from the non-essential. For example, at the Council at Jerusalem (Acts 15) a Jewish church, in the face of gentile conversions, was forced to decide what from the past had to be kept and what did not. In the second century, challenged by Gnosticism, a gentile church had to decide if it were necessary to keep the Septuagint with its creator God.

In both instances, identification of that which was essential required a reconsideration of the gospel.

At other times, the issue has been that of communicating with the

intended audience. For example, the apologists of the second century struggled to translate an essentially Jewish message to persons who operated out of a radically different conceptual framework. Similarly, in the fifth and sixth centuries, Catholic bishops had to fit their presentation of the gospel to the sensibilities of Germanic invaders. In both instances, the mandate of proclamation required adaptation of the form in which the message was presented.

These early and difficult decisions were only the beginning of a process that has never abated. Of course, it is arguable whether over the centuries the church has always been faithful to its message or effective in proclaiming it. What does not seem arguable is that at the core of the church's identity is a message that by its very nature has called forth proclamation. In order to proclaim, however, the church has always had to clarify for itself what was to be proclaimed and then how to proclaim it most effectively.

As the church's struggle is continual, it is hardly remarkable that the institutions that serve it must be regularly engaged in reassessing their role in that struggle. Because the celebration of Austin Seminary's Centennial includes a strong element of remembering, the occasion provides a convenient opportunity for that reassessment, an opportunity for the school to review the changes it has undergone in its own self-understanding and to consider these changes in terms of the shifting cultural, ecclesiastical, and theological contexts in which they occurred.

I believe that the review would expose a core identity that has endured in recognizable fashion despite radical changes in context. I also believe that the school's identity will be found to have required, by its very nature, appropriate

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Bearers of the Tradition

When three of Austin Seminary's oldest living graduates first arrived in Austin, motorized vehicles had supplanted the horse-drawn carriage along Congress Avenue, the neighboring University of Texas had 5,000 students, and lighting wires were just being introduced into Austin Seminary buildings. President Thomas White Currie headed a faculty of eight and the student body was all male, all Presbyterian, and primarily single. Windows recently spoke with those men whose long ministries began on the Austin Seminary campus.

GUADALUPE ARMENDARIZ (Cert'30) and his brother Rubén (Cert'30) were among the many Mexican citizens crossing the border to work in Texas in the mid-to-late 1920s. After being called into the Presbyterian ministry, the Armendariz brothers wanted to increase their theological training. El Paso Presbytery directed them to Austin Seminary's Spanish-Speaking Department, founded in 1921 to train native Mexicans for ministry in their own country and to the growing Hispanic population in Texas. The Austin Seminary *Catalogue* from that era boasted that the Seminary was, "the only one in our church

that bears the distinction of having a department where a foreign-speaking student body is trained in its own tongue for the work of the Presbyterian ministry."



Among Guadalupe Armendariz's memories as a student was being invited to be the preacher for the first Convention of Hispanic Presbyterian Congregations. The group had been having camp meetings around the San Marcos area, but their first convention was a more formal affair. Although honored by the invitation, his status as a student left him a bit apprehensive. He remembers selecting "church growth" as the main topic.

After graduation in 1930, Armendariz went to Pecos, Texas, to work with a group of Hispanics in that community. In 1932 he moved to San Marcos to become the first installed pastor of a Hispanic church there; up until that time it had been the practice of the Texas-Mexican Presbytery to place men as stated supplies. Other calls—to Corpus Christi and Brownsville, Texas—followed.



Guadalupe M. Armendariz



John C. Johnson



Isaac C. Olivares

Armendariz spent ten years in California and Arizona before returning to Texas and serving churches in Dallas, Galveston, and San Benito. He retired in 1971, and in 1994 after his wife, Hermelinda, died, he moved to San Antonio to live with his son, Rubén P. Armendariz (M.Div.'61), who had followed his father into the ministry.

Armendariz was honored with a Distinguished Service Award by the Austin Seminary Association in 1987. The award cited his work with Japanese Americans during World War II and a ministry characterized by “disregarding the boundaries which separate us from each other.” At the age of 97, Armendariz still yearns for the dissolution of boundaries. “Seminaries should be open to all who want to attend,” he says. “And all who finish should be able to serve the whole church, not just a segment.”

IN 1930, AUSTIN SEMINARY made John C. “Jim” Johnson an offer he couldn’t refuse. Visiting the campus one weekend while employed in Sweetwater, Texas, the young school teacher inquired how much it cost to come

to seminary. The answer: Nothing. “Well, that was the most reasonable offer I’d gotten,”

says Johnson, “so I came.” Although the tuition was free until 1955, students were required to pay \$3 per month for a room in Sampson Hall, \$25 for meals in Lubbock Hall, and were expected to provide their own bed linen, towels, and napkins.



Campus life suited Johnson. The days were filled with classes and studying;

every Tuesday evening a different student led worship and endured a short period of critique by the professors. All the students were expected to fill pulpits on the weekends and during the summers. Johnson once hitchhiked from Austin to Portales, New Mexico, and back, to preach there.

“I greatly admired the faculty: Dr. Currie, Dr. Summey, Sam Joekel,” recalled Johnson. “I just liked them all—even Bob Gribble, who expected me to know all that Hebrew stuff.”

Immediately after graduation in 1933, Johnson married Elizabeth Ellyson and took his first call in Palestine, Texas. Johnson’s professor of systematic theology, George Summey, performed the wedding then loaned the newlyweds his Buick and fifty dollars.

Johnson’s thirty-nine-year ministry took him throughout the state, serving congregations in Yorktown, Ballenger, and Graham. The native Texan spent five years

in the “foreign fields” as a chaplain during World War II and with a church in Bishopville, South Carolina.

Johnson retired in 1972 and now calls Georgetown, Texas, home. Though he’s living in a Methodist retirement center, “I’m still a full-blooded Presbyterian!” he asserts.

When asked whether he made the right choice, coming down to Austin that weekend, he says, “I’ve been very happy in the ministry. I’ve had lots of good friends—people who became friends through the church.” The most satisfying part? “Being a pastor of a church where the church is alive, following a good pattern of evangelism and education.”

As for advice to current students, Johnson reflects, “So many situations develop—you can’t anticipate even a part of them. . . . Just be prepared,” he says with a smile, “for a full schedule.”

WHEN PROFESSOR O. C. WILLIAMSON left Austin Seminary’s Spanish-Speaking Department to return to mission work in Chilpancingo, Guerrero, Mexico, he met Isaac Olivares (Cert’35) and his friend E. Z. Bello (Cert’36). He encouraged the young men to enroll in Austin Seminary. Holding a degree from Escuela Preparatoria Coyoacan, Olivares moved to Texas and began taking classes at Austin Seminary in 1932, planning to return to Mexico upon graduation.



The students in the Spanish-Speaking Department at that time lived in a house owned by the Texas-Mexican Presbytery; Olivares recalled that Mrs. Cortez cooked meals at her home for him and his companions. Olivares helped at El Buen Pastor Church on Sunday mornings and preached at their mission meetings on Sunday evenings.

Olivares received his degree in 1935, was licensed in 1936, and ordained in 1937, but he never did return to Mexico. “I did not *decide* to stay” in the United States, he says. “The churches called me to be their pastor.” He led Texas churches for thirty-eight years in Falfurrias, Laredo (where he met his wife, Otila), and San Angelo.

In 1999, at the age of ninety-five, Olivares became a United States citizen. He and Otila now live in San Antonio and he will celebrate his 99th birthday during Austin Seminary’s Centennial year. S

Editor’s note: Special thanks to Dan Garza, director of racial ethnic ministries, for his assistance with these interviews.

Ralph Underwood retires

Bringing pastoral care into the classroom

BY MELODIE LONG

Transition—such is the nature of life. Because of our whirlwind society, we have become accustomed to the arrival and departure of people. Once in a while, however, someone touches the hearts of so many people that the farewell is not easy. Such is the case with Dr. Ralph Underwood, now professor emeritus of pastoral care at Austin Presbyterian Theological Seminary.

A quiet, unpretentious man, Underwood's gentle demeanor is a contrast with the intense passion for pastoral care which has shaped his ministry. For the past twenty-three years, Austin Seminary has been the location for his very special calling. Now, it is time for the Austin Seminary community to bid a loving farewell to Ralph Underwood as he moves into retirement.

Underwood joined the faculty at Austin in 1978 three years after completing the Ph.D. degree in religion and psychological studies at the University of Chicago. When he arrived in Austin, he brought with him a wealth of experience from parish ministry, academia, and pastoral care. During his time at Austin Seminary, he has enriched the life of the Seminary with his activities—the publication of two books, *Empathy and Confrontation in Pastoral Care* and *Pastoral Care and the Means of Grace*, numerous articles in theological and professional journals, various workshop presen-



Dr. Underwood on his last day of class.

tations, and extensive involvement in the United Methodist Church, the community, and the Seminary.

According to Underwood, one of the areas which has been the most enjoyable and in which he feels he has made a difference is teaching in the field of pastoral care. He sees teaching as planting seeds that will come to fruition in the future ministries of students. That is exactly what he has done here at the Seminary for almost a quarter of a century. "One of the joys of teaching," says Underwood, "is to see how graduates have blossomed and developed into wonderful pastors. It's a great feeling to have been part of that and now to see what God has made."

To accomplish his goal of providing students with the most current knowledge in the field of pastoral care, Underwood has kept abreast of recent developments in

psychology, counseling, and ministry. He then takes his newly acquired insights and adapts the classroom experiences to the changes. Thus, his students take with them skills to meet the complex demands of the church.

In reviewing the history of pastoral ministry and looking at its future, Underwood says, "In ministry we must be guided by a definitive faith which affirms life in the present and in the future through a balance of awareness of the reality of life with a clear demonstration of the strength of the promises of

God. The gracious nature of God as exemplified in the resurrection is both foundation and umbrella for the pain and suffering which will be encountered in living."

In a message to the community, President Robert Shelton remarked that "Ralph Underwood will be the standard by which all future professors of pastoral care at Austin Seminary will be measured."

Retirement for Ralph Underwood means a more relaxed life. He plans to write, to teach occasional classes, to increase his volunteer activities, and to develop the art of fly fishing, "the symbol of retirement," he says. We of Austin Seminary will join in celebration and thanksgiving for the ministry of Ralph Underwood. S

Melodie Long is a junior student from Mandeville, Louisiana.

President Shelton announces his retirement



After his retirement, President Robert Shelton (right) will have more time to root for his favorite football teams. Above, he cheers on the Presbyterians at the annual Polity Bowl with middler student Trey Little.

At its fall meeting, the Board of Trustees of Austin Presbyterian Theological Seminary accepted **Robert M. Shelton's** decision to retire as the Seminary's eighth president. Shelton will conclude his tenure at the close of the Seminary's Centennial year in December 2002.

A Presidential Search Committee, to be chaired by Trustee **Max Sherman**, has been elected by the board, and is comprised of trustees **Diane Buchanan, John McCoy, Sydney Reding, Liz Williams, Hugh Williamson**, and **Louis Zbinden**, *ex officio*; professors **Ellen Babinsky** and **Scott Black Johnston**; student **Trey Little**; and alumni **Warner Bailey**. Their organizational meeting is scheduled for January 8.

Jan. 21-25 Kathryn Roberts
"Biblical Interpretation" *Christian Educators' Certification Course*

Feb. 6 Lenten Lessons

Feb. 7-10 David Johnson
CSF Immersion Weekend

Feb. 25-27 William Placher
"Jesus the Savior: The Meaning of Jesus Christ for Christian Faith"

March 18-20 Ismael García
"Cinema & Ethics"

April 1-3 Gustav Nelson
"A Dynamic Alternative to the Program Church"

April 7-12 Ralph Underwood
"Spiritual Dimensions of Suffering, Healing, & Wholeness" / CSF

May 9-12 David Johnson
"History of Christian Spirituality" / CSF

Large number of Presbyterians in newest class

Austin Seminary began the 2001-2002 academic year with Convocation on Tuesday morning, September 4. Dr. Ralph Underwood gave the Convocation Address, "Enlarging Hope for Wholeness: The Church's Ministry and Chronic Pain."

Fifty-eight new students and five ecumenical scholars from Cameroon, Lithuania, and Hungary comprise Austin Seminary's 2001 entering class. Thirty-nine students are enrolled in the Master



of Divinity (M.Div.) program, and nineteen in the Master of Arts in Theological Studies (M.A.T.S.) program. Overall, there are slightly more male students (51%) than female; sixty-five percent are married. The average age is 35 and 35% are recent college graduates. Eighty

percent of the new M.Div. students are Presbyterian.

The months of January and June brought thirteen new Doctor of Ministry students, representing seven states and four denominations.



David Miles, former dean of students, dies

The Reverend **David D. Miles**, Austin Seminary's interim dean of students and pastor to the community since 1999, died in an automobile accident on July 18, 2001. He and his father, Thomas Miles, were both killed while traveling to the elder Miles's home in western Maine.

David Miles had resigned from the Seminary to answer a call to Westminster Presbyterian Church in

Austin; he was to become their pastor on September 1. Miles is survived by his wife, **Carol Antablin Miles**, Austin Seminary's assistant professor of homiletics, and their sons, Ethan, 6, and Samuel, 4.

A native of Palo Alto, California, Miles received M.Div. and Th.M. degrees from Princeton Theological Seminary. He was senior pastor of Lamington Presbyterian Church in Bedminster, New Jersey, for seven years prior to coming to Austin.

Memorial services were held in Princeton's Miller Chapel and at University Presbyterian Church, Austin; Miles was buried in the Lamington Memorial Garden in Bedminster. Dr. **Scott Black Johnston**, associate professor of homiletics at Austin Seminary, delivered the sermon at both services.

The David Miles Memorial Fund has been established at Austin Seminary. For further information, contact the Office of Institutional Advancement at 512-472-6736 or by e-mail, advancement@austin-seminary.edu.

MidWinter Lectures and events to kick off Centennial Year

This January, Austin Seminary will launch its year-long Centennial Celebration with a triple-bill event: a Choral Festival, the E. C. Westervelt Lectures, and a Symposium on Mainstream Protestantism.

On January 27, a special choral festival at University Presbyterian Church (U.P.C.), Austin, will open the Centennial year activities. More than 100 members of Austin-area Presbyterian church choirs will debut the Centennial hymn, "Called to Gather as God's People."

The 2002 Westervelt Lectures will be delivered by Dr. James Currie (M.Div.'79, Th.M.'89), pastor of Westminster Presbyterian Church, Houston, and author of the Seminary's Centennial history, *Austin Presbyterian Theological Seminary: Completing a Century of Service*. The lectures will take place Monday, January 28, through Wednesday, January 30.

On Tuesday, January 29, John Mulder, president of Louisville Seminary, will convene a Symposium on Mainstream Protestantism with clergy and faculty panelists.

Wednesday, January 30, brings the Austin Seminary Association (ASA) Annual Meeting and Banquet. In addition to the presentation of the ASA Awards for Service and four Senior Fellowships, the new Centennial video will be shown.

In 2002 only, the Thomas White Currie Lectures and the Robert F. Jones Lectures, normally a part of the Seminary's MidWinter Lecture series, will be held in Dallas and Fort Worth, Texas, in March and September, respectively.



Barbara Pederson, coordinator of Austin Seminary's Certificate in Spiritual Formation program (right), congratulates the program's first certificate recipient, Dr. Carol Worthing (left), executive director of the Texas Conference of Churches.

New administrators bring pastoral skill, expertise

The Board of Trustees of Austin Seminary has elected the Reverend Dr. **Ann B. Fields** (M.Div.'98) to be the Seminary's first vice president for student affairs, effective August 1, 2001. Fields had served as interim director of vocation and admissions since January 2001.

This newly created senior administrative position will oversee student matters, including pastoral care to students and their families. Fields will also supervise the office responsible for student recruitment, placement, and financial aid.

With graduate degrees in both education and ministry, Fields brings a unique combination of skills to the position. She holds a B.A. from the University of Texas at Austin, an M.Ed. in counseling from Southwest Texas State University, an M.Div. from Austin Seminary, and a Ph.D. in educational psychology from the University of Texas. She was for thirty years a teacher and educational administrator. After receiving her theological degree from Austin Seminary in 1998, Fields served as spiritual director for New Life Institute, a contemplative center in Austin, Texas. She is ordained in the United Methodist Church. Fields has a grown daughter, Charlotte.

The Reverend **Sam Riccobene** (M.Div.'91) has been called to be the new director of vocation and admissions at Austin Seminary. As such he is responsible for recruitment of new students as well as for students' preparation to seek calls upon graduation.

A 1967 graduate of Austin



New administrators: Sam Riccobene, David Johnson, and Ann Fields.

College, Riccobene earned his Master of Divinity degree from Austin Seminary in 1991. Since graduation he served as associate pastor for older adult ministry at Bryn Mawr Presbyterian Church, Bryn Mawr, Pennsylvania, and as pastor of First Presbyterian Church, Ada, Oklahoma.

In addition to his pastoral responsibilities, Riccobene was chair of the United Campus Ministry in Ada—home of East Central University and organizing chair of the Mission Committee for Indian Nations Presbytery. He has been an adjunct professor for Austin Seminary, teaching in the area of older adult ministry, and for nineteen years has led annual mission work-study trips to Mexico and Guatemala. Riccobene is married to Gretta Friedel Riccobene and they are parents to grown daughters, Rachel and Anna.

The Reverend **David W. Johnson** is the new director of the Supervised Practice of Ministry (SPM) program. Prior to joining the administration on October 1, Johnson was pastor of Westminster Presbyterian Church, Galveston,

Texas, a position he held for two years. He was pastor of Wilson Memorial Union Church, Watchung, New Jersey, from 1983-1989, and associate pastor of First Presbyterian Church, Irving, Texas, from 1993-1999.

Johnson was granted a B.A. with departmental honors in religious studies from Yale University in 1972 and an M.Div. in 1976 from Yale Divinity School, receiving the Hooker Fellowship for Advanced Studies. In 1989 he

earned the Ph.D. from Princeton Theological Seminary. In addition to his pastoral leadership, Johnson has held a number of academic positions, the most recent of which was assistant professor of historical theology at Brite Divinity School from 1989-1993. He is an instructor in Austin Seminary's Certificate in Spiritual Formation program.

The SPM program is a requirement for Austin Seminary's Master of Divinity candidates. Through the SPM program, students fine-tune ministry skills by working in a congregational setting under the supervision of experienced pastors. The director of SPM mentors students going through this three-to-fifteen month process and recruits and trains supervising pastors. Johnson and his wife, Jane, have three children, M'Linda, Greg, and Marcus, and two grandchildren.

"Ann, Sam, and David are valuable additions to the Seminary community," says President Robert M. Shelton. "Their breadth of experience and extraordinary gifts will mean much for our students and our educational enterprise."

The Center for the Church and Higher Education garners additional grants

The Center for the Church and Higher Education at Austin Seminary recently announced additional grants from the Lilly Endowment and the General Assembly of the Presbyterian Church (U.S.A.) The Endowment gift, in the amount of \$105,000, is the second grant given to the Center to explore and assist in the development of congregationally based campus ministry programs in the Southwest; an earlier grant of \$135,000 was given in 1998.

The General Assembly grant is given to develop leadership among college and seminary students with special emphasis on encouraging young people to explore Christian ministry as a vocation. The grant, in the amount of \$10,000, continues the support of the Center, which began in 1992. Michael Miller, research professor and director of the Center, says, "The Center presently works with six Presbyterian-related colleges and universities in the Synod of the Sun, forty-five ecumenical campus ministry programs in four states, and seventy Synod of the Sun congregations who have begun and are continuing to reach out to nearby universities. They see this work as a primary mission of the congregation."

IN BRIEF

Christine E. Blair, associate professor of practical theology, has co-authored, with Rabbi Jeff Marx, the chapter, "What Do Jews and Christians Believe about Redemption, Salvation, and Life after Death?" in

the book, *Irreconcilable Differences? A Learning Resource for Jews and Christians* edited by David Sandmel, Roseann Catalano, and Christopher Leighton (Westview Press). The book is intended as a resource to both Jews and Christians as they engage in inter-religious dialogue. Each chapter is written by a Jewish rabbi and a Christian minister and addresses important theological concepts from both perspectives. Intended for lay people, the book is a companion to the more scholarly volume, *Christianity in Jewish Terms*.

Scott Black Johnston, associate professor of homiletics, **Lewis R. Donelson**, professor of New Testament, and **Stephen B. Reid**, professor of Old Testament studies, have contributed to the recently published three-volume *Lectionary Commentary* (Eerdmans Press). Edited by Roger Van Ham, the commentary focuses on scriptural passages from the New Common Lectionary and is designed for preachers.

Black Johnston also hosted the recent Presbynet "Sermon Preparation" website, writing five brief introductory articles for sermon assistance during the four Sundays of Advent and Christmas Eve.

The book, *Invitation to Theology*, written by **Michael Jinkins**, associate professor of pastoral theology, was selected by the Public News Service as a "Best Read" among new books.

In December 2001 Jinkins was invited to speak in the Wiseman Preaching and Lecture Series at First Presbyterian Church in Tulsa, Oklahoma. His selected topic was "Sometimes God Comes Late."

Timothy D. Lincoln, director of the Stitt Library, provided pulpit supply for New Sweden Evangelical

Lutheran Church in Manor, Texas, during the summer and fall prior to their calling of a new pastor.

Christine E. Blair, associate professor of practical theology, **Cynthia L. Rigby**, associate professor of theology, and **Laura Lewis**, professor of Christian education, led several workshops on the new catechisms for Grace Presbytery's fall ACT Christian educators' event in Fort Worth.

On behalf of Austin Seminary, **J. Andrew Dearman**, academic dean and professor of Old Testament, **Ismael García**, professor of Christian ethics, and **Laura B. Lewis**, professor of Christian education, traveled to Maine to participate in the final gathering of the Lexington Seminar, a Lilly Endowment-funded initiative to encourage selected seminaries to reflect on critical issues for teaching and learning in theological education.

Lewis also participated in a faculty seminar group as part of the AETH's Hispanic Summer Program held at the Oblate School of Theology in San Antonio, Texas. **Ismael García**, professor of Christian ethics, now serves as director of the AETH Hispanic Summer Program.

Resources for the Journey of Pastoral Ministry

A Public Lecture

by

Jackson Carroll

the leading authority in the country on the life of congregations and renewal of pastoral ministry

Wednesday, February 27, 2001
1:00 - 2:00 pm

Austin Seminary Chapel

Traditional calls (b)ring in visionary results

The twentieth annual Alumni/ae Phonathon surpassed its \$76,000 goal for fall 2001 with \$80,509 in pledge commitments as of late November. Directors from the Austin Seminary Association Board kicked off the six-night calling effort on September 24, and, along with a crew of Seminary students, faculty, staff, and local alumni/ae volunteers, made this the most successful Phonathon yet.

"The ASA looks forward each year to the Phonathon," said board President **Warner Bailey** (MDiv'64). "The outstanding result this year is testimony to the interest alums have in our alma mater's mission." Gifts from alumni/ae and others subsidize the cost of education at Austin Seminary by providing annual operating funds for scholarships, faculty salaries, library resources, and new classroom technology, among other needs.

Phonathon callers renewed friendships, invited alumni/ae to visit the campus for MidWinter Lectures and Centennial events, updated contact information, and surveyed alumni/ae on the method by which they preferred to receive annual appeals from the Seminary. The survey was designed to help staff define personal preferences for each alumnus/a among letters, phone calls, and e-mail. (Votes for "none," "carrier pigeon," or "message in a bottle" were not counted.) Early results indicate interest by alums in electronic mail, but also a lot of support for their annual "catch-up" phone calls.



First Presbyterian Church, Spartanburg, South Carolina, and Myers Park Presbyterian Church, Charlotte, North Carolina, funded an endowed scholarship in gratitude for the Reverend James Fogartie's ministry. Here, Jerry Shetler (right) congratulates Fogartie (MDiv'48) on the honor.

Individuals can be honored with named endowed scholarships

Since July 1999, numerous individuals and groups have established new named endowed scholarships at Austin Seminary. In many cases these scholarships have been proposed and funded by families, friends, and churches served by retired pastors; some were established to honor children or in memory of deceased parents. As a result of this generosity, nearly \$500,000 has been added to Austin Seminary's endowment, with the proceeds going to provide scholarship assistance to seminary students who are preparing for ministry.

If you are interested in knowing how you may participate in this vital program, contact Dr. Jerold Shetler by e-mail, jshetler@austinseminary.edu or telephone, 512- 472-6736.

Students and donors enjoy fruits of new annual scholarship program

Twenty-six individuals each gave \$1,000 or more to name annual scholarships in the first year of a program that aims to increase tuition support and bring donors and students into conversation. The scholarships, which averaged \$2,000 each, were awarded this fall.

Annual tuition for full-time students is \$6,700. Many of the donors attended Scholarship Day last spring, where they joined student scholarship recipients for lunch, a short program, and a tour of campus. This year's Scholarship Day is scheduled for Thursday, April 18, 2002. Special thanks to the following generous annual scholarship donors for fiscal year 2000-2001:

Mr. & Mrs. James Avery
Mrs. Thelma E. Bennett
Rev. Shiril P. (MDiv'65) & Mrs. Vandetta Butler
Mr. & Mrs. Dennis Corkran
Rev. Mary M. Currie (MDiv'79)
Mr. & Mrs. Chris Doose
Mr. Douglas C. Earley
Mrs. Martha Lel Hawkins
Mr. & Mrs. Robert W. Heckert
Mr. & Mrs. Bruce Herlin
Rev. Norman (MDiv'65) & Dr. Janet Huneycutt
Mrs. Harriet G. Hunter
Rev. Lynn T. Johnson (MDiv'69)
Ms. Margaret J. Lowdon
Rev. Carl McCormack (MDiv'95)
Dr. Lynn W. McCraw
Mr. & Mrs. Verne D. Philips
Mrs. Laura G. Poor
Mr. John W. Sauder (MDiv'97)
Mrs. Anne J. Stewart
Mrs. Ethel Lee Tracy
Rev. Richard W. Wepfer (MDiv'00)
Dr. & Mrs. Kenneth W. Whittington

Heritage*continued from page 7*

and legacies of earlier times is absolutely essential. The year 2002 gives us a special opportunity to claim and test our heritage. We hope you'll join us! S

John R. "Pete" Hendrick is professor emeritus of evangelism and missions at Austin Seminary.

Core values*continued from page 8*

adaptation in the face of these changes. In other words, alterations in the understanding of its goals and the programs needed to attain those goals would suggest that at the very heart of Austin Seminary's identity is an impulse to prepare its students to serve the church in a world that is forever in a state of flux. On the other hand, continuity in its core identity would suggest that the Seminary has recognized boundaries outside of which it would cease to be itself.

It is, of course, arguable whether Austin Seminary has always been faithful in maintaining its core identity and effective in expressing it. A review of its history would, no doubt, reveal lapses on both counts. It would also, I am convinced, disclose that to maintain its own integrity, the Seminary must always be about the task of rethinking its goals and programs just as it must always be about the task of recalling its core identity as a distinctive servant of the church. S

Rebecca Harden Weaver (MDiv'75) is the John Q. Dickinson Professor of Church History at Union/PSCE.

CLASS NOTES

1950s

William M. Gould Jr. (MDiv'53) received one of this year's Distinguished Alumni Awards from Austin College, in Sherman, Texas. Gould was a 1994 recipient of Austin Seminary's Distinguished Alumni Award.

1980s

Samuel W. Steele (MDiv'85) was named as a recipient of Austin College's Distinguished Alumni Award.

1990s

T. Michel Wakeland (MDiv'90) was elected to the Decatur, Illinois School Board. He is currently serving as the Director of the Center for Service Learning at Millikin University.

Rufus C. McLean Jr. (MDiv'92) married Natalie Skokova from Nikolaev, Ukraine on February 25, 2001.

Yak-Hwee Tan (MA'92) currently a PhD candidate at Vanderbilt University, presented a paper, "Paul, the Colonial Master in light of his 'Colonized' Christian Community at Corinth as represented by Paul in I Corinthians 12," at the annual meeting of the Society for Biblical Literature.

2000s

Miranda Fontaine (MDiv'00) married Rick Braun on July 28, 2001, in Austin, Texas.

Tasha L. Hofmann (MDiv'01) and **Phillip Noel Legg** (MDiv'01) were married July 28, 2001, in Jefferson City, Missouri. They have taken the last name Blackburn, Phil's mother's maiden name.

W. Alexander Moses (MDiv'01) married Jennifer Carey Kaiser on June 9, 2001, in Austin, Texas.

WELCOME

To Paul and **Sallie Sampsell Watson** (MDiv'87), a four-year-old son, Alexander Driskell "Sasha," and two-year-old daughter, Tatiana Meredith, adopted in Vologda, Russia. They came home September 5, 2001.

To Tammy and **Jack Foley** (MDiv'91), a daughter, Rebecca Shea, September 6, 2001.

To Lisa and **W. John Carswell** (MDiv'96) a daughter, Jessie Claire, October 10, 2001.

To **Erin McGee** (MDiv'97), a son, Jonathon Sudhir Thomas McGee, born January 15th 2000, adopted in Akluj, India. They came home July 20, 2001.

To Christi and **Jeffrey B. Cranton** (MDiv'99), a daughter, Courtney Marie, July 11, 2001.

To Shellie and **Edward C. Wolf** (MDiv'01), a daughter, Abigail Lynn, September 9, 2001.

To Donna and **Gregory S. Davidson** (MDiv'01), a daughter, Mary Grace, adopted October 16, 2001.

To Brenda and **Rob Leischner** (MDiv'01), a son, Jack Austin, October 26, 2001.

NECROLOGY

Warren R. Hall (MDiv'56) Georgetown, Texas, September 27, 2001

William R. Mitchell (MDiv'56) Wilburton, Oklahoma, November 6, 2001

Sharon L. Lodygowski (MDiv'90) Arlington, Texas, November 7, 2001

CENTENNIAL EVENTS



January 27-30 2002

Westervelt Lecturer: James Currie, author of Austin Seminary's Centennial history
Symposium Leader: John Mulder, president of Louisville Seminary

Worship Service and Centennial Choral Festival
E. C. Westervelt Lectures

Symposium on Mainstream Protestantism
Austin Seminary Association Annual Meeting and Banquet

February 5, 2002

Preacher: Cheryl Kirk-Duggan, executive director, Center for Women and Religion, Graduate Theological Union, Berkeley, California

Martin Luther King Jr. Commemorative Service

March 7, 2002

Texas State Historical Association (Omni Hotel, Corpus Christi, Texas)

March 8-9, 2002

Presbyterian Historical Society of the Southwest Annual Meeting

March 20-21, 2002

Lecturer: Thomas Cahill, author of *How the Irish Saved Civilization* and *The Desire of the Everlasting Hills*

Thomas White Currie Lectures (Highland Park Presbyterian Church, Dallas, Texas)

April 13-16, 2002

Call 888-728-7228, ext. 5244, for further information.

God's Living Water: 2002 Small Church Network Celebration

April 24-25, 2002

Lecturer: Frank Bash, director of the McDonald Observatory, The University of Texas at Austin

George S. Heyer Jr. Lecture and Symposium on Science and Religion

May 2-4, 2002

Synod of the Sun meeting

May 7-8, 2002

Texas Presbyterian Foundation Meeting and Dedication of Historical Markers

May 19, 2002

Commencement Speaker: The Honorable James A. Baker III, former United States Secretary of State

Commencement

August 1-3, 2002

A.E.T.H. (Association for Hispanic Theological Education) Conference on Hispanic Ministry

September 26-27, 2002

Lecturer: Diana Garland, director of the Center for Family and Community Ministry, Baylor University

Robert F. Jones Lectures (First Presbyterian Church, Fort Worth, Texas)

September 30, 2002

Seminary Women's Gathering

October 1, 2002

Preacher: James Wharton

Centennial Celebration

For details of these Centennial events, refer to the Austin Seminary Centennial calendar, call (512) 472-6736; check our website: www.austinseminary.edu/about/centennial_events.html; or write to the Office of the President, Austin Presbyterian Theological Seminary, 100 E. 27th St., Austin, TX 78705.

Discovery Weekend
February 22-24, 2002

Explore your call to
ministry with an
on-campus visit.

800-241-1085

admissions@austinseminary.edu

WINDOWS

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