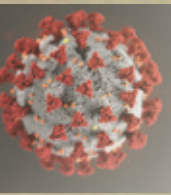


PANORAMA

Pittsburgh Theological Seminary Vol. LVII Spring 2020



ANSWERING GOD'S CALL
IN A BROKEN WORLD



As you can imagine, pulling together a magazine of this length and caliber takes months. Last fall the Advancement staff were discussing how important it is for

our students to prepare to serve the world as it is, not the world as they wish it could be. That conversation led to this issue's theme, Answering God's Call in a Broken World. Little did we know at the time that in just a few months the Seminary, state, country, and world would forever change because of the spread of COVID-19.

As I write this note in mid-March, Pittsburgh Seminary students are learning online, and I, along with the faculty and other staff, am working from my home. I certainly do not know to what extent our lives will change between now and the time you receive this publication. But as we all adjust to our "new normal," I encourage you to remember the words of one of my favorite contemporary Christian songs, *Go Light Your Candle*, written by Chris Rice: "Seek out the lonely, the tired and worn / Hold out your candle for all to see it / Take your candle, and go light your world." May we all find ways to bring the light of Christ to these frequently dark days.

Melissa Logan
Managing Editor



P.S. For helpful and encouraging resources in dealing with practical and spiritual materials related to the COVID-19 outbreak, or to make a special gift toward sustaining our students during this crisis, see the Seminary's website.



CHRISTIAN MINISTRY IN THE WORLD THAT IS

God is our refuge and strength, a very present help in trouble. Therefore we will not fear though the earth should change, though the mountains shake in the heart of the sea; though its waters roar and foam, though the mountains tremble with its tumult." The author of Psalm 46:1-3 did not make this declaration of trust in a vacuum, but rather in the context of what seemed an often threatening world.

In view of the present pandemic, who today cannot relate? As people of faith, we affirm with the psalmist that God is indeed our refuge and strength!

At Pittsburgh Seminary we have responded to the COVID-19 crisis with extraordinary cooperation and readiness to adapt by learning new ways of working together as a community so we can continue pursuing our mission. Thanks to the skill of our IT team and extra work of all our staff, we turned to offering classes online and provided pastoral care and opportunities to worship remotely. In short, we've continued offering the academic and formation programs we are committed to, but we've done so on different platforms. Our "face-to-face" meetings have become virtual, library staff have provided resources and research guidance online, and our faculty and staff have worked from home. All along our priorities have been the safety and health of our community and doing everything possible to mitigate the spread of the coronavirus.

Of course, I am writing this letter weeks before it arrives in your mailbox, and I can hardly predict the realities of the days ahead. However, I do know the resilience and commitment of the PTS community—and the steadfast grace and sustaining love of the One in whom we believe.

The necessary measures we've developed and taken in these weeks have shown us that Pittsburgh Seminary is so much more than a group of buildings on Highland Avenue. We are a community—a community of Christ working together to share the good news of the gospel. And we are doing so not only in word but also in example of the love that binds us in the family of God.



I invite you, as fellow Christians focused on ministry in an often frightening world, to recall with us the psalmist's declaration that "God is our refuge and strength, a very present help in trouble." And as Christians doing ministry in troubled times and conflict-ridden contexts, may we heed Christ's "new commandment, that you love one another. Just as I have loved you" (John 13:34).

With you, serving Jesus in the world that God loves,

The Rev. Dr. David Esterline

President and Professor of Cross-cultural Theological Education

Dan Isadore '13 started his preparation for ministry as a Presbyterian, but his journey eventually led him to ordination in the Episcopal church and service as Episcopal university chaplain for the Diocese of Pittsburgh. "My experience as a student at PTS helped me discern my calling. I went to seminary to prepare for ministry in the world that is, not the world I want."

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Pittsburgh Theological Seminary prepares women and men for ministries in established and emerging Christian communities around the world. Rooted in the Reformed tradition and with a centuries-old history of mission and scholarship in service of the church, the Seminary is committed to relationships of mutual learning and serving with Christ-followers from other traditions and theological viewpoints. Our faculty and educational resources cultivate theologically reflective and contextually engaged Christian leaders. Our programs nurture vocational formation for bearing witness to the gospel of Jesus Christ.

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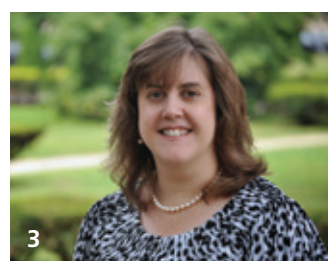
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A CHURCH BENEATH THE

The church is the broken body of Christ. But Christ has been raised from the dead.



The church is the body of Christ. The church is the broken body of Christ. But Christ has been raised from the dead.

Graduates of Pittsburgh Seminary go into a society that celebrates diversity. Social debates about gender, race, and sexuality have taught them to honor identities of people very different from themselves. Our graduates have appreciation, too, for the various ways in which people can be religious or spiritual. The Seminary's programs encourage toleration and affirmation as key virtues of the Christian life. Much in the Christian gospel supports inclusivity, and Christians have much to repent of when they use their beliefs to belittle others.

But diversity is not always enriching. Graduates of PTS also go into a world of political and religious polarization. The diversity of my own Presbyterian family—the Presbyterian Church (U.S.A.), the Presbyterian Church of America, the Evangelical Presbyterian Church, the Evangelical Covenant Order (ECO), the Reformed Presbyterian Church, the Orthodox Presbyterian Church, and others—is nothing to celebrate. For decades, Presbyterians have undergone painful fracturing and splintering. Like other Protestant churches in the United States, we have been unable to sustain institutional unity. Although we claim that we are one in Christ, here on earth we too often hurt each other.



CROSS

The church is the body of Christ. The church is the broken body of Christ.

"Now you," the Apostle Paul declares to Christians in Corinth, "are the body of Christ and individually members of it" (1 Cor. 12:27). "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ" (v. 12). But, as we know, the Corinthian church was not a healthy, smoothly operating body. There were factions—one person was saying, "I belong to Paul," while another asserted, "I belong to Apollos" (1:10). Some of the Corinthians regarded themselves as spiritually "strong," and they were impatient with their "weaker" brothers and sisters. At the Lord's Table, the wealthy members of the community were eating and drinking in excess, while leaving nothing for the poorer members.

Paul tells them, "The eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you.' On the contrary, the parts of the body which seem to be weaker are indispensable, and those parts of the body which we think less honorable we invest with the greater honor" (12:21-23). But Paul would not write this way unless some Corinthians were, in fact, saying to others, "I have no need of you."

Two thousand years later, Christians still think they can do without each other. One Christian group feels disrespected by another; opposing groups assert that they best "respect" each other by "just

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Denominational Conflict and Congregational Care

As a professor at Pittsburgh Seminary, I am always trying to think about my teaching in terms of the world my students will be entering—a world much different from that of my own graduation from seminary 20 years ago. Today's society (especially in the U.S.) is more politically polarized than at any other time in recent history. Faith communities are in no way immune to the divisive dynamics present in the surrounding culture—dynamics that frequently manifest as intense conflicts at both the congregational and denominational levels.

Students graduating from seminary today will face the unique challenge of providing pastoral care to people who are sharply divided. Even within quite theologically and politically homogenous congregations, individuals often maintain strong disagreements with others in their denominations, their neighborhoods, and even their own families. How can we prepare students to minister in contexts that seem so fraught with division?

One way that I myself help prepare students for these distinct caregiving challenges consists in encouraging them to think about every aspect of their ministerial leadership—not only worship and preaching but also administration and community engagement—as a means of giving pastoral care. I invite students to consider that each time they lead a meeting, preach a sermon, propose a budget, or preside at communion, they do so in the midst of people who all bring their own pastoral needs to the moment, including the need to be met with the grace and love of God. Each task of ministry, therefore, becomes an opportunity to offer care.

Yet offering pastoral care feels especially difficult when conflict is brewing and tensions run high. So I also offer students new ways of thinking about conflict in their contexts of ministry. In the introductory pastoral care course, for example, we spend a great deal of time studying family and organizational dynamics. New conceptual frameworks, such as family systems theory, allow students to see conflict in a different way. Instead of thinking about conflict only in terms of who is "right" or "wrong," they learn to reflect on what the shape of the conflict itself can teach them about how their congregation or organization operates. Further, learning to manage their own anxiety empowers students to deal constructively with the anxiety of others—and to see conflict not as an evil to be eradicated but an opportunity for growth and creativity. By examining these perspectives and gaining these skills, students can become more confident in their abilities to lead through conflict and to function in their pastoral contexts as ministers who are well equipped to help people honor the differences in their midst.



The Rev. Cynthia Moore-Koikoi is a member of the Seminary's Board and bishop of The United Methodist Church Western Pennsylvania Conference.

"And Are We Yet Alive to See Each Other's Face?"

John Wesley encouraged the pastors called Methodist to sing the great hymn "And Are We Yet Alive to See Each Other's Face?" when they gathered to administer the life of the church. This tradition continues as laity and clergy gather for annual, jurisdictional, and general church conferences. The third stanza of the hymn, written by Charles Wesley, has been particularly descriptive of our life together at various times in our history. For conferences choosing to sing it at their upcoming gatherings, this stanza will be a timely lament and confession: "What troubles have we seen / What mighty conflicts past / Fightings without, and fears within / Since we assembled last!"

Since 1972, The United Methodist Church has been in conflict over the role of practicing homosexuals in the life of the church. We have debated our theology, social principles, and polity with respect to whether homosexuality is a sin, whether same-gender unions should be celebrated in the church, and whether those who are in same-gender relationships are worthy of ordination. And in the midst of our conflict we have done harm to each other and, I believe, harm to our witness in the world.

This dissension is particularly troubling because, in spite of our voluminous *Book of Discipline* that orders our life together as United Methodist, John Wesley taught us Three Simple Rules: Do no harm, do good, and stay in love with God. In our current conflict we have violated all three rules.

We have finally admitted we are at an impasse. Some do not see how we can end the harm and remain one denomination. Through a mediation process, we developed "A Protocol of Reconciliation and Grace through Separation." While many United Methodists—traditionalists, centrists, and progressives—will choose to remain United Methodist, some traditionalists and progressives may choose to form other Methodist denominations if an upcoming General Conference affirms legislation that arose from the mediation process. Those who choose to form other denominations will be people who cannot see themselves as part of a denomination that allows for diversity of perspective and biblical interpretation regarding homosexuality. Those who choose to stay will live in the tension of diversity of perspective and biblical interpretation because, among other things, they value that diversity. They will, however, need to work to live in the diversity with respect, while doing no harm.

Ours is no easy task, but with the grace of God, all things are possible. And maybe after 2,000 years of conflict in the church, we will one day overcome! "Let us take up the cross / Till we the crown obtain / And gladly reckon all things loss / So we may Jesus gain."



Flickr/William Real

A CHURCH BENEATH THE CROSS

(continued)

going our separate ways" on divisive issues of gender, race, sexuality, and even basic Christian theology. But something is not right when one Christian group looks like Democrats at prayer, while another looks like it's baptizing Republicans.

In a June 2019 address at the annual theological conference of the Center for Catholic and Evangelical Theology, Lutheran theologian Paul Hinlicky observed,

"The risen Lord really has an earthly body composed of his called people, an ecclesia. Precisely as such a real body on earth, the ecclesia can be wounded from without, but also, as subsequent Christian history teaches, injured from within. So there's the rub—just as profoundly engaged in the world's hurting and hurtful messiness, the body of Christ too becomes wounded from within, riven by sinful divisions, broken into rival factions."



As a mental health therapist with previous experience as an Assemblies of God pastor, Jon Chillinsky '18 pursued his M.Div. at PTS for the specific purpose of broadening his theological horizons. "I didn't want to get my theological education in a context where professors and fellow students would simply agree with what I already believed—I wanted to be stretched and challenged so that I would grow," he says.

But Christ has been raised from the dead.

One of the divisive issues in Corinth was how to understand the resurrection. Was Christianity just about the condition of an eternal soul, without regard for the body? Alternatively, did faith simply mean to live as a Spirit-filled person now, with no hope for a life after death? Paul retorts, "But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep" (15:20). Moreover, he declares, "What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power" (vv. 42-43).

Today, we sometimes cite these words in ministering to the dying. But is it possible that Paul has several different kinds of bodies in mind—Christ's crucified body, the dead body of the individual believer, and the church body? Could it be that the God who raised Christ from the dead can also bring a broken church to new life?

We have crucified Christ, and we crucify each other—not necessarily because we have bad intentions, but rather because we are weak, imperfect human beings, hardly able to see beyond our own self-interest. A divided, broken church embodies the tortured tensions of the world around it, and as a result every Christian is weak, and all are without honor. All have fallen short of the glory of God.

But God is precisely in the business of working with broken bodies. God takes what is weak and dying and gives it life. God sends his Son to heal those who are sick or disabled: a paralytic, a woman with a hemorrhage, a mother's dead child. Christ himself undergoes a bloody,

tortured crucifixion, but God raises him on the third day. Later, the risen Lord tells the Apostle Paul, as he laments a "thorn in the flesh," "My power is made perfect in weakness" (2 Cor. 12:9). As Eastern Orthodox believers sing again and again on Easter night, and then for the next 40 days, "Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life."

Pittsburgh Seminary sends its graduates into the world to confess their weakness and the weakness of the church that they serve, but also to proclaim that "what is sown is perishable, what is raised is imperishable." The church is "sown in dishonor, but it is raised in glory. It is sown in weakness, it is raised in power." Dietrich Bonhoeffer once wrote that the only thing that finally unites Christians is the cross. Beneath the cross, we see each other as who we really are: lost sinners, but sinners whom Christ has now redeemed.

The church is the body of Christ. The church is the broken body of Christ. But Christ has been raised from the dead.



The Rev. Dr. John Burgess is James Henry Snowden Professor of Systematic Theology.



ENDING THE WORSHIP WARS

In roughly the mid-20th century, “conversations” regarding styles of worship music began taking hold in the United States. Yet the roots of such discussions reach back to the 19th-century evangelistic revivals. These exchanges—often neatly summed up as the “traditional-vs.-contemporary debate” or the “worship wars”—grew



For Hattie Taylor, branching out and discerning God's direction by “testing the waters” is inherent. Growing up in The United Methodist Church, she knew about PTS from her father, who'd graduated from here as a Presbyterian. In her M.Div. program, Hattie says she “chose a field education placement at St. Andrew's Episcopal Church to experience pastoral ministry in a tradition that differed from what I knew.”

largely out of disagreements regarding the purpose of music in worship. Increasingly, church music began to follow closely the “popular music” styles of the broader culture, whether with a focus on evangelism and outreach or the experience of those already within the church community.

In more recent years the conversation has become far less prevalent, and much of the former vitriol has subsided. The resulting challenges, however, remain. Many church communities have arrived at a certain status quo. Some have discovered their stylistic identity in either the “traditional” or “contemporary” camp and now rest there comfortably. Other churches work toward “blended” worship, while still others hold separate services to accommodate different stylistic preferences.

Of course, each of these models has benefits, challenges, and insufficiencies. Settling into one musical style, for example, enables congregants to worship confidently according to a particular expectation but can significantly limit their modes of worshipful expression.

“Blended” worship might lend variety to that expression but can sometimes create a disjointed experience. Further, the blended model requires a diversity of resources to which many churches lack access. The “separate services” approach also requires such access, as well as risking the creation of functionally separate congregations housed in the same space rather than nurturing a united worshipping community.

Zooming out from the practical and functional challenges of these dilemmas to acknowledge the largely false dichotomy between traditional and contemporary styles of worship music can correct some dispute-driven perspectives. For church music displays an incredible range of styles that precludes its confinement in merely two categories. Today the worship life of the church can draw upon centuries of hymnody and decades of praise choruses, neither cache of which encompasses a single style. Furthermore, we also enjoy a wealth of new classical hymns, old gospel hymns, Black spirituals, Taizé chants, and liturgical folk music coming out of late-20th-century American Catholicism, with

each forming a distinctive style in its own right. And increasingly we can access worship music from non-Western parts of the world that expands our musical expression outside our culturally familiar musical bounds.

Yet simply acknowledging the breadth of musical expressions in worship does not eliminate all divisiveness. No matter the stylistic identity of a church community, congregants tend to develop certain assumptions. Many focus on personal preference while embracing a kind of "live-and-let-live" attitude toward those of differing tastes. Others maintain that their personally preferred musical style is, in fact, superior for worship. Likely, when it comes to worshipping the Triune God, neither assumption is entirely appropriate—a truth profoundly evident when Christians of diverging musical penchants worship together.

Blessedly, Pittsburgh Seminary comprises a community of people with a great diversity of liturgical experiences, worship backgrounds, denominational practices, and, yes, musical preferences. Certainly, when we gather for worship at PTS we feel the tension of this diversity, for collective worship frequently challenges what each of us accepts as normative. These times offer vital preparation for our students, all of whom are, at some point in their ministries, likely to find themselves in a context and community that engages styles of worship music which may not entirely align with their preferences or past experience. Such contexts will likely prove most challenging for those who will serve as pastors, for they will bear a dual responsibility: creating space for their congregation to worship in its most comfortable "musical language," and inviting that community beyond the comfortable to encounter the God who transcends our small preferences and limited experiences.

So to prepare people for ministering in sometimes personally uncomfortable but real-world contexts, PTS's Worship Program gives students musical

experiences that help them think beyond the so-called "traditional-vs.-contemporary" dichotomy. We foster their realization that every service of Christian worship is both contemporary and traditional—contemporary in its happening in the present moment, and traditional in its rootedness in the faith and experience of our forebears. We expose them to the great variety of worship music, which embodies not only present experience and rootedness in the past, but also the future promise of a day when the gifts of all people of all nations will glorify our Lord together in God's Kingdom. And we prepare them for thinking less about the songs they do or do not like—in other words, confronting their own expectations and desires—and more about a musical selection's thematic and theological focus in relation to the other elements of the service.

Finally, we also encourage our students to consider the particularities of their congregations. What are their expectations and pastoral needs? What gifts and resources within the church community will enable meaningful worship, no matter the musical style? If our aim in planning and leading worship is to create space for an encounter with God, then our aim in selecting worship music should be enabling the congregation to give voice to that encounter. The PTS Worship Program seeks to give our students the tools to do just that.



The Rev. Kendra Buckwalter Smith '12/'13 is director of the Worship Program.



Expectations at Odds

Field education can be both the best and most difficult part of a student's seminary experience. Over the nine-month placement, tensions and conflicts commonly surface. One of the most beautiful dynamics to observe in the arc of a student's progression through field ed appears when the resolution of a conflict leads to significant growth or new realizations for ministry and/or vocational direction.

In field ed placements, tensions and conflicts often arise when the supervisor-mentor says something that differs from what the student accepts as normative and expected or that challenges his/her self-perception. The challenge may relate to any number of things—a style of work or worship, or a style of personal presentation, for example. A supervisor may observe that, fairly or unfairly, members in the given setting (a church, hospital, or elsewhere) perceive the student's approach or presentation as indicating a lack of professionalism.

Field ed students faced with challenges to their personal norms and expectations often need time to wrestle with how they unintentionally set up distractions that hinder their effectiveness in ministry. A student who initially bristles at such challenges may, in time, realize that a minister's freedom in Christ needs tempering with action like Paul's: "To the weak I became weak, so that I might win the weak. I have become all things to all people, that I might by all means save some" (1 Cor. 9:22).

The Rev. Dr. Cathy Brall is director of Field Education.

OK GOOGLE, WHAT IS GOD



Technology today can be almost completely exhausting. And then at the next moment, we find it oddly exhilarating, even intoxicating. Or infuriating. Or just plain scary crazy.

The truth is, most of us are not sure how to react to the wild pace of technological advance. We depend on our gadgets and fear them at the same time. New devices invade our homes, our offices, our cars, our bedrooms, and even our churches. We are plugged into them before we're born and connected to them as we die.

Do you ever miss simpler times? Do you ever wonder if the church would be doing better if the times were simpler? But like the church in every age, we don't get to choose our times. We are called to discern them, but we can't control them.

For that reason, we encourage students at PTS to learn to use technology as tools for ministry. But even more, we

want them to see that a key part of their ministry lies in helping people understand and navigate today's ever-changing technological landscape. Helping people cope with technology is a pastoral skill.

Can we really cover it all? Hardly. Consider for a moment just two of today's arenas of technological advance: biomedicine and information technology. Biomedical research and biotechnology are transforming healthcare by making it far more precise and powerful. We are all familiar with advances in imaging technology. It's pretty common today for anyone expecting a baby to share the ultrasound image via social media long before the baby is born. Combined with other prenatal tests, pregnancies today are more high-tech than ever—see the sidebar. For some parents, that advance adds a lot of anxiety. For others, it offers some peace of mind. For all too many, it makes almost no difference because they do not benefit from access, so

infant mortality remains high especially in communities of color even though we all live in the age of the most sophisticated medicine ever known. Today's pastors need to know about the technology, but they also need to know about issues of access and justice.

All the more so when we think about where biomedical advances will take healthcare in the future. One of the big breakthroughs of the past decade has been in gene editing, particularly the new technique known as CRISPR. Keep in mind, of course, that gene editing applies to everything living, from microbes to agriculture to cancer cells. How far should we go in changing the DNA of the plants and animals around us?

And how far should we go in changing human beings? Already, CRISPR is being used for human gene therapy. The idea is simple: stop a genetic disease such as cystic fibrosis or sickle cell at its source—the disease-linked mutation in

DOING?

the DNA. What seems simple in theory, though, has been hard to achieve in reality, even after 30 years of trying. New gene-editing techniques will continue to advance in precision and in safety, however, so it is reasonable to expect that gene therapy will become safe, reliable, and perhaps even affordable for many people. Hardly anyone would object if that happens.

But should gene editing be used on human embryos? Should it be used to edit DNA that passes from generation to generation, perhaps indefinitely—in other words, for human germline modification? The stakes in terms of precision and safety are obviously a lot higher for germline modification than for gene therapy, mainly because the modification doesn't end with one patient. On the other hand, if we could eliminate certain diseases from at least some families, should we?

Around the world, experts in this field are debating these issues with bioethicists and policymakers. Without waiting for any kind of global consensus, however, one team in China announced in 2018 that they went ahead and used CRISPR to modify embryos that were implanted and resulted in live births. Most experts were quite unhappy that this team acted on its own with something so technically and morally complicated, even though many of them think that modifying embryos will happen eventually. Others object, of course, saying that “designed babies” will create massive injustices.

Meanwhile, information technology is also moving quickly, so much so that

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Confusing Complications

The approach to “having a baby” isn't always as simple as it used to seem. The rapid growth in genetic testing over the past decade has dramatically affected the care provided to couples planning a pregnancy.

Couples coming for preconception counseling are offered a panel of more than 200 genetic conditions to determine whether their offspring are at risk for certain diseases. If the answer is “yes” for any one or more of them, multiple prenatal testing options are available to the would-be parents for determining whether their baby will be affected with the disease(s). And during pregnancy itself, the couple may elect genetic tests that can detect nearly 100 percent of chromosome abnormalities affecting unborn children. Couples can be overwhelmed by the many decisions they must make.

On the other hand, these same genetic tests can provide an accurate diagnosis when birth defects are discovered via ultrasound and thus provide precise prognostic and treatment information for the parents. In cases of pregnancy loss, genetic testing can determine the exact cause, thereby alleviating the couple's potential guilty feelings that they might have been responsible for it.

The ever-expanding armamentarium of genetic technologies has given physicians powerful tools for the diagnosis, and in some cases treatment, of genetic diseases. But with this wide array of testing options, couples and their physicians must make difficult choices about when and how to use the new technologies.

At PTS, engaging with professors about the ethical and theological implications of these emerging technologies gave me greater insight into how my patients struggled with the difficult questions involved. My master's program enabled me to counsel them not only genetically but also pastorally.



OK GOOGLE, WHAT IS GOD DOING?

(continued)

most of us cannot begin to keep up. We see the results in smart phones, with apps for everything and with intentionally addictive (or so it seems) social media platforms such as Facebook. We are right to worry about how these developments change our human relationships, threaten our political systems, and rewire our brains.

Most often, our idea of robots is shaped by movies, where we see cute little human-like machines talking in monotones. The reality is far more complex and ubiquitous. Everywhere we look—in our homes, cars, even in our pockets—robots or “bots” are listening all the time for us to say things like “Alexa” or “Hey Siri” or “OK Google.” Bots have moved in with us. They replace our workers and our need for human companions. They create fake accounts

on Facebook and Twitter, where they pretend to be actual humans and where the actual humans seem all too ready to believe and follow them.

Helping people cope with technology is a pastoral skill.

High above the conflict zones of the Middle East, drone aircraft observe and sometimes kill, now supposedly on human orders but with growing autonomy. On the ground, robotic soldiers augment our fighting forces, sometimes in ways that make it hard to know where the soldier ends and the technology begins. Meanwhile, all over Pittsburgh we see self-driving cars, often driving better than I can on our crooked, hilly streets.

Sobering to think about, of course, simply because no one seems to be in control of much of anything. At most, individuals or corporations control their small part of the action. No one can comprehend the whole. There is no way that we at PTS can address the full scope of today's technological innovation. Our goal is to help students ask the right questions about the future:

What is technology, and how does it reshape human life? How will it affect employment and economic justice in the future? How can Christians learn to make wise choices on everything from social media to prenatal screening? And most of all—where is God in all this?

From my office window, I can see the Google flag flying above what once was an abandoned bakery. A few miles farther from the Seminary sits Carnegie Mellon University, a global leader in software engineering and robotics. Next door to CMU is the sprawling campus of the University of Pittsburgh, which currently ranks fifth nationwide in funding from the National Institutes of Health (and is currently at the forefront of developing a vaccine for COVID-19).

Also from my window I can see an abandoned church, its twin spires reaching higher than Google but with visible signs of decay. I see roof tiles peeling off or barely hanging on, just waiting to fall. There are other churches in view, in better condition at least for now. Looking out, I wonder about the cultural transformations of our times. I'm not sure how the church will fare in the technological future. But I am sure that I want our students to be ready to lead the people of God through uncharted times.



PC(USA) M.Div. student Sonya-Marie Morley says the faith and support of other people following her personal experience of pregnancy losses inspired her “to live and hope again. Because my own healing is a miracle from God, I want to walk closely alongside others seeking healing. My denominationally and theologically diverse classmates at PTS have opened my eyes to new ways of seeing and understanding God and challenged me to live abundantly into my call.”



The Rev. Dr. Ron Cole-Turner is H. Parker Sharp Professor of Theology and Ethics.



RESPONSIVE MINISTRY AMID PERVASIVE CHANGE

Like it or not, the world is changing—and so must ministry. But how? The answer, of course, is legion. Changes vary in almost every conceivable way. So perhaps the questions that most need to be addressed are, How can we assess change? and Which changes are most pervasive?

We can assess change by comparing what used to be and is no more (change as replacement), or by ascertaining what has emerged in the context of what is constant (change as accrual). I prefer the second image, which requires identifying the constant in ministry. Efforts that embody and proclaim grace, goodness, love, and forgiveness won't become obsolete or go out of style. These qualities are part of the gospel's constant witness. Neither will efforts that attend to failure, loss, suffering, and injustice ever go out of style. These

realities are constant parts of human life. The meeting of these gospel qualities and human realities forms a benchmark by which we can identify change, and the benchmark always needs as much attention as the change itself. Despite appearances to the contrary, not everything changes, and the first guide to effective ministry consists in remembering what does not change.

The most pervasive changes—the ones that will have the greatest influence in the most settings for the longest period of time—are, in my opinion, found in the society in which the church does its work more than in the church itself. Today these changes are of two kinds. First, authority has become increasingly internal, while community has become increasingly private. When authority is internalized, the judgment of the individual surpasses that of “outside” authorities, including ministers. And

when community is privatized, individuals form community with similar people in online and social-group contexts. The result? Isolation from the diversity of perspectives that exists in broader society.

Second, broader society has grown more pluralistic. Practices that particularize preferences have replaced the structures that earlier tended to standardize practices. Christian worship services evidence this change. At one time, worship followed somewhat stable forms; but as particular preferences have increased, congregations have felt pressure to diversify their patterns of worship. In larger churches that can offer different kinds of worship services, the congregation divides itself among the available options according to preference. Solo-pastored congregations with one service, however, cannot accommodate such preferences as readily. A good pastor, much loved by his congregation,

RESPONSIVE MINISTRY AMID PERVASIVE CHANGE

(continued)

once told me it felt as though, in his church's one worship service, little could be done that would please everyone. The fundamental elements of the worship of God have not changed, but culturally influenced preferences have.

Added to assessing change and identifying the most pervasive changes is a third task: developing meaningful responses to those changes. Perhaps the most important response for ministers entails focusing on the spiritual center of their work and lives more than on the technical strategies that respond to culturally induced changes. In the past, the deference of society to the church and the respect extended to its leaders bolstered the work of the church and the identity of ministers. But the social location of religion has changed in ways that have dissipated these patterns of external support, always ancillary to the gospel and the call to ministry.



Baptist pastor Allan Irizarry-Graves '17 earned a bachelor's in criminal justice before enrolling at PTS. "When I looked at young boys in the juvenile correction facilities, I didn't see criminals. I saw boys that needed healing and help. I'd like to create a Christian youth center as an alternative to juvenile correction to keep young black boys out of jail and off the streets and give them an opportunity to live life."

The staying power for ministers must be found in their deepened commitment to the gospel and the ways it can nourish and sustain their work. A spirituality of ministry is the primary structural support on which ministers can depend. In *The Pastor in a Secular Age: Ministry to People Who No Longer Need God*, Andrew Root has argued for this structure as a key to leading congregations in a secular age. The pastor needs to teach people to pray; to teach them effectively, pastors need to be persons of prayer. Spirituality's multidimensional reality means ministers need to find the paths that are right for them and for their congregations.

Another important pastoral response to change rests in the nature of leadership. In an era of privatized authority and decreased deference to religion, the authority to serve as a religious leader depends less on professional competencies than it used to. In a secular age, people are more likely to ask why someone would ever want to be a minister than to ask for a minister's counsel or trust her guidance. Like manna in the wilderness, the authority to lead comes in small, daily doses with a limited lifespan. By meeting human needs, ministers must daily earn the privilege of leading—and while faithfully meeting those needs calls for knowledge and skill, these competencies will form the background rather than the foreground of ministry.

A crucial third response for pastors to these broader social changes consists in cultivating the ability to assess the particular character of the communities

in which their congregations are located, as well as the particular characteristics of those congregations. Ministers may rely on precious few assumptions. The structures that earlier tended to standardize communities are less powerful and the communities increasingly different, even if still served by the same restaurants and retail chains. Denominations have, in the past, had a standardizing influence on congregational structure and programming, but that influence has dissipated, and long-standing congregational differences grow greater each year. So Christian leaders must develop forms of cultural and congregational literacy for reading the increasingly plural versions of both society and the church.

Such is our modern context. And PTS positions graduates for responsive Christian ministry amid its pervasive change.



Dr. Daniel Aleshire is a member of the Seminary's Board and retired executive director of The Association of Theological Schools.

*Dr. Helen Blier is director of
Continuing Education.*



Ministering Like MacGyver

Remember MacGyver—that ingenious TV hero who always seemed to get himself out of tricky situations with nothing but a roll of duct tape and a Swiss Army Knife? Whatever the predicament, he creatively used the materials at hand to get a high-stakes job done. The key to his success wasn't just what he carried in his pocket, nor was it his detailed knowledge of . . . nearly everything. It was the capacious imagination he brought to each dilemma—his ability to read context and figure out how to avoid disaster by resourcefully using the “tools” available.

Contemporary ministry requires the same skills to exercise wise leadership informed by gospel values. PTS equips students for this work—and our Continuing Education Program helps them sustain it amid rapidly changing ecclesial and community contexts. How? By growing their imaginations. Pastoring today requires not only academic knowledge and technical skills—it also requires the ability to deploy all available tools in creative (and sometimes surprising!) ways to respond to the unique demands of the moment.

Continuing Education brings familiar tools such as exegesis, pastoral care, and theological reflection into creative dialogue with contemporary topics. In 2020-2021, we ourselves will need to act like Mac to retool our plans to provide theologically informed mental health training to rural pastors. To engage a “hard conversation” series modeling remaining in relationship while navigating tough issues—politics, racism, trauma. To deliver Spiritual formation offerings that cultivate inner well-being. And because iron sharpens iron, to nurture learning communities through each of these programs.

The tools in the effective pastor's toolbox might look a little different from MacGyver's, but both Mac and the pastor need imagination to use them well! And even for the pastor, a roll of duct tape can always come in handy.





DISCONNECTION— AND ITS UNDOING

If you visit my next guest at his hometown in Clarkston, Georgia, you'll be invited into the living rooms and kitchens of people from many parts of the world," says Sara Hayden, host of *New Way*—the podcast of 1001 New Worshiping Communities. She continues, "It seems that everybody in this town of 8,000 residents knows the Rev. Gad Mpoyo," a current student in PTS's Church Planting and Revitalization Certificate program. "He is a community



With a nondenominational church background, Cici James "decided to tour PTS just because it was close. I ended up loving the people I met and was excited about the joint M.Div./M.S.W. program, which is now preparing me for the ministry of showing God's heart to the world of vulnerable, at-risk children and teens in foster care—children who, though cherished by God, are often overlooked by society."

organizer, teacher, soccer player, and former medical student who speaks five languages. To the children, he is known as Pastor Gad."

Born and raised in Democratic Republic of Congo, Gad is founding pastor of Shalom International, a ministry based in Clarkston, Ga.—"perhaps the most ethnically diverse city in the United States." The ministries of Shalom are guided by Jeremiah 29:7, which speaks to the displaced Hebrews exiled in Babylon: "seek the welfare [*shalom*] of the city where I have sent you . . . for in its welfare you will find your welfare." In 2008, Gad began connecting with displaced people in Clarkston by going door to door. "But actually," he says, "it didn't start in Clarkston. It started when I went from Atlanta (where I was a student at Emory) to Nashville for an internship. There I found a friend of mine from Kenya who asked me whether I knew the city called Clarkston. I did not."

So Gad and his friend visited Clarkston. "I was fascinated to meet people who spoke my original language—Kiluba—as well as Swahili, Lingala, and French. These languages were avenues of conversation, of course, but also points

of cultural connection. I kept returning to find out more about the community."

"Many people come to Clarkston as refugees. They leave their home for a country where everything is new to them. And that gives a person a sense of insecurity. From personal experience, I know that the minute you find people who share a similar home culture and language, you feel you belong—which is an important part of the African Ubuntu philosophy: 'I am because we are, therefore I am.' In the U.S., individuals want their privacy, their own space; but generally in African countries life makes sense when it is about the community. Because I myself found linguistic and cultural connections in Clarkston, it now feels like my second home."

"But initially, four things about Clarkston kept me going back. As I built relationships there, I saw the people's need for a space and way of worship that reflected worship in their home countries. I also saw their need for knowledge of practical matters—how to use the bus and banking systems, for example. Third was the need for hospitality, for people who would listen to one's joys and struggles to lessen the feeling of loneliness. And fourth, I saw

the need for psychological and emotional healing from trauma—a lot of people come to Clarkston from countries torn by war and political instability.”

“Since Clarkston is a very transient community, with refugees and immigrants moving to other parts of the country after several years, these needs continue with newcomers to the community. So what does effective ministry look like in a city such as Clarkston? Here’s an example. Because of Clarkston’s predominant cultural context, Shalom International advertised the start of our after-school program not by sending a mass e-mail to the community but by going door to door. I remember one day a mother answered our knock. She happened to be from the Congo. She didn’t speak English, so I spoke to her in Swahili. We told her about our program and asked whether she had middle schoolers. She responded ‘Yes, I’ve been praying about this, because I feel powerless to help my children with their homework, since I don’t speak English or know how the educational system works here.’ Her kids enrolled in our program, and now they’re doing better in school. So in Clarkston we establish relationships—we meet with strangers and make them our neighbors—and people’s prayers are answered. Ours is, perhaps, a different kind of hospitality from the way it is expressed in some other parts of the world. It demonstrates how we can live together as a community, not in superficial ways but in intimate relationship with one another.”

“Shalom seeks the welfare of the Clarkston community in other ways as well. Our youth and young adults gather every Friday—some dance, some sing, some act, and then together we reflect on the word of God. As they come to us, we ‘go’ to them by teaching them about life, the Bible, and all that contributes to their well-being. And we leaders find our own well-being in serving the young people in this way. It’s a mutual, two-way process that benefits everyone—and our youth, traumatized though many of

them have been, are now looking out for others, not just themselves.”

“Last year, we asked them, ‘What’s your dream? What do you want to become when you grow up?’ I was expecting to hear, ‘somebody who has a lot of money,’ or ‘a superstar.’ But instead I heard, ‘I want to help people when I grow up. I want to see a peaceful world. I don’t want to experience war again.’ Afterwards, while walking to get our next meal, we passed a homeless person. The kids came running to me and asked, ‘Can we give him food? It seems like he’s hungry.’ They had internalized the teaching that we need to seek the welfare of the community to make this world a better place for everyone.”

“These days I’ve been reflecting more on Luke 10:2, where Jesus tells his disciples that the harvest is plentiful, but the workers are few. When I look at what is happening around the world, I see the need for people ‘in the field’ who are there to seek the well-being of the community. God has worked mightily through Shalom International. But there is still a lot of work to do—in Clarkston, and around the world. And we can’t do it alone. So I’m very thankful that a number of other churches participate in Shalom’s work in Clarkston—that they’ve joined us in heads, hearts, and hands to seek *shalom* here.”



The Rev. Nsenga Gad Mpoyo is a Church Planting and Revitalization Certificate student. To listen to the full interview from which this article is excerpted, visit <https://www.newchurchnewway.org/podcast/home/2018/12/22/gad-mpoyo>.



Sustaining Risk

To help leaders grow together in their imagination of what church can be and do, the programs of the Church Planting Initiative start with practices of listening, then move through confessing, sharing life together, and stepping out in faith. Finally, they loop back to listening again.

These steps don’t always follow in that order, and they don’t always happen one at a time. But we’ve found that focusing first on listening helps us know where to confess, and confessing well builds trust to share life together, and sharing life together builds relationships that can sustain risk. And once your community has the ability to risk together, new possibilities for how to gather and be the church open up.

From such a position of faith and courage, our CPI master’s and certificate students have started ministries they never would have envisioned previously. These ministries convene a group for the daily practice of silent prayer, offer safe space to LGBTQ kids in the church, and lead a congregation through spiritual practices, reflection, and communal discernment. The latter ministry unified that church in support and advocacy for a detained, undocumented member of their community, including caring for the person’s family members. Further, the congregation learned the baptismal liturgy in Spanish to welcome new members into the church.

In cohorts from Pittsburgh to San Francisco to Chicago, PTS Church Planting and Revitalization students on and off our campus are learning to risk faithfully together as Christians serving a broken world.

The Rev. Karen Rohrer is director of the Church Planting Initiative.

NEW-GENERATION MINDSET NEEDED



Miller Summer Youth Institute 2018



Ordained in the PC(USA), Melanie Kim-Hamill '12 works with young adults in higher education. "Paradoxical markers characterize millennials and their ethos—they're suspicious of institutions while wildly hopeful for good to prevail. As a campus minister, I hold sacred conversations with students going through some of the most formative years of their adult lives in a culture that views religion as antiquated or superfluous at best. PTS prepared me for this ministry by fostering my capacity to embrace the wide openness of God's mysterious work in this world, while tethering me to the firm foundations of our faith, rooted in Christ."

I am supportive of the goal of reaching young people, but I didn't think we would actually have to change things." So said a member of Amplify Church, where I became senior pastor in the fall of 2003. As it turned out, the concept of reaching young people was well received by the then-dwindling congregation of our nondenominational church in the eastern suburbs of Pittsburgh, but when we started to adopt new approaches to the way we did things, some people left. They left for churches that better met their preferences and weren't planning to make changes.

For decades, Amplify Church had enjoyed a rich history of positive impact in the lives of many people. But by 2003, weekend attendance had been steadily declining for many years—and of those who were attending, the average age was 50+. In a community with an average age of 35, Amplify's statistic alarmed me. I define a "new-generation church" as one with attendees whose

average age is at least as young as the average age of the community it serves. We were definitely not a new-generation church. We were, instead, one of the city's fastest dying churches.

We used a number of reasons to help explain our church's decline: Amplify was a victim of post-Christendom; regionally, we were (and are) located nowhere near the Bible belt; locally, our area wasn't experiencing significant growth. Our dilemma and reputation as a dying church discouraged us. But we believed deeply that God wanted to restore our church's health.

So we decided to put our hearts into becoming a new-generation church—neither an easy decision nor an easy task. Though our core beliefs and values would remain unchanged, everything else would be "on the table"—every program, ministry, and practice. They would all be subject to prayerful evaluation, with the expectation that a number of them would need to change in order to serve

our community effectively in the rapidly changing world around us.

But those changes for our future didn't mean we'd be dishonoring our church's past. In fact, by planning for the future we would honor our past so that Amplify Church could continue its positive impact for generations to come. This perspective became foundational for our progress.

Paul wrote to the Romans, "Be renewed in your mind." A changed and renewed mindset is certainly important for individuals to embrace. It is also important for churches to embrace, as it was for Amplify. We had to shed the notion, "If it was good enough for us, it's good enough for our children," and replace it with the question, "What will it take to reach our children?" A formidable challenge for any church!

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We had to shed the notion, "If it was good enough for us, it's good enough for our children . . ."

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At Amplify, many—perhaps the majority—of our attenders were fine with "how things were." For the most part, our approach to church was meaningful to them and had helped shape their spiritual lives. It was only natural to think that their children and grandchildren should find the same approach to church equally meaningful. To help change our collective mindset, therefore, during weekend services I spoke regularly about God's heart for the next generation and our responsibility to build a bridge. In sermons and at small-group gatherings, I challenged church members to start thinking in "whatever-it-takes" terms for reaching our community's young people. And the conversations I had with board

and individual church members set the pace for a tangible change in perspective throughout the congregation. We were on our way.

I would like to be able to say that the next years' journey went smoothly, but change seldom does. We relaxed our dress code. We transformed a significant amount of adult multi-purpose space into areas designed specifically for children and for youth ministry. We began giving young people positions of leadership in weekend services—making announcements, leading musically in worship, and so forth. But though these changes enacted Amplify's acknowledged need and commitment to reach the next generation effectively, it seemed just too difficult for some to give up what they'd come to want and expect. And they left.

But fortunately, not everyone went elsewhere! More than two-thirds of the congregation stayed—and new people started to attend Amplify Church. Within two years, average weekend attendance doubled. Within five years, average weekend attendance tripled. Even more significantly, the average age of attenders was now younger than 35. We were transformed into a new-generation church. And it all started with adopting a new mindset.



Lee Kricher is a Church Planting and Revitalization Certificate graduate and now a doctor of ministry student at PTS, founder of Future Forward Churches, and president of Pittsburgh Leadership Foundation.



Reboot Required

"How can we bring young people to us?" In today's context of competition for time and values, this question rings in the halls of churches and seminaries around the world. The Miller Summer Youth Institute asked the same question.

SYI was founded in 1997 to bring high school students out of their comfort zones and into a new community formed at PTS each July—a community of 30 or so teenagers alongside faculty, staff, and students. The goal was to engage in academic study, conversation, and mission through the lens of theology and vocation. And for years, it worked. Then it didn't. The cost to recruit each student climbed steadily as attendance dropped.

From 2014-2016 we gathered a team of SYI alums to consider how we could best "bring young people to us." We reimagined what SYI could look like and how to connect young people and their congregations with the Seminary's resources. In the process, we discovered that sometimes it's more effective to reach out than to bring in. So in 2016 we rebooted with new programs.

We also reframed our question—now we ask, "How can we resource the good work God is doing?" We've answered that question by going—by creating intentional partnerships with colleges, universities (including Westminster College beginning in summer 2021), high schools, congregations, and judicatories. And sometimes when we reach out, we realize a returned blessing: God brings those incredible people and congregations to us.

The Revs. Erin Davenport '05 and Derek Davenport '05/'17 are co-directors of the Miller Summer Youth Institute.

WHAT HAPPENED TO INTEGRITY?

Soon after finishing my studies at Pittsburgh Seminary, I embarked on a short-term mission trip to Eastern Europe. Prior to departure, the leaders of the sponsoring agency cautioned our group against giving money to local pastors in the countries we would be visiting. They knew that some pastors who received offerings earmarked for the persecuted church diverted those funds into personal accounts to purchase real estate in Germany.

Paradoxically, the same mission agency simultaneously instructed us team members to offer money—essentially, a bribe—to police agents if they stopped us for some reason, as they then

commonly did in Iron Curtain countries. Not offering money would put our personal integrity at risk. Or so went the logic supporting the instruction.

In retrospect, I could observe that my relative inexperience prevented my discerning the wider ethical contours of that hypothetical, even likely situation. Later in life, I came to understand the conflicting issues involved. And now, after many years of service in several mission-related organizations in the U.S. and Brazil, I find myself not only revisiting my past experiences but also dealing with current events involving church and missionary work. Today I do so equipped not only with much broader experience but also with a law degree, earned after years of full-time Christian ministry. Currently, I dedicate part of my time to promoting a compliance, ethics, and anti-corruption platform in the context of so-called “Christian organizations”—mainstream, independent, and related organizations such as NGOs, publishing companies, and the like—both in Brazil and elsewhere.

Illicit behavior and corruption have always plagued human history, but we are witnessing a new phenomenon among professing Christians and Protestant leaders—a phenomenon observed especially in places where missionary efforts have traditionally enjoyed strong impetus resulting in a fast rate of growth for the church. The phenomenon? An increase in “white-collar-crime”-type scandals and reports of money-laundering activities. We can’t pretend that churches, mission agencies, “Christian” NGOs, and similar organizations are immune to corruption and unethical schemes.

Unfortunately, after 25 years of ministry, after studying compliance, ethics, and anti-corruption measures as they relate to church and missionary activities around the world, and while continuing to scrutinize church-planting and missionary work, I am convinced of the following hypothesis: As Christian groups expand their activities locally and overseas—to the point of functioning as transnational operations that raise, use, and transfer resources from one place to another—they are increasingly subject to becoming vectors of illegal practices, money laundering, and the illicit enrichment of unscrupulous individuals cloaked in the mantle of “spiritual leader” who take advantage of trusting, unsuspecting people. Especially in churches and “Christian” organizations, the doors remain wide open to people with shadowy interests, even connections with organized crime.

Evidence abounds. Last year, for example, I heard a federal judge in Brazil declare, “Before starting a new church, a pastor should provide a declaration of criminal antecedents.” Later she explained, “Here in our capital, the pastor and president of a certain church, a foreigner, entered the country through a drug-smuggling operation and established six churches, which are really not churches but money-laundering fronts for a drug-trafficking operation.” Arguably worse, early this year authorities in Portugal arrested



Ordained PC(USA) pastor and professor of psychology and neuroscience at Scripps College (Claremont, Calif.), Michael Spezio '96 studies how the human brain makes complex decisions about other people to further our understanding of virtue and moral decision making. “We in the field of psychology routinely look for dysfunction and disrepair; we focus on what’s wrong. We should also more widely research the dynamics that contribute to what makes people and organizations function and flourish. Without ignoring their flaws, we need to identify the characteristics necessary for them to promote the transformation of people’s lives through hope and meaning.”



three Brazilian pastors accused of human trafficking. Still further, one Brazilian denomination, now in the midst of a judicial battle, has been charged with diverting resources abroad, discriminating against local officials, and promoting the sterilization of Angolan pastors.

Congregations in countries with a long-standing presence of the church succumb less easily to the schemes of deceitful leaders. Nevertheless, even in areas with deeply rooted Christian traditions, the NGOs, mission and local-church sending organizations, and other Christian entities with a presence there should pay close attention to all red flags raised by the relevant compliance, ethics, and integrity programs when carrying out activities abroad.

Such groups, historically sponsoring strong missionary work, can tend to turn a blind eye to certain activities of their personnel serving overseas—activities such as offering special conditions or unethical benefits to local government agents, even church leaders, to eliminate red tape and remove obstacles to admittedly worthwhile projects. For the sake of the gospel, however, leaders in all types of Christian organizations—leaders based “at home” and abroad—must remain vigilant in following the laws at both ends of their work.

As God calls us to serve Christ in positions of leadership, we must

prepare ourselves for the challenges and temptations we will face, so that we can use our God-given gifts and talents in a way that honors the Giver and furthers God's mission in his world. Transparency programs, also known as compliance or integrity programs, encourage Christian leaders to live out admirable, ethical principles in public view and, in doing so, stimulate the ethical behavior of the people under their leadership—and witness with integrity to the Good News of the gospel.

I will always remember the warmth and words of encouragement given to me by PTS professor Gonzalo Castillo-Cardenas at my graduation: “Brother Robson, be a man of God as you return to Latin America.” In the Apostle Paul's words to the believers in Philippi, may God use the people of PTS to strengthen the church around the world so that it may “be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, in which you shine like stars in the world” (Phil. 2:15).



The Rev. Robson Ramos '81 is a regional consultant and partner with Center for Understanding Equity, which promotes advancing the study and practice of equity in education.



Dealing with Difference

As a father, I worry about what the future will look like for my two precious daughters. We live in a polarized world and are often driven by fear. People seem to lack patience in listening to one another. So often, people degrade and shame others just for having different cultural values and points of view. Yet it is in this sort of climate that the gospel becomes world transforming. As the body of Jesus Christ, the church has the power and capacity to stand up to hate and bring people together.

So I find strength in coming to work every day. Through the World Mission Initiative at PTS, our seminary has made a huge investment in preparing students to be future leaders who are culturally mindful. How? Through opportunities such as the Intercultural Experiential Learning course, where students become more self-aware so they can listen to their neighbors both far and near. Through educational trips abroad, where students see God's work firsthand in churches around the world. Through exploring the response of Christ's church to global issues and crises in Colombia, the Philippines, Southwest Florida, and elsewhere.

While many in our world meet difference with fear—especially cultural difference—our students are given the tools to listen to and hear people from whom they differ. Dealing with differences can make us feel uncomfortable and awkward, but engaging with people of different cultures enables our students at PTS to broaden their understanding of God and build the Kingdom here on earth.

The Rev. Balajiedlang (Bala) Khylllep is associate director of the World Mission Initiative.

FOLLOWING CHRIST IN THE POLITICAL FRAY

Politics. Do you, reader, already feel your tension level rising? Wherever you find people, you find governments—some informal, some official. Wherever you find governments, you find politics. And wherever you find politics, you find tension.

Some scholars argue that Jesus of Nazareth was a political revolutionary—an identity rooted in his Jewishness and inseparable from the political realities of Judaism in his time. In *The Politics of Jesus*, Obery Hendricks links these realities to the liberation narrative of a people bound in slavery in Egypt for 400 years. To many like Hendricks, ignoring this contextualization of Jesus' identity devalues the fullness of his humanity by distorting it in an all-too-often romanticized caricature of Christ—a Hollywood depiction of the Savior living in our imaginations. While in his own words, Jesus' kingdom was "not of this world" (John 18:36) and

he lay down his life "of his own free will" (John 10:18), outwardly it was politics—religious and governmental—that motivated his murder on the cross. Was he making himself "subject to the governing authorities" (Rom. 13:1), or was he "obeying God rather than human beings" (Acts 5:29)?

In the Great Commission of Matthew 28:19-20, Jesus commands those who follow him to go into the entire world, make disciples, and baptize them in the name of the Triune God. He gives a similar charge in Acts 1:8. These directives represent the work of the church as a whole and therefore the work of those who accept a call to ministry in the community of faith. We, like Jesus' first-century followers, go into a world rife with division.

Moderns today need only look at the 20th century to recognize that, globally, such division is far from a new phenomenon. As prime minister of the United Kingdom from 1940-1945, Winston Churchill rose to the status of global leader during World War II—a time of bitter war between the Axis and Allied nations. Germany, under the dictatorship of Adolph Hitler, was pushing for world domination, with Italy and Japan serving as the leading politically sympathetic and militarily aligned Axis forces. Great Britain, France, the United States, China, and the Soviet Union (dominated by Russia) comprised the major opposing Allies. With the global powers in warring conflict, Churchill once observed, "A world united is better than a world divided, but a world divided is better than a world destroyed." Thus, in full recognition of the dangerous divisions of his day, Churchill showed a willingness to live amid political tensions as long as they didn't lead to global destruction.

For its part, however, Germany embarked on a program of sterilization, eugenics, and extermination in a quest to establish what its leaders deemed a "pure race" of human beings. Visible and vigilant in Germany at this time was the Pastors' Emergency League, a forerunner to the Confessing Church, of which Martin Niemöller and Dietrich Bonhoeffer served as leading members. The reward for their outspokenness? Exile for Niemöller. Execution for Bonhoeffer. But although this, in many ways, commendable movement within the German Christian Church stood against the government's "racial purification" programs, it also suffered from an anti-Semitic ideology—one recently acknowledged by the Evangelical Lutheran Church of America as present since at least the time of Martin Luther, for whose anti-Semitic position the ELCA offered an official apology. The German church of Niemöller and Bonhoeffer's day was yet unwell.

Unfortunately, so was the U.S. church, influenced by America's own, concurrent eugenics movement. Further, during the mid-20th century the Civil Rights Movement began gaining momentum as it pushed for equal rights for all Americans—particularly the inclusion of African Americans who, despite the abolition of slavery, were still being marginalized, mistreated, and often excluded from the core of society.

Providentially, it was a churchman—the Rev. Dr. Martin Luther King Jr., flanked by many clergy both black and white—who occupied the center of the public eye, for politically the "United" States was divided North and South, just as in the Civil War era. Even the country's larger church remained divided—not only politically but also racially between black and white—not yet having repented of



Nate Carter '18—Graduate Certificate in Church Planting and Revitalization alum and licensed minister in the Pentecostal Apostolic tradition—apprenticed with the PC(USA)'s 1001 New Worshiping Communities to explore denominational partnerships for working toward racial reconciliation. "The Bible says, 'there is no Jew or Greek, no slave or free, no male or female—for we are one in Christ Jesus.' I want all people to experience this truth in a tangible way."



its sinful complicity with the same racial dogma and ideology that had fueled Germany's Third Reich. Jamar Tisby documents this situation superbly in his book *The Color of Compromise*.

Sadly, here in the early years of the 21st century political polarization still thrives in the United States and throughout the world. Brexit. BDS. The refugee crisis. Immigration. Impeachment. Black Lives Matter. Blue Lives Matter. #MeToo. Supreme Court appointments. Second Amendment rights. Gender equality—and identity. Fracking. The Green New Deal. Medicare for All. A seemingly endless list of issues that tend to divide rather than unite us not only as fellow citizens but also as human beings, not to mention as followers of Christ.

This polarized world may not be the world we want, but it's the world we've got. It's the kind of world that Jesus himself entered. And it's the world from which and into which Christ commands us to spread the Good News and make disciples—a political world in which God calls us to challenge injustice everywhere we find it. Does this calling make us feel tense and uncomfortable? The answer for many ministers is "yes." Perils abound, not the least of which may seem the possibility of losing one's pastoral position for failure in "the ministry" to keep church and state completely

separate. Nevertheless, let us remember what Jesus said to Peter before ascending to heaven: "Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go" (John 21:18).

And in the very next verse Jesus adds a command: "Follow me." That is the word for ministers today—and for all Christ's followers, no matter where it takes us.

Politics. May God make us faithful in our fractured world.



The Rev. Dr. John Welch '02 is vice president for student services and community engagement and dean of students.



Follow Me

Before the protest, self-purification.
Before the preaching, prayer.

Whatever you do—wade into a violent crowd like Tutu,
walk across the bridge and face men brandishing billy sticks,

stick a rose in the barrel of a rifle,
ride the bus with Rosa in what some call the wrong seat,

ask uncomfortable questions, demand candid answers,
camp out for weeks on the bankers' lawn,

hold hands and sing in a circle,
make signs for the march,

speak Gospel truth to dispel the ignorance of silence,
comfort the troubled, trouble the water—whatever you do,

be sure to spend time in the garden.
Examine yourself.

Turn to the light within.
Recall we're all God's good children,

beloved and longing
for the wholeness that is divine

justice, mercy, grace,
and peace.

Let us pray.

Dr. Shan Overton is director of the Center for Writing and Learning Support.

"Blessed are the peacemakers, for they will be called children of God."
Matthew 5:9

UNDERSTANDING



Internationalist Commune of Rojava

By resurrecting the material record of human experience, archaeology strives to recover the voices of the people who “created” our history. In so doing, archaeology reclaims what time has taken from us and thus enlightens our understanding of present realities. Sadly,

opposing forces impede these goals, as some people use revolution and war to plunder and destroy their own and others’ cultural heritage.

The recent fates of numerous museums and monuments across the Middle East, including the biblical lands, attest to this tragedy. Antiquities are under attack from every quarter by fortune hunters plundering ancient sites for personal profit, power-seeking entities engaging in warfare, and the list goes on. Further, since the loss of irreplaceable cultural heritage often occurs in areas forbidden to monitors, the extent of the sacrifice becomes apparent only after the fact.

One recent example illustrates the tragedy. Imagine not only reading about the biblical Temple in Jerusalem (the schematic of its layout appears on the next page) but also seeing—and perhaps even standing in the midst of—a physical parallel to it. That experience would offer you an entirely new way to study and understand the biblical

record of the Temple and its rituals. Well, a comparative edifice actually exists (or rather, existed)—the nearly 3,400-year-old neo-Hittite temple at ‘Ain Dara (pictured above), in northern Syria. Its remains provided a near-perfect analog to the Bible’s description of the architectural and decorative details of Solomon’s Temple. Visitors to ‘Ain Dara could experience the temple first hand.

But in the wake of recent Turkish assaults against Kurdish areas around Afrin, the Syrian Observatory for Human Rights reported that at least 60 percent of the ‘Ain Dara temple has been damaged, with a good part of it reduced to rubble (pictured right). Of course, the loss of life from the conflict represents the greatest tragedy. But the loss of material remains left by those who lived long ago has also stilled their voices, and for the final time, as well as erasing a legacy formerly able to help countless people, both now and in the future, better understand themselves.



To enroll at PTS, Thawng Hei ‘19 left home and family in Myanmar with the goal of “learning more about how my faith can be an agent for change and peace. Christianity has a distinctive role to play in the peace-building process in Myanmar, which is plagued by a long, historic conflict. PTS prepared me for effective advocacy and faithful leadership in the church of my homeland.”

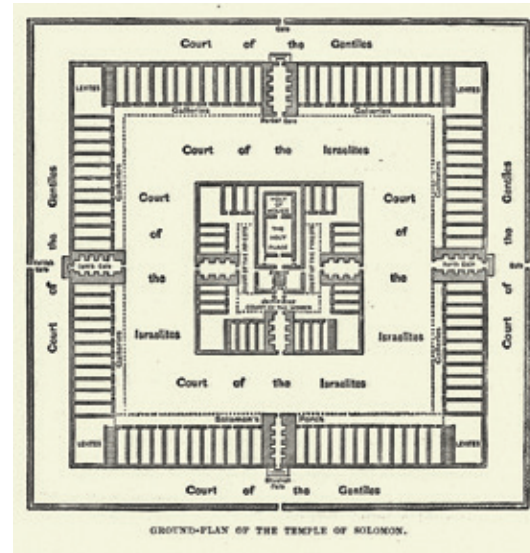
UNDER THREAT

Nevertheless, William Faulkner was right: "The past is never dead. It's not even past." Christianity grew out of Judaism, which itself emerged from the religion of old Israel. Try to imagine a life with no past, no known or knowable background of any kind . . . and therefore no memory. Such amnesia would render that life unintelligible, void of identity or self-understanding, and hence of purpose. The void would leave us with only a fabricated, groundless nostalgia. Now think of the Bible.

Fortunately, the biblical texts, which hold great salvific power and guidance in and of themselves, do not run those risks—they do have a background. In fact, the biblical texts have many

of understanding the Bible's message deeply. In other words, the material culture helps us read the biblical texts as more than a wistful, backwards glance on a potentially unreal past.

But the violent realities of our present endanger this helpfulness. Though archaeology provides an ideal way for us to place perhaps our best teacher—history—visually before us, and though archaeology offers ideal tools to exegete the past and the texts it gave rise to, its potential usefulness to us is under threat because the material remains themselves are threatened. Their unnecessary, casual, sometimes purposeful destruction is indeed calamitous—not only for us but also for future generations.



new discoveries, evolving technologies, and the simple passage of time usher forgetfulness of old ways of thinking and doing. But archaeology gives us vitally important keys for unlocking ancient doors not only to greater cultural literacy but also enhanced textual understanding. In other words, archaeology improves our reading of the Bible.

And thankfully, facilities such as Pittsburgh Seminary's Kelso Museum of Near Eastern Archaeology—facilities that preserve the record of human experience in the biblical world—ensure that cultivation of biblical literacy continues and, ultimately, that our understanding of God deepens.



Dr. Ron Tappy is G. Albert Shoemaker Professor of Bible and Archaeology and project director of The Zeitah Excavations.



backgrounds, since they were committed to writing over more than a millennium and transmitted through many hands and voices over two more millennia. Their authorship and history of transmission are replete with continuity and discontinuity, and the archaeology of the biblical world focuses on recovering those backgrounds with the purpose

From a Christian perspective, while it is true that anyone can read the Bible and be captured, even transformed, by its overarching message, to perceive the world that originally gave rise to any given biblical passage so as to understand it deeply, one needs keys capable of unlocking doors that are closed to our modern understanding. Cultural changes,

SOCIAL INEQUITIES AND THEIR VIOLENT OUTCOMES

Out of many, one" (*e pluribus unum*)—a concept that speaks to possibilities for building a common life out of diversities, a historical goal for our life together within the nation of



After earning his M.Div. and seeing the need to improve life in the wider community of which PTS is a part, Michael Stanton '06 was ordained by the PC(USA) as executive director of Open Hand Ministries Inc. to "right a wrong. By rehabbing dilapidated houses, we provide low- or moderate-income, disadvantaged, and single-mom families the opportunity for affordable homeownership and a safer, more stable environment."

America, and an aspiration that serves equally well for common life within cities, both here and around the world. What often impedes the realization of that common life? Conceptual and structural connections between diversity and divergence that reinforce social inequities, hostilities, and conflict among persons variously positioned across social landscapes.

Urban contexts represent complex social ecologies characterized by diversities in the social positioning and priorities of groups and individuals and in the societal resources and opportunities afforded to each person or group. Documentation shows that the greater the population diversity, the greater the divergences from one group to another in social positioning and prospects. So frequently in urban contexts, pronounced diversity correlates with widespread inequality . . . and intensified conflict.

As examples, Pittsburgh and other nearby Rust-Belt cities reflect these diversities and divergences. Formed around steel

production, auto manufacturing, and a variety of smokestack industries in an earlier era, these cities attracted large numbers of laborers who immigrated from Europe or migrated from the American South. In these contexts, working life often entailed rampant economic competition, racial discrimination, and social vulnerability, thus giving rise to distrust, hostility, and conflict both among laborers and between laborers and elites.

Over time, shifts from an industry-based to a knowledge- and technology-based economy eroded the size and stability of the blue-collar workforce in these cities. Living-wage jobs became harder to come by, thus relegating low-skilled workers to more transitory employment options. A decentered sense of place paralleled this decentered sense of work with the reconfiguration of physical landscapes in line with revised economic demands on land acquisition and usage. Emerging or expanding large-scale employers established operations in locations of their choosing, with workers favorably



suited for those jobs (or just simply “favored,” especially on the basis of race) tending to enjoy proximity to those workplaces.

Meanwhile, formerly stable working-class neighborhoods suffered from an exodus of businesses, community organizations, churches, and upwardly mobile individuals. As in other American cities, so also in Pittsburgh too often it has been persons of color who have lost out in this repositioning and repurposing of urban economies and of physical and cultural terrains. And always throughout the world, the already economically poor have suffered the greatest losses.

Affected populations can sometimes perceive the disruptions, dislocations, and erasures associated with urban redevelopment as violent. But there also exist fiercer forms of violence wielding heavy blows in urban contexts—specifically in America, widespread gun violence. Focusing on the contemporary Pittsburgh context, the Seminary’s Metro-Urban Institute examines factors and conditions within social ecologies that may contribute to conflict and violence, the social and spiritual costs exacted when people fall victim to this violence, and ways the faith sector is responding to these tragic occurrences.

.....

Frequently in urban contexts, pronounced diversity correlates with widespread inequality . . . and intensified conflict.

.....

MUI seeks to broaden understanding about the impact of urban shifts, especially from the vantage point of the persons and communities most affected by these changes—including the faith communities located on the front lines of these challenges. Toward this goal, and with the aim of developing broad strategies for reducing, even eradicating gun violence in urban contexts, MUI is conducting interviews with metro-Pittsburgh faith leaders, community leaders, and individuals (especially African Americans) directly affected by such violence at the hands of fellow citizens or through excessive force by police. Interviewees reflect on the

impact of gun violence on themselves and their communities; the factors they believe contribute to gun violence and its mediation; the strategies and actions they have individually and institutionally formulated in response to gun violence; and the roles they envision for other key institutions and sectors in response to gun violence. (See page 33 for the Henry Luce Foundation grant received for this work.)

MUI’s work on conflict and violence (both in their “harder” and “softer” forms) aims to expand faith-sector analysis of underlying causes while also bolstering faith-sector programmatic and policy responsiveness to these critical problems. In doing so, we seek to contribute to a vision of “community possibility” rooted in mutuality across our diversities and pointing toward healthy social formation within America’s cities—and in urban contexts around the world.



The Rev. Dr. R. Drew Smith is Professor of Urban Ministry.



FLEETING REALITIES AND “ALL THINGS NEW”

When I arrived at PTS in the fall of 1969, I came neither *into* a vacuum nor *from* one. All history and theology are local and contextual. I had heard that the consolidation of Western and Pitt-Xenia a decade earlier was stressful, but I had very little personal acquaintance with that event. I remember choosing PTS in part because of pastor-friends who were alums.

I'd lived my entire life in Western Pennsylvania, from where I had strayed only for brief family vacations. A 10-year stint of life in New York now allows my observation that Western Pennsylvania is clearly a “traditional culture”—as, in fact, are most cultures of the world. Having spent many of my years in the small towns and rural communities of Shenango Presbytery, north of Pittsburgh, I've often delighted in telling my friends from other parts of the country that “Presbyterians are more dense here than anywhere else in the America.” After smiling, they sometimes ask how one

could be happy in such a “backwater.” It is indeed a bit of a backwater—a little like Nazareth in Galilee. So I have little patience for condescending attitudes toward Western Pennsylvania.

I spent my undergraduate years at Westminster College in New Wilmington, Pa., earning a theology degree intended for pre-seminarians. The major included courses in English Bible, theology, philosophy, psychology, history, literature, writing, and Greek. We were exposed to “death of God” and “Black” theologies, as well as ecumenical conversations with Methodists, Lutherans, and Roman Catholics (post-Vatican II) from area colleges. The hot theological issue for Presbyterians at the time was the Confession of 1967.

When I arrived at PTS, I found that some students had similar undergraduate pre-seminary degrees, but most did not. Many were wholly unacquainted with the academic disciplines and language of theology I'd studied as an undergraduate. But, though Westminster has never been the hotbed of cultural disorder, like everyone else we were living through the 1960s, with daily news of the Vietnam War, race riots, political assassinations, and challenges to the status quo. I was aware that some of my classmates enrolled at PTS for degrees in religious studies and social work, and some enrolled for a 4D deferment, which was preferable to declaring themselves conscientious objectors or moving to Canada. The Pittsburgh Seminary of 1970 was the “real world,” and interacting with “real people” alongside theological ideas helped me see the humanity of each individual.

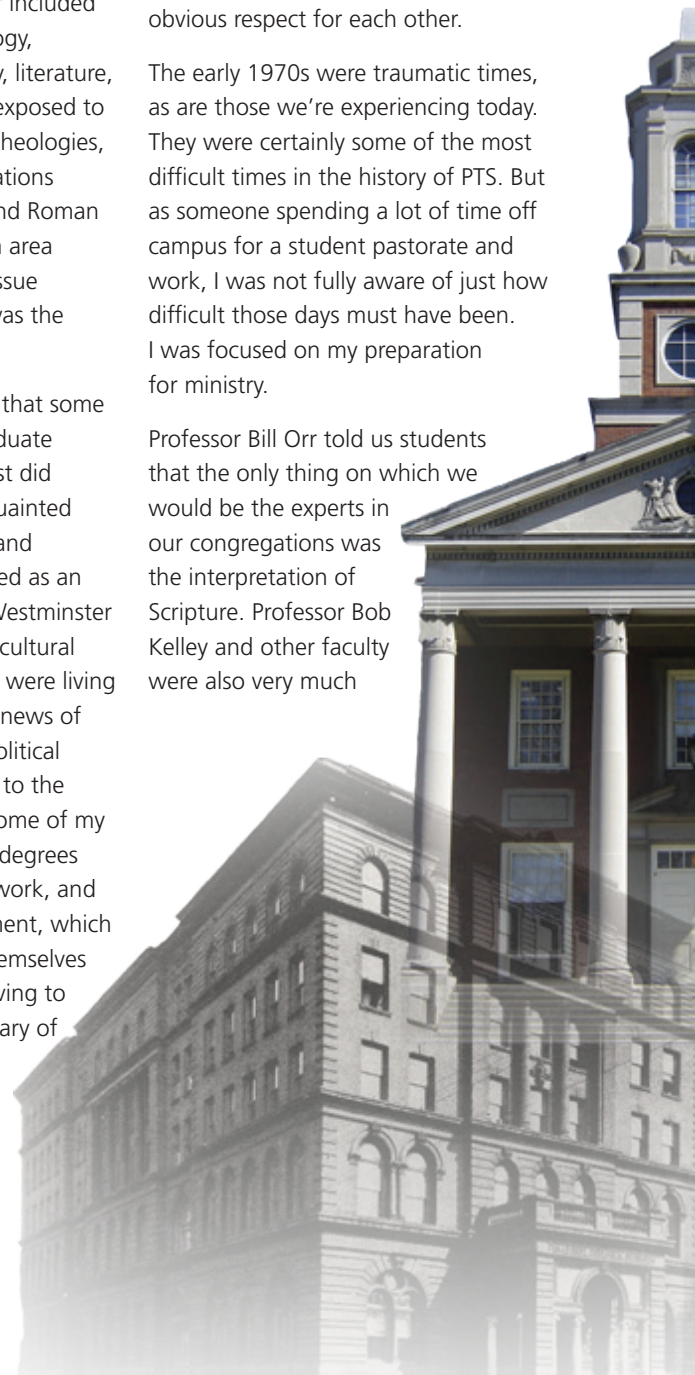
One of the defining experiences for me at PTS was discovering a deep appreciation for two of my professors, who had very different opinions about the Confession of 1967—Dr. John Gerstner (see page 39) and Dr. Markus Barth. As was evident to me in hearing them debate the issue, their differences were deep—and real. But so was their obvious respect for each other.

The early 1970s were traumatic times, as are those we're experiencing today. They were certainly some of the most difficult times in the history of PTS. But as someone spending a lot of time off campus for a student pastorate and work, I was not fully aware of just how difficult those days must have been. I was focused on my preparation for ministry.

Professor Bill Orr told us students that the only thing on which we would be the experts in our congregations was the interpretation of Scripture. Professor Bob Kelley and other faculty were also very much



The approaches to sharing the gospel taken by EPC pastor Sean Brubaker '14 are creative and effective. For example, when enlisting “the usual crew of [unchurched] neighborhood boys” to set up for a mission event with guests from South Sudan, Sean told the boys “they could stay for the meal if they also stayed to hear the guests speak. To those boys, the picture of the church grew exponentially in one evening.”



attuned to pastoral preparation. But some faculty emphasized other priorities. Even though most PTS graduates at that time were headed for pastoral ministry, the traumatic context of the late 1960s had understandably diverted current attention elsewhere—apparently until it was refocused in response to Board member William Rea's 1975 report showing that the Seminary's curriculum allowed students to graduate without having taken any courses in critical theological disciplines. A revision of the curriculum shortly followed. But the failure of seminaries to prepare pastors adequately (let alone well) for church congregations was not unique in that socially and politically tumultuous period, as I discovered from my service as a presbytery executive beginning in 1992.

Twenty years earlier, when my PTS class graduated, we were launched into a Presbyterian denomination already in precipitous decline, albeit it unrecognized by most people till years later. We'd come to seminary still confident in Christendom. But many of us became pastors of churches, traditional and otherwise, already waning irreversibly.

As God would have it, this situation may have spawned one of the most important developments for

Interacting with "real people" alongside theological ideas helped me see the humanity of each individual.

the future of PTS, and one that involved me at its genesis: the World Mission Initiative, formed in 1996. WMI put PTS in touch with the reality of the world Christian community in a way that is still unique to mainline seminaries. Every PTS M.Div. student now takes a required experiential-learning course that exposes future pastors to the church and its leadership in a context where Americans are not the normative Christians. The "real world" at and around the PTS of 50 years ago was in some ways actually fleeting. The dynamism of the church in the Global South has already proven much more real. "Behold, I am making all things new" (Rev. 21:5).



The Rev. Dr. David Dawson '72 received the Seminary's Distinguished Alumnus in Mission Award in 2011. He is executive presbyter of Presbytery of Shenango, Synod of the Trinity.



Anxiety in the Air

Faith requires risk. In a world rapidly shifting to new ecologies of relationship, our traditional institutions and structures increasingly elicit distrust among large sectors of society. Anxiety permeates the air. Pastors find themselves serving as sponges for pain and frustration in anxious congregations full of anxious people in an anxious world. How does one bear the gospel into this larger reality?

The D.Min. program's new, Risking Faithfully Parish Focus seeks to engage this moment in ministry by reorienting our view toward change and encouraging hopeful anticipation rather than fear. A stroll through Scripture reveals that, as people of faith, risk is in our DNA: To follow God's call, Sarah and Abraham left all they knew; Moses faced Pharaoh; Esther risked her life; Jesus got himself killed.

The Risking Faithfully Parish Focus explores how pastors can nurture congregations to welcome risk. Courses focused on "risky" Scripture, faith and technology, neighborhood context, and practices of death and resurrection invite participants to explore their own experiences of risk and vulnerability. A skilled facilitator nurtures their mutual trust and community by gathering them daily during campus intensives and connecting the cohort virtually when they're apart. Through this Focus, PTS seeks to cultivate a lasting community of pastoral colleagues well equipped to minister in a risk-laden world.

The Rev. Dr. Denise Thorpe is interim director of the Doctor of Ministry Program.

REMEMBERING EDWIN CLARKE



Board Member Emeritus Edwin Van Clarke Jr. died Jan. 5, 2020, after a long and courageous battle with Alzheimer's. Born in Irwin, Pa., Ed graduated from Norwin High School in 1943. He entered the University of Pittsburgh under an Army Air Corps program, but his education there was interrupted for three years when he was called to

service as a navigator/operator.

Upon returning to Pitt, he earned his bachelor's in industrial engineering in 1948 and began a lifelong career with Westinghouse Electric Corporation. There he rose from sales engineer in the Detroit Lamp Division to president of the multibillion-dollar Industry Products Division, with 22,000 employees, and he served on the Westinghouse management committee—the top policy-making body of the corporation. In 1979 he received the Westinghouse Order of Merit, the corporation's highest award for individual achievement.

After retiring in 1986, Ed served on many boards, including those of Provident Insurance, National Steel of Mishawaka, JA Jones, Warren Wilson College, and Pittsburgh Theological Seminary (from 1989-2008). He also served as president of the Greater Pittsburgh Chamber of Commerce, where he and two others established the still-active Leadership Pittsburgh program to develop future Pittsburgh leaders.

Prior to being named a director emeritus at PTS in 2008, in 2002 Ed received the Seminary's highest honor, the Anderson Award of Merit, in large part for his early, exemplary endowment support of the (Miller) Summer Youth Institute and Directors' Bicentennial Chair of Theology, as well as his major gifts for capital projects. He also received the Distinguished Alumnus Award from Pitt's school of engineering and induction into its Engineering Hall of Fame.

An active leader at Sewickley PC, Ed helped the church acquire and develop Faith House (formerly Pink House) to further the church's work and growth. A man of deep Christian faith and conviction, Ed consistently chose doing what is right over doing what is popular.

WELCOME, NEW

THE REV. KELSIE N. BROWN '10



Kelsie serves as pastor of Mission del Sol PC in Tempe, Ariz. Previously, she served as associate pastor for membership and mission at Pinnacle PC (Scottsdale) and as solo pastor at Altavista (Va.) PC. She earned a bachelor's in theology and history from Whitworth University and a master of divinity from Pittsburgh Theological Seminary, where she

served as president of the Presbyterian Student Fellowship and co-founder/editor of the former *Pittsburgh Theological Journal*. Upon graduation from the Seminary, she received the Jackson Hale Prize in Polity and the John and Miriam Meister Award in Pastoral Ministry. Kelsie serves on the Board as the alumnae/i representative.

TRISTA (T. J.) LUCAS '19



T. J. is a licensed minister in the United Church of Christ and has served in a pastoral role at First UCC and South Ebensburg UCC (Pa.). She earned a bachelor's in speech-language pathology and felt called to ministry while working as a director of Christian education. As a Pittsburgh Theological Seminary student T. J. served churches, raised

two young children, sat on several of the Seminary's hiring committees, and took classes opposite her husband, a 2018 PTS graduate. Outside the Seminary T. J. started two non-profit, community-based efforts in Apollo, Pa.—Food 4 Kids, aimed at ending child hunger, and Residents Against Illicit Drugs. She also serves on the board of the Ethics Institute of Saint Francis University, in Loretto, Pa. On the Pittsburgh Seminary Board, she is the Class of 2019 representative.

BOARD MEMBERS

THE REV. DR. RONALD E. PETERS



Ron is interim executive director of Pittsburgh's Schenley Heights for Youth. Previously he served as theologian in residence at the city's Grace Memorial PC, president of Interdenominational Theological Center in Atlanta, Henry L. Hillman Professor of Urban Ministry and founding director of the Metro-Urban Institute at PTS, and a pastor.

Ron earned a bachelor's from Southern University, master of divinity from Gordon-Conwell Theological Seminary, and doctor of education from the University of Massachusetts. Also on the boards of Pittsburgh Presbytery, Foundation of HOPE, and The Association of Theological Schools, his books include *Urban Ministry Reconsidered* (WJK, 2018); *Urban Ministry: An Introduction* (Abingdon, 2007); and *Africentric Approaches to Christian Ministry* (University Press of America, 2006).

THE REV. JOHN T. SHAVER '98



John is senior pastor at San Dieguito UMC, in Encinitas, Calif. He previously served Valencia (Calif.) and Bethel Park (Pa.) UMCs. John earned a bachelor's in political science from North Carolina State University and master of divinity from Pittsburgh Theological Seminary. He completed a post-graduate fellowship in leadership at Wesley

Theological Seminary, in Washington, D.C., and is now pursuing a master of social work. His service on numerous community and denominational boards and committees includes being a founding board member of Family Promise, member of the Mayor's Task Force for a Year-Round Homeless Shelter (both in Santa Clarita, Calif.), and vice chair of the Chacocente board, which has relocated people who lived in a garbage dump to a healthy rural community and which oversees a school for disadvantaged children. He regularly leads mission trips to Nicaragua.

REMEMBERING HENRY HERCHENROETHER

Board Member Emeritus

Henry C. Herchenroether Jr. died peacefully Dec. 17, 2019, at the age of 99 in his residence at Sherwood Oaks Retirement Community (Cranberry Township, Pa.).



A former attorney with Alter, Wright & Barron and its successor firm, Sherrard, German & Kelly, P.C., Henry joined the Seminary's Board in 1960 and received emeritus status in 1997. He served PTS in roles that included Board chair, legal counsel (now filled by his son Peter Herchenroether), and interim president. In 1991 he received the Anderson Award of Merit—the highest honor bestowed by the Seminary—in recognition of his exemplary service and contributions to PTS. He was granted additional honors from Allegheny County, the Pennsylvania and American Bar associations, and the National Association of College and University Attorneys.

After graduating from Pittsburgh's Oliver High School, Henry received his bachelor's degree cum laude from Westminster College (New Wilmington, Pa.), served as a lieutenant in the U.S. Navy during World War II, and earned his JD at the University of Pittsburgh School of Law. He served his college alma mater as a member and chair of Westminster's Alumni Council; his church—Community PC of Ben Avon—as clerk of session and co-chair of its building committee; and his community as mayor of Ben Avon Borough, Trustee of Union Dale Cemetery, and a life member of the advisory board of the Greater Pittsburgh Salvation Army.

In 2019, Henry—whose long and intimate association with PTS afforded him a veritable treasure trove of information and memories about the Seminary—was interviewed by historian John Horan as part of the Seminary's Oral History Project, titled "Early Years, Consolidating Memories." Thus Henry's legacy of faithful, decades-long service of God through filling key roles at PTS has become part of the Seminary's historical record.

GIVING IN A TIME OF CRISIS

Dear Friends of Pittsburgh Seminary,

In the short amount of time since I joined the staff of PTS, I have grown to love this Seminary as I never expected. It's a wonderful institution that is preparing all God's children for their respective ministries. This special place is filled with abundant blessings across the campus—blessings found in the classrooms, walking the halls, worshiping in chapel, and a whole host of virtual settings since the COVID-19 outbreak. From all these venues, the people of PTS are eager to “go into all the world” to share the gospel of Jesus Christ.

Many of our students are preparing themselves to stand behind altars and pulpits in congregational settings. Others have recognized that their call to ministry stretches beyond the bounds of any building. Some of our alums have returned to campus to pursue a D.Min. degree, and many have come back for continuing education to satisfy their curiosity or sharpen their skills to be better prepared for the challenges and opportunities that ministry presents in this current age.

The PTS faculty is blessed with esteemed scholars and seasoned practitioners steeped in research and ministerial experience. Thus their teaching enriches our students with the knowledge necessary to serve as effective ministers and ethical leaders in our global community.

Today, I ask that you consider making a gift to Pittsburgh Theological Seminary—a gift that represents your affirmation of the important work that takes place here.

- Our students will greatly appreciate your willingness to make a financial contribution that helps reduce the cost of their theological education.

- Our faculty and administration will highly value your benevolence toward supporting faculty chairs, which ensure the long-term security and continued professional development of highly qualified scholar-professors.
- The wider church will benefit from your support of our Church Planting Initiative, Continuing Education Program, Kelso Museum of Near Eastern Archaeology, Metro-Urban Institute, Miller Summer Youth Institute, and World Mission Initiative by allowing us to prepare students outside the classroom to make a profound impact on diverse communities for the sake of the gospel.



The work and ministry of Pittsburgh Theological Seminary endures to this day because of the generous financial provisions made by people in the past. And we can continue to do new and exciting things in theological education with the help of your gift today. “May the Lord make you increase and abound in love for one another and for all, just as we abound in love for you” (1 Thess. 3:12).

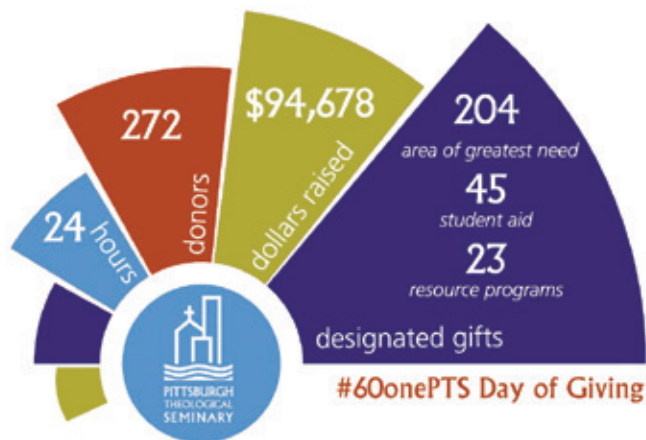
Gratefully and faithfully yours,

The Rev. Charles L. Fischer III
Vice President for Seminary Advancement

DAY OF GIVING EXCEEDS GOAL

Barely more than 60 years ago, Western and Pittsburgh-Xenia seminaries joined together to pursue God's call as a united school—Pittsburgh Theological Seminary, formed in 1959. Now, in a modern world burdened by discord and division, we celebrate that PTS is 60-one!

During this year's Day of Giving—Feb. 12, 2020—272 donors exceeded our goal of 260 by giving \$94,678 to support our students, who are preparing together for likeminded ministries in the way of Jesus. Here's to the next 60-one years of PTS!



BOOSTING MENTAL HEALTH MINISTRY

Pittsburgh Seminary recently received a \$10,000 Presbyterian Mental Health Ministry Grant for equipping rural congregational leadership to provide spiritual care and mental health resourcing in the underserved areas of Southwest Pennsylvania, Southeast Ohio, and West Virginia.

The Rev. Tyler Bayless '15, pastor at one of two host sites, said, "There are only three faith-based counselors in the area to whom I can send congregants, and each counselor has a waitlist of two to three weeks. Serving in an area that's disproportionately affected by poverty, isolation, drug use, and other traumas, local pastors need better understanding and resources to serve people affected by mental illness."

Serving in an area that's disproportionately affected by poverty, isolation, drug use, and other traumas, local pastors need better understanding and resources to serve people affected by mental illness.

The grant will allow Pittsburgh Seminary to partner with the Pittsburgh Pastoral Institute to present "Hope and Healing," a program serving the Upper Ohio Valley and Washington presbyteries. The sessions will address how to distinguish between a person's need for spiritual care or mental health care; provide Mental Health First Aid Training; and identify local mental health resources, as well as give instruction in designing a church-based initiative to lessen the stigma of mental illness and welcome its sufferers and their loved ones.

Dr. Helen Blier, director of continuing education at PTS, says, "We hope to use this program as a successful pilot for similar projects in other rural Western Pennsylvania presbyteries and to scaffold long-term strategies in these regions. Our end goals consist in empowering pastors, creating bridges between resources and region, and shifting culture concerning the stigma surrounding mental illness."



FRED ROGERS MURAL DISPLAYED IN PTS's LIBRARY

An interactive, mixed-media portrait of PTS alumnus the Rev. Fred Rogers '62, titled "Mister Rogers: Just the Way You Are, 2019," hung on display in Barbour Library from January through May. A work of art created by Wayne Brezkina and also displayed in various neighborhoods outside Pittsburgh gives a unique experience of Mister Rogers. It incorporates two- and three-dimensional elements, including artifacts and memorabilia. One of those elements—a mirror—allows visitors to see their reflection appearing next to Mister Rogers.

"I believe as humans we all want the same thing—to be seen, to be heard, and to be loved as we are," says Wayne. Assembled together, the features of the portrait craft extraordinary storylines within an artistic profile of America's most beloved neighbor.

A BEAUTIFUL CHANGE IN THE NEIGHBORHOOD

A revitalization project on North Highland Avenue is soon underway! In an effort to help address housing needs in the city of Pittsburgh, the Seminary has engaged locally based ACTION-Housing Inc. in the sale and renovation of three apartment buildings (Anderson, Highlander, and McMillan) for conversion into affordable units.

ACTION will be updating kitchens and bathrooms, installing new windows, developing a community room and a number of ADA accessible apartments, and newly landscaping the buildings' grounds. "This project allows the Seminary to be a good steward of our resources while providing modern, affordable, proximate, and safe housing to our students and at the same time serve a neighborhood need," notes PTS President David Esterline.

ACTION's work enacts a vision of Pittsburgh that ensures at-risk populations affordable places to live, with access to health care, supportive services, transit, and employment centers, and where all neighborhoods welcome and plan for the inclusion of individuals with lower incomes and/or disabilities. The Seminary's missional alignment with ACTION prompted Board Chair Jim Gockley's observation that "Working with ACTION on providing affordable housing allows us to continue the Seminary's commitment to being good neighbors—as Jesus taught us to do—by enabling generous hospitality and helping ensure that Pittsburgh remains a welcoming place for all people."



The renovated apartment buildings will continue to offer housing to Seminary students while also providing accommodation for low- and moderate-income households—especially those that include individuals with disabilities and single parents. The Seminary is master-leasing a total of 18 two-, three-, and four-bedroom units and subsidizing them to ensure affordable housing for our seminarians. The majority of units available to non-PTS students will accommodate households earning between 20 and 80 percent of Area Median Income, the midpoint of all incomes in the region. The legally binding Developer Agreement between PTS and ACTION-Housing ensures that these units will align with AMI for the next 40 years.

Larry Swanson, executive director of ACTION-Housing, commented, "It is not often that an opportunity like this

comes along. The leadership of the Seminary has demonstrated that we all have a chance to help address the issues faced by those with fewer resources and greater challenges to thriving in our city. ACTION-Housing is excited to be able to work alongside the Seminary to create new affordable housing in the East End."

The renewal project, expected to take 16 months, starts this summer with renovations to Anderson and McMillan. Renovations to Highlander will include the installation of an elevator and thus require more time to complete. Working with GBBN Architects, NELCON Construction, and Iams Consulting, ACTION-Housing is bringing a trusted team of professionals to the project—a team committed to contracting with businesses of minority leaders and enterprises owned by women.

PTS RECEIVES HENRY LUCE FOUNDATION GRANT

Pittsburgh Theological Seminary has received a grant from the Henry Luce Foundation to support a multidimensional project on gentrification, race, and theological education. The project works at intersections between theological education, church life, and violent transformations in urban spaces, particularly where gentrification results in dislocations and erasures of communities.

“These grant funds allow researchers from three institutions of higher learning, one church, and a non-profit to explore the racial dimensions of theology’s participation in the dynamics of gentrification,” notes PTS President David Esterline. “This is a wonderful opportunity for a collaborative team of scholars and practitioners with deep experience to engage a pressing public issue that connects to Pittsburgh Seminary’s ongoing commitment to being a good neighbor and addressing issues of racism.”

The Rev. Dr. R. Drew Smith, professor of urban ministry and co-principal investigator of the grant, observes,

“These funds will allow us to bring context to the often cloistered seminary space to augment learning and to explore the process of decoding race relations in our current society.” Largely through the Seminary’s Metro-Urban Institute, the activities funded by the grant are focusing on the detrimental impacts of gentrification on Black populations throughout metro-Pittsburgh by examining demographic shifts, creations and re-creations of physical space, and the disruptions, dislocations, and erasures of communities that have often resulted from urban redevelopment strategies. Especially interested in faith-sector responses to these dynamics, the project also explores how faith-sector thought and practice align with contested changes occurring within the affected communities.

The grant team is gathering information through surveys and interviews of a number of neighborhoods in the Pittsburgh area and, to provide a broader range of viewpoints, a county-wide survey of faith leaders. To give further voice to the perspectives and experiences of persons in the throes of neighborhood

change, the project is also planning a narration and storytelling not only through words but also through visual arts—photography, videography, and sculpted composition. The endeavor will join students, scholars, and communities in a shared learning and knowledge-production process, with settings for the work including a church in Asheville, N.C., and several gentrifying neighborhoods in Pittsburgh. This aspect of the grant aims to generate enduring analytical and aesthetic testaments to neighborhood constancy and transformation in the face of winds of change.

In addition to Dr. Smith and co-principal investigator the Rev. Dr. Denise Thorpe, interim director of the Doctor of Ministry Program, grant-team members include PTS’s Dr. Scott Hagley, associate professor of missiology; Dr. J. Kameron Carter, Indiana University; Dr. Donyelle McCray, Yale Divinity School; the Rev. Jemonde Taylor, St. Ambrose Episcopal Church, Raleigh, N.C.; and the Rev. Mark Ramsey, Macedonian Ministries. The work of the Luce grant builds on Collaborative Inquiry Team support by The Louisville Institute funded by The Lilly Endowment.

The Henry Luce Foundation seeks to enrich public discourse by promoting innovative scholarship, cultivating new leaders, and fostering international understanding. For 80 years, it has advanced its mission through grantmaking and leadership programs in the fields of Asia, higher education, religion and theology, art, and public policy. For more information, visit www.hluce.org.



DR. TAPPY RETIRES— SORT OF!

May 31, 2020, marks the retirement from teaching of Dr. Ron E. Tappy, G. Albert Shoemaker Professor of Bible and Archaeology since 1997 and project director of *The Zeitah Excavations*, launched in 1998. But don't be surprised if you still see Dr. Tappy on campus—though he won't be teaching, he *will* be working on publishing the multivolume final report from this most recent of PTS-sponsored archaeological field projects.

With a master's and Ph.D. in Near Eastern languages and civilizations from Harvard University (where he earned a Giles Whiting Dissertation Fellowship and graduated "with distinction"), Dr. Tappy came to Pittsburgh Seminary after having taught at Westmont College (Santa Barbara, Calif.) and the University of Michigan. Awarded a research fellowship from The Pew Charitable Trusts in 1997, he spent his first year at PTS writing his second book on the archaeology of Samaria, capital of the northern kingdom of Israel. (His third book on Samaria was nominated for the G. Ernest Wright Award, given by the American Schools of Oriental Research.)

In the PTS classroom, students were quickly drawn to Dr. Tappy's keen wit, story-telling style, and extensive knowledge—not only of the biblical world, but also of literature, nature, sociology, the arts, and more. A man "interested in everything," he soon developed a reputation for high academic standards and personal attentiveness to his students' concerns. "From my first class with Dr. Tappy, I felt a kindred spirit with him and knew he'd be not only a great teacher but also a wonderful mentor—and he's been both!" says M.Div. student Guy Brown.

Also as director of the Kelso Museum of Near Archaeology for two decades, Dr. Tappy has brought to campus more than 50 internationally respected experts from around the world to speak in the Museum's annual lecture series. The talks have drawn an average audience of more than 100 people, largely from Pittsburgh's Jewish community. In fact, Dr. Tappy made his very first trip to Pittsburgh at the invitation of a member of Rodef Shalom Congregation—the founding president of the Biblical Archaeology Society of Pittsburgh. As its guest lecturer, Dr. Tappy spoke in the auditorium of Hicks Memorial Chapel—two years before joining the faculty of PTS!

Over the years, Dr. Tappy has distributed numerous scholarships from the Seminary's Jamieson-Trotter Endowment to help PTS students participate in field projects in the Middle East. Most of those students joined *The Zeitah Excavations'* international



team at Tel Zayit, Israel, for one or more of its nine dig seasons. Dr. Tappy directed their on-the-job excavation training, educational field trips "from Dan to Beersheba," expansion of cultural awareness through personal interaction with Israelis and Palestinians, and credit-earning academic work, in addition to running the excavation during its on-site field and study seasons and conducting its analysis during the rest of the year at home.

Dr. Tappy's project put PTS in the international spotlight when his team discovered the Tel Zayit Abecedary—the oldest known, complete Hebrew alphabet, inscribed in stone and dating to the reign of King Solomon. Major media circling the globe (Associated Press, *The New York Times*, BBC, *Pravda*, *Diggings* [Australia], *Los Angeles Times*, *Chicago Tribune*) and local media in Pittsburgh carried the story, and PBS's *Nova* featured Dr. Tappy and the find in a TV special titled *The Bible's Buried Secrets*. Universities from across the U.S., Europe, Israel, and Australia invited him to speak about the discovery. And his subsequent book *Literature Culture and Tenth-Century Canaan* won ASOR's esteemed Frank Moore Cross Award.

You might think that authoring multiple scholarly books, delivering and publishing dozens of lectures and articles, directing an overseas archaeological field project, running a world-class lecture series, and teaching a full load of graduate-level courses—plus serving for 12 years on the board of Jerusalem's prestigious Albright Institute of Archaeological Research—would limit Dr. Tappy's time for service to the local church. But not so. He has taught hundreds of adult Sunday school classes in churches and synagogues from Pittsburgh to Paris and beyond. And he's eager to continue giving adult education series in houses of worship as he completes his publication of *The Zeitah Excavations* and brings the project to a close.

FACULTY NOTES AND PUBLICATIONS

THE REV. DR. JOHN BURGESS

James Henry Snowden Professor of Systematic Theology



Dr. Burgess taught an adult education series at Westminster PC (Upper St. Clair, Pa.) that focused on his research on the church in Russia during his 2018-2019 fellowship year, spent in the city of Belgorod.

THE REV. DR. RON COLE-TURNER

H. Parker Sharp Professor of Theology and Ethics



Dr. Cole-Turner gave the keynote address for the Science in Seminaries Initiative at McCormick Theological Seminary (Chicago), as well as for the Craigville Colloquy at Craigville Conference Center (Cape Cod). He served as a panelist at the Chautauqua Institution (N.Y.) and as retreat leader and advisor

for the American Association for the Advancement of Science's Science4Seminaries program (Salt Lake City). Dr. Cole-Turner presented papers for the Christian Transhumanist Association at Lipscomb University (Nashville) and the American Academy of Religion (San Diego), and he participated in the Illif School of Theology Advisor Group on science and theology/artificial intelligence (Denver). He lectured at Butler Interfaith Network (Butler, Pa.), preached and taught at Mt. Lebanon LC, and co-led the 2020 World Mission Initiative/Metro-Urban Institute intercultural learning trip to Florida.

THE REV. DR. JEROME CREACH

Robert C. Holland Professor of Old Testament



Dr. Creach preached in Presbyterian and Baptist churches in North Carolina and Pennsylvania. He also taught a five-week series on violence in the Old Testament at Church of the Covenant, in Washington, Pa.

A R T I C L E S

John Burgess

"Neo-Orthodoxy and Presbyterianism," pp. 413-22 in *The Oxford Handbook of Presbyterianism*, ed. Gary Scott Smith and P. C. Kemeny (Oxford University Press, 2019).

Ron Cole-Turner

"Commodification and Transfiguration: Socially Mediated Identity in Technology and Theology." *Harvard Theological Studies* 75/1 (2019): 1-11.

"Spirituality in a Time of Crisis: A Protestant Christian Perspective," pp. 84-93 in *Religion and Ethics in the Neonatal Intensive Care Unit*, eds. Ron Green and George Little (Oxford University Press, 2019).

Jerome Creach

"Response to L. Daniel Hawk, *The Violence of the Biblical God: Canonical Narrative and Christian Faith* (Grand Rapids, Mich.: Wm. B. Eerdmans, 2019)," in *Conversations with the Biblical World: A Peer-Reviewed Journal of Studies of the Archaeology, Culture, History, and Literature of the Bible and the Ancient Near East* 39 (2019).

David Esterline

"From 'Globalization' to 'Global Awareness and Engagement': Perspectives, Challenges, Futures," pp. 158-80 in *Locating US Theological Education In a Global Context: Conversations with American Higher Education*, ed. Hendrik R. Pieterse (Pickwick, 2019). Co-authored with Lester Edwin J. Ruiz.

Tucker Ferda

"Between Text and Sermon: Matthew 21:1-11." *Interpretation* 73/3 (2019): 294-96.

"Crowds, Bread, and Fame: John 6.1-15 and History Revisited." *Journal for the Study of the New Testament* 42 (2019): 139-61.

"The Ending of Mark and the Faithfulness of God: An Apocalyptic Resolution to the Gospel of Mark." *Journal of Theological Interpretation* 13 (2019): 36-52.

"Flesh from Heaven: The Text of John 6:52 and its Intertext." *New Testament Studies* 65 (2019): 371-87.

Review of *What Did Jesus Look Like?* by Joan E. Taylor. *Journal of Theological Studies* 70/2 (2019): 777-79.

Review of *Suffering in Romans*, by Siu Fung Wu. *Reviews in Religion and Theology* 26/2 (2019): 349-51.

Leanna Fuller

"In All Things Charity: Toward a Theology of Intra-Christian Dialogue." *Ecclesiology* 15/2 (2019): 133-51.

"A Pastoral Theological Response to Miguel De La Torre." *Journal of Pastoral Theology* 30/1 (2020).

Review of *Dying and the Virtues*, by Matthew Levering. *Interpretation* 73/3 (2019): 322.

FACULTY NOTES AND PUBLICATIONS

THE REV. DR. DAVID ESTERLINE

President and Professor of Cross-cultural Theological Education



Dr. Esterline convened the Global Forum of Theological Educators at the Orthodox Academy of Crete (Kolympari, Greece). He preached in several Presbyterian churches in Pittsburgh and West Virginia, as well as at Presbyterian University & Theological Seminary in Seoul, South Korea.

DR. TUCKER FERDA

Visiting Assistant Professor of New Testament



Dr. Ferda presented a paper at the Eastern Great Lakes Bible Society Annual Meeting (Akron, Ohio), led a retreat for Shadyside PC at Crestfield Camp and Conference Center (Slippery Rock, Pa.), and preached and taught adult education series at several other Presbyterian churches in the Pittsburgh area, including Westminster and Sewickley PCs.

THE REV. DR. LEANNA FULLER

Associate Professor of Pastoral Care



Dr. Fuller led a workshop for the Pittsburgh Pastoral Care Conference (Sewickley, Pa.) and an all-church retreat for Calvin PC (Zelienople, Pa.). She gave a presentation on conflict in the church for Pittsburgh Presbytery's West Branch, and she preached and taught adult education for UCC, Methodist, and Presbyterian churches in and around Pittsburgh. Dr. Fuller received tenure this academic year. Additionally, she

received a grant from Leadership Education at Duke Divinity School, a Lilly-funded agency, to make possible a gathering of A Convocation of Christian Leaders alumni to learn about and reflect on themes of Sabbath, vocational discernment, and self-care. This time together will strengthen collegial networks across various institutions that focus on forming individuals for ministry.

DR. SCOTT HAGLEY

Associate Professor of Missiology



Dr. Hagley led and taught Neighborhood Engagement Weekend for Newlonsburg (Pa.) PC, as well as a retreat for Ontario Churches of Christ (Toronto). He led workshops for two conferences: Conspire (Cincinnati) and Future Forward (Pittsburgh). Dr. Hagley gave a paper at the International Research Consortium at Stellenbosch University (Cape Town, South Africa) and lectured at St. Andrews PC's Fall Festival of Faith (Denton, Texas). At the Seminary, he taught for Allies in Faith, Transformation and Revitalization Fellowship, and Transitional Ministry Training. In Pittsburgh, he taught an adult education series at Westminster PC, and he preached in several Presbyterian churches, including an Advent vespers service at Shadyside PC. Dr. Hagley received promotion to associate professor this academic year.

THE REV. DR. ANGELA DIENHART HANCOCK

Associate Professor of Homiletics and Worship



Dr. Hancock presented a paper at the International Barth Conference (Emden, Germany) and taught and preached in Pittsburgh-area Presbyterian churches.

ARTICLES

DR. EDITH HUMPHREY*William F. Orr Professor of New Testament*

Dr. Humphrey spoke at the Pro-Ecclesia Conference "What's the Good of Humanity?" (Baltimore) and for the Exploring Orthodoxy Group (Wexford, Pa.), as well as at Salvation Army North Toronto Community Church and Trinity Orthodox Cathedral (San Francisco).

THE REV. DR. L. ROGER OWENS*Associate Professor of Christian Spirituality and Ministry*

Dr. Owens served as guest speaker for the James & Cindy Craig Education Series at Vanderbilt PC (Naples, Fla.), spoke at a Five-Day Academy for Spiritual Formation (Emory, Va.), and gave the keynote address for the Erie Presbytery leadership event at Covenant PC (Erie, Pa.). He led workshops for

central Indiana churches at First UMC (Shelbyville, Ind.) and a retreat for UMC clergy at Roslyn Retreat Center (Richmond, Va.). Dr. Owens taught an adult education series at Oakmont (Pa.) PC, gave a presentation on his book *Threshold of Discovery* at Fox Chapel (Pa.) PC, and preached in Presbyterian and Methodist churches in Indiana, North Carolina, and Pittsburgh and the surrounding area, including an Advent vespers service at Shadyside PC. During Dr. Heather Vacek's fall 2019 sabbatical, Dr. Owens served as PTS's interim academic dean. He received tenure this academic year.

Leanna Fuller (continued)

Review of *Pastoral Care and Counseling—An Introduction: Care for Stories, Systems, and Selves*, by Philip Browning Helsel. *Journal of Pastoral Theology* 30/1 (2020).

Scott Hagley

"A Present Witness; Incarnation, Participation, and the Spirit of God," pp. 93-118 in *What Is Jesus Doing? God's Activity in the Life and Work of the Church*, ed. Edwin Chr. van Driel (IVP Academic, 2020).

"Replacing the Congregation: Fieldwork and Congregational Place-Making." *Ecclesial Practices* 6 (2019): 147-62.

Review of *Church Planting in Post-Christian Soil: Theology and Practice*, by Christopher B. James. *Dialog* (Nov. 21, 2019).

Angela Dienhart Hancock

"Barth and Preaching," pp. 580-93 in *The Oxford Handbook of Karl Barth*, ed. Paul Dafydd Jones and Paul Nimmo (Oxford University Press, 2020).

"Isaiah 42:1-9." *Interpretation* 73/2 (April 2019): 188-90.

"Mark 2:1-22," "Mark 4:1-34," "Mark 7:1-23," and "Mark 12:1-17." *The Narrative Lectionary* (2020).

"The Prophetic Agency of Jesus Christ and the Task of Preaching," pp. 270-92 in *What Is Jesus Doing? God's Activity in the Life and Work of the Church*, ed. Edwin Chr. van Driel (IVP Academic, 2020).

"Psalm 50:1-8, 22-23 and Psalm 33:12-22," "Psalm 80:1-2, 8-19 and Psalm 82," and "Psalm 71:1-6 and Psalm 103:1-8," in *Connections: A Lectionary Commentary for Preaching and Worship*, Year C, Vol. 3, ed. Thomas G. Long et al. (Westminster John Knox, 2019).

"Psalm 86:11-17 and Psalm 139:1-12, 23-24," "Psalm 119:129-136, Psalm 105:1-11, 45b, and Psalm 128," and "Psalm 145:8-9, 14-21 and Psalm 17:1-7, 15," in *Connections: A Lectionary Commentary for Preaching and Worship*, Year A, Vol. 3, ed. Thomas G. Long et al. (Westminster John Knox, 2020).

Review of *Advent: The Once & Future Coming of Christ*, by Fleming Rutledge. *Theology Today* 76/3 (October 2019): 266-67.

Edith M. Humphrey

"Fundamentalism: Not Just a Cautionary Tale," pp. 133-51 in *Fundamentalism or Tradition: Christianity after Secularism*, ed. Aristotle Papanikolaou and George E. Demacopoulos (Fordham University Press, 2019).

"Joseph and Aseneth and Revelation 17:1-18: Women as Archetypes of Rebellion and Repentance," pp. 138-45 in *Reading Revelation in Context: John's Apocalypse and Second Temple Judaism*, ed. Ben C. Blackwell, John K. Goodrich, and Jason Maston (Zondervan Academic, 2019).

FACULTY NOTES AND PUBLICATIONS

THE REV. DR. R. DREW SMITH

Professor of Urban Ministry



Dr. Smith served as plenary speaker for the Center for the Study of Religion and the City Conference at Morgan State University (Baltimore) and for the Transatlantic Roundtable on Religion and Race Conference at Hekima College (Nairobi, Kenya)—a conference he also co-convenes. As well, Dr. Smith

co-led the summer 2019 joint Metro-Urban Institute/World Mission Initiative intercultural learning trip to South Africa. On June 1, he will assume an additional role as director of the Seminary's Metro-Urban Institute. Dr. Smith received tenure this academic year.

MICHELLE SPOMER

Donald G. Miller Librarian and Director of the Clifford E. Barbour Library



Director Spomer co-presented a webinar titled "The Life-Changing Magic of Tidying Up: The Art of Decluttering and Organizing Library Collections." The 2019 webinar, hosted by the American Theological Library Association, was based on a talk she and her two co-presenters gave at the American Theological

Library Association's 2018 Annual Conference (Indianapolis).

DR. RON TAPPY

G. Albert Shoemaker Professor of Bible and Archaeology and Project Director of The Zeitah Excavations



Dr. Tappy taught an adult education series on women in the Bible for Cross Roads PC (Monroeville, Pa.) and conducted a summer *Zeitah Excavations* study season at Tel Zayit (Israel). He brought three world experts to campus to speak in the Kelso Museum's annual lecture series.

THE REV. DR. DENISE THORPE

Interim Director of the Doctor of Ministry Program



Dr. Thorpe led a panel on collaborative ministry for the Leadership in Today's Church Through the Lens of Collaboration Conference (Asheville, N.C.), represented PTS's D.Min. program at the Festival of Homiletics (Minneapolis), and participated in the Macedonian Ministry Resource Library Think Tank (Atlanta).

THE REV. DR. STEVEN TUELL

James A. Kelso Professor of Hebrew and Old Testament



Dr. Tuell served as the keynote speaker for Wee Kirk at Laurelville Mennonite Church Center (Mt. Pleasant, Pa.). He also spoke at Davis and Elkins College (Elkins, W.Va.); preached and taught adult education at Presbyterian and Methodist churches in the Pittsburgh area, including an adult

education series at Oakmont PC; and preached at Allegheny County Jail.

THE REV. DR. HEATHER HARTUNG VACEK

Vice President for Academic Affairs and Dean of Faculty and Associate Professor of Church History



Dr. Vacek spoke at the Moravian Women's Conference (Winston-Salem, N.C.). She participated in the Moravian Theological Seminary Board Meeting (Bethlehem, Pa.) and the Association of Theological Schools' Academic Officers Conference (Newport Beach, Calif.). Dr. Vacek was on sabbatical during the fall 2019 semester.

ARTICLES

THE REV. DR. EDWIN CHR. VAN DRIEL*Directors' Bicentennial Professor of Theology*

Dr. van Driel gave a paper at the International Research Consortium at Stellenbosch University (Cape Town, South Africa) and lectures in the U.K. for Durham University's Faculty of Theology and Religion, University of Edinburgh's New College, University of Cambridge's Faculty of Theology, and University of St. Andrews' 2019 Logos Conference. Closer to PTS, Dr. van Driel gave the keynote address for Renewal Weekend at First PC (Meadville, Pa.), where he also preached; led a workshop for Redstone Presbytery (Greensburg, Pa.); and addressed Pittsburgh Presbytery's West Branch (Carnegie, Pa.). In addition, he preached at Presbyterian churches in and around Pittsburgh. Dr. van Driel received promotion to full professor this academic year.

THE REV. DR. KENNETH WOO*Assistant Professor of Church History*

Dr. Woo presented a paper at the Sixteenth Century Society Conference (St. Louis), taught an adult education series at Westminster PC (Upper St. Clair, Pa.), and preached at Presbyterian churches in and around Pittsburgh.

BOOK ABOUT FORMER PROFESSOR

Author Jeffrey S. McDonald has published a book on the work of former Pitt-Xenia/PTS professor of church history the Rev. Dr. John H. Gerstner under the title, *John Gerstner and the Renewal of Presbyterian and Reformed Evangelicalism in Modern America* (Princeton Theological Monographs 226; Wipf and Stock, 2017).

Edith M. Humphrey *(continued)*

"Meditating upon God's Righteousness with Chrysostom (and Luther)." *Biblical Research* 63 (2018): 29-43.

"Orthodox Christian Reception of the Pauline Teaching on *Dikaiosynē*: Chrysostom, in Conversation with Calvin, on Romans 1-3." *International Journal of Systematic Theology* 20/2 (2018): 269-84.

Review of *All the Fullness of God: The Christ of Colossians*, by Bonnie Thurston. *Interpretation* 73/4 (2019): 408.

L. Roger Owens

"Carried by a Song of Words." *The Christian Century* (Aug. 2019).

"Shaping a Pastoral Spirituality: Learning from the Spiritual Vision of Quaker Thomas R. Kelly," pp. 135-56 in *What Is Jesus Doing? God's Activity in the Life and Work of the Church*, ed. Edwin Chr. van Driel (IVP Academic, 2020).

R. Drew Smith

"Religious Innovation and Competition Amidst Urban Social Change: Pretoria Case Study." *Journal of Contemporary African Studies* 5/1 (Aug. 2019): 104-21.

"South Sudan's Costly Conflict and the Urgent Role of the Religious Sector." *Review of Faith and International Affairs* (June 2019): 37-46.

Ron Tappy

"Turning Hippos into Ducks: Avian Artifacts in Ivory," in *Biblical and Ancient Near Eastern Studies in Honor of P. Kyle McCarter*, ed. Christopher A. Rollston et al. (Society of Biblical Literature, 2020).

"Stone Tools from the Iron Age at Tel Zayit," in *Querns and Mills in Mediterranean Antiquity. Tradition and Innovation during the First Millennium BC*, ed. Luc Jaccottet, Timothy Anderson, and Natalia Alonso (Collège de France, 2020).

Steven Tuell

"History, Shame, and Pride," op-ed response to Senator Mike Azinger's "The Shame of LGBTQ Pride." *Parkersburg News and Sentinel* (July 14, 2019). Co-author.

Edwin Chr. van Driel

"What Is Jesus Doing? Christological Thoughts for an Anxious Church and Tired Pastors," pp. 1-23, and "Rethinking Church in a Post-Christian Age," pp. 47-70 in *What Is Jesus Doing? God's Activity in the Life and Work of the Church*, ed. Edwin Chr. van Driel (IVP Academic, 2020).

Kenneth Woo

"Nicodemism and Libertinism," pp. 287-95 in *John Calvin in Context*, ed. R. Ward Holder (Cambridge University Press, 2019).

"Sibrandus Lubbertus," pp. 97-98 in *Encyclopedia of the Bible and its Reception*, Vol. 17, ed. Christine Helmer et al. (De Gruyter, 2019).

REMEMBERING GEORGE TUTWILER

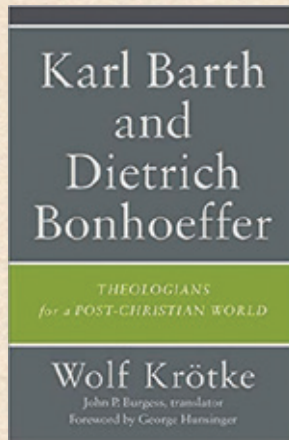


The Rev. George Tutwiler died peacefully in Pittsburgh April 16, 2020. He served as organist/choirmaster and instructor in church music and United Methodist studies at PTS from 1981-2011, when

he received faculty emeritus status. In 2013, PTS established The Rev. George E. Tutwiler Scholarship Endowment to honor his service here.

The Rev. Tutwiler received his bachelor's in music and English from Geneva College. He earned a certificate in theological studies from Wesley Theological Seminary and took graduate studies at Union (N.Y.) Theological Seminary School of Sacred Music and University of Pittsburgh. Widely known as a recitalist, conductor, clinician, and lecturer, he was dean of the American Guild of Organists' Pittsburgh Chapter and served as the Guild's councilor for Mid-Atlantic States for eight years. He also served as national director of the Committee on Seminary and Denominational Relations and as a vice president of the Pittsburgh Concert Society.

An ordained elder in The UMC, the Rev. Tutwiler was a member of the World Methodist Council, Fellowship of United Methodists in Music and Worship Arts, and Hymn Society in the U.S. and Canada and associate pastor/minister of music at First UMC of Pittsburgh, Eastminster PC, and Coraopolis UMC. His interests focused on global congregational song and renewing liturgy and music in the church.



Karl Barth and Dietrich Bonhoeffer: Theologians for a Post-Christian World, by Wolf Krötke (Baker Academic, 2019)

John P. Burgess (translator), James Henry Snowden Professor of Systematic Theology

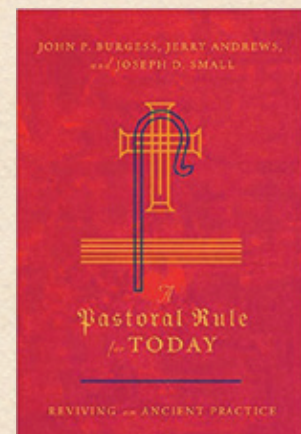
Wolf Krötke, a foremost interpreter of the theologies of Karl Barth and Dietrich Bonhoeffer, demonstrates the continuing significance of these two theologians for Christian faith and life. This book enables readers to look with fresh eyes at the theologies of Barth and Bonhoeffer and offers new insights for reading the history of modern theology. It also helps churches see how they can be creative minorities in societies that have forgotten God. Translated by senior American scholar of Christian theology John Burgess, this is the first major translation of Krötke's work in the English language. The book includes a foreword by George Hunsinger.

FACULTY

A Pastoral Rule for Today: Reviving an Ancient Tradition (IVP Academic, 2019)

John P. Burgess (co-author), James Henry Snowden Professor of Systematic Theology

The pastoral office has always been a difficult calling. Today, the pastor is often asked to fulfill multiple roles: preacher, teacher, therapist, administrator, CEO. How can pastors thrive amid such demands? What is needed is a contemporary pastoral rule: a pattern for ministry that both encourages pastors and enables them to focus on what is most important in their pastoral task. This book, coauthored by three experts with decades of practical experience, explains how relying on a pastoral rule has benefited communities throughout the church's history and how such rules have functioned in the lives and work of figures such as Augustine, Calvin, Wesley, and Bonhoeffer. It also provides concrete advice on how pastors can develop and keep a rule that will help both them and their congregations to flourish.

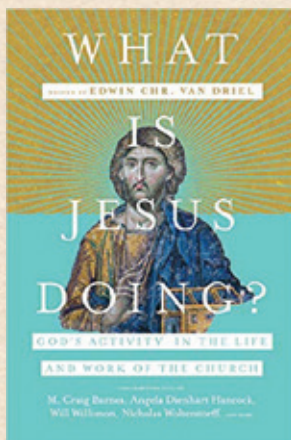
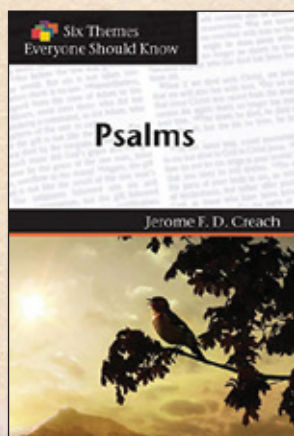


BOOKS—THE LATEST!

***Six Themes in Psalms Everyone Should Know* (Geneva, 2019)**

Jerome F. D. Creach, Robert C. Holland Professor of Old Testament

The *Six Themes Everyone Should Know* series introduces biblical books and their main themes. Each volume consists of six chapters that present major biblical themes; each chapter contains an introduction and three major sections: an explanation of the theme, the significance of the biblical theme for the life of faith, and an exploration of implications this biblical theme offers the church for its ministry. At the center of the Bible is the book of Psalms, a collection of 150 prayers that plumb the depths of human emotion. The Psalms reveal a God who desires relationship with all of creation and calls on us to reciprocate. Dr. Creach has provided a means to get to the heart of the Psalms in an accessible fashion using six important themes in the Bible's book of "songs of praise." This volume includes material for participants and guides for leading all six sessions.



***What Is Jesus Doing? God's Activity in the Life and Work of the Church* (IVP Academic, 2020)**

Edwin Chr. van Driel (contributing editor), Directors' Bicentennial Professor of Theology

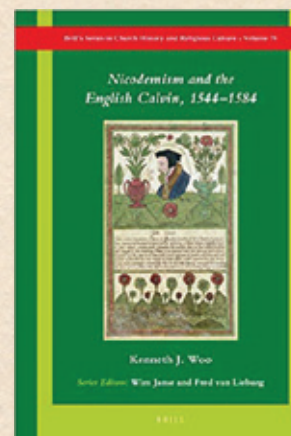
Jesus is present here and now, Christians have always affirmed. But how are we to understand his present activity in a challenging, post-Christian context? In what ways is he at work in our congregational worship, pastoral care, preaching—and even our board meetings? At a time when many feel uncertain about the future of the church, *What Is Jesus Doing?* brings together leading thinkers in pastoral theology, homiletics, liturgical theology, and missiology in a compelling resource for pastors and theologians. Emphasizing the reality of Jesus both as the resurrected, ascended Christ and as present and active today, the contributors consider how to recognize the divine presence and join in what God is already doing in all areas of church ministry. With deep theological reflection, personal stories, and practical suggestions, this interdisciplinary conversation invites leaders to remember that the church is first of all God's project, not ours—and that this truth should fill us with hope. This project honors the ministry of

Andrew Purves, Jean and Nancy Davis Professor Emeritus of Historical Theology, and includes contributions from PTS faculty Scott Hagley, Angela Dienhart Hancock, and L. Roger Owens.

***Nicodemism and the English Calvin, 1544–1584* (Brill, 2019)**

Kenneth J. Woo, Assistant Professor of Church History

In *Nicodemism and the English Calvin*, Dr. Woo reassesses John Calvin's decades-long attack against Nicodemism, which Calvin described as evangelicals playing Catholic to avoid hardship or persecution. Frequently portrayed as a static argument varying little over time, the reformer's anti-Nicodemite polemic actually was adapted to shifting contexts and diverse audiences. Calvin's strategic approach to Nicodemism was not lost on readers, influencing its reception in England. *Quatre sermons* (1552) presents Calvin's anti-Nicodemism in the only sermons he personally prepared for publication. By setting this work in its original context and examining its reception in five 16th-century English editions, Dr. Woo demonstrates how Calvin and others deployed his rhetoric against Nicodemism to address concerns having little to do with religious dissimulation.



CLASS NOTES

1940s



James Foster Reese '49 retired in December 2019 from his position as the Presbyterian Foundation's minister of specialized interpretation, a consulting position he had held since 1995. At age 95, Jim is still a powerful voice in the pulpit.

1950s

Bill McClelland '51 retired from Muskingum College in 1989 as professor of religion but, at age 95, still walks his dogs through campus when he can.

Gene Sease '56 was honored by University of Indianapolis with the creation of The Gene and Joanne Sease Institute. Opened in July 2019, the innovative Institute meets the growing need to develop regionally based high-skill talent by offering customized programs tied to relevant, workforce-related content. Gene served as president and chancellor of the University from 1970-1988.

1970s

Jud Dolphin '72 continued his retirement adventures with a trip to Sri Lanka and Hanoi, Vietnam.

W. Douglas Mitchell '72 was honorably retired from Twin Cities Area Presbytery May 31, 2017.

Don McKim '74 published several new books in the last year. They include: *Breakfast with Barth: Daily Devotions*

(Cascade, 2019); *Conversations with Calvin: Daily Devotions* (Cascade, 2019); and *Everyday Prayer with John Calvin* (P & R Publishing, 2019). Also, Westminster John Knox Press has published his *Living into Lent*, previously published by Geneva Press, in a new book format for personal and congregational use during Lent, with readings featuring Scripture, devotions, theological quotations, responses, prayer, and a seven-session study guide with questions for conversation.

Leon Pamphile '74 founded a Christian nonprofit, Functional Literacy Ministry of Haiti, aimed at providing healthcare, education, and hope. *Pittsburgh Magazine* reported on this transformative work in an article titled "Pittsburgh Connection Providing Hope in Haiti."

Mary Marks King '79 was honorably retired from Kiskiminetas Presbytery in 2018.

1980s



Dan Corll '80/'01 came out of retirement to serve as part-time pastor of visitation at First PC, Meadville, Pa.

Russell Duncan '80 serves as pastor of Hopewell PC, Thompson Ridge, N.Y.

Bill King '80 serves as interim pastor of First PC, Jeannette, Pa.

Ben Shaw '80 is professor of Old Testament at Reformation Bible College and currently serves as academic dean of Greenville (S.C.) Presbyterian Theological Seminary.

Penelope Gladwell '81 published *Christina's Gift* (Covenant Books Inc., 2019), set in Pittsburgh in the 1980s.



Robert Zanicky '81 received the Wyoming Valley (Pa.) Interfaith Council's Citation of Distinction Award. Since 1988 he has served as pastor of First PC, Wilkes-Barre, Pa. He sits on numerous community boards and advisory councils; teaches part time in the religious studies department of Misericordia University; and is a member of the Wyoming Valley Torch Club and the Diamond City Partnership. He has served as moderator of Lackawanna Presbytery.

Tanta Luckhardt Hendricks '82 became pastor emerita of Emmanuel PC, East Liverpool, Ohio, in 2016.

Peter Gregory '83 retired as pastor of Community Church of Lambertville, N.J., where he had served as pastor since his 2008 retirement from 23 years of active duty service as a U.S. Navy chaplain. A veteran of the Gulf, Bosnian, and Iraq wars, he served his final tour in the Navy as senior chaplain at Arlington National Cemetery. Peter and his wife, Kris, live in Doylestown, Pa.

Herbert V. R. P. Jones '83, founder and director of The Heritage Gospel Chorale, was honored by the Chorale with a 70th Born Day Musical Celebration.

Chuck Cammarata '85 was honorably retired from Lake Erie Presbytery in 2017.

John Flower '86 is pastor of First UMC, Clarion, Pa.

Robert (Bob) Saul '87 serves the congregations of Mt. Pleasant PC, Darlington, Pa., and Calvary PC, Beaver Falls, Pa.

Tracy Kennan '88 is the newly installed missional presbyter of New Castle Presbytery.

Gary Fuss '89 published *POP: Paradoxes Oxy-morons Power* (Xulon Press), which shares accounts of miracles, dreams, and angelic encounters.

1990s

George Wirth '90 is pastor emeritus of First PC of Atlanta, Ga.

Norma Prina Murphy '93 moved back to Pittsburgh following her retirement from parish ministry and serves as a chaplain at Redstone Highlands, North Huntingdon.

Steve Shussett '93 serves as pastor of Schwarzwald LC, Reading, Pa.

Kristen Barner '97 received Mary Baldwin University's 2020 Alumni Award honoring graduates who have provided distinguished service to their faith and spiritual communities. It recognizes the close and important relationship between the university and Presbyterian Church since the university's founding. Kristen served as SGA president at MBU during her senior year (1989-1990) and as honor chair from 1988-1989.

Angel De La Cruz '98/'07 serves as pastor of Warren UMC, Pittsburgh, Pa.

Anita Killebrew Herbert '98 serves as senior pastor of Summerville (S.C.) PC.

Debra Rogosky '98/'08 was appointed to Wesley UMC, Erie, Pa.

David Coul '99 is senior pastor of Hickory UMC, Hermitage, Pa.

Lola Turnbull '99 is senior pastor of First and Hillside UMCs, Derry, Pa.

2000s

Jeffrey Conn '00 is senior pastor of Dravosburg, Electric Heights, and West Side UMCs.

Clint Cottrell '00 is pastor of Holy Trinity PC, North Ft. Myers, Fla.

Chad Hatfield '01 is serving a new five-year term as president of St. Vladimir's Orthodox Theological Seminary, having served at the seminary for the past 12 years—first as chancellor, then as president.

Bryan Wenger '01 is associate pastor of Good Shepherd PC, Los Alamitos, Calif.



Tami Hooker '02 earned her D.Min. from Louisville Theological Seminary.



John Welch '02 (PTS vice president for community engagement and student services and dean of students) served as moderator of "The People's Caucus: Vote Truth to Power," a presidential primary forum in Davenport, Iowa, Jan. 12, 2020. The forum focused on issues of immigration, education, environmental justice, and mass transformational justice.



Frank Harmon '03 is pastor of Indiana PC, Vincennes, Ind.

James Hodsden '03 was installed as pastor of First PC, Norwalk, Ohio, June 9, 2019. **Clair Brewer** '55/'59 participated in the service.

LaMont Jones Jr. '04 published *Wolves in Shepherds' Clothing: The Decline of the Black Church and the Role of Charlatans, Counterfeits and other Scoundrels in the Pulpit* (www.pneumapublishing.com).

James Kimmel '04 is senior pastor of Jefferson Avenue and West Washington UMCs, Washington, Pa.

Soe Min '04 is a chaplain in the U.S. Army and stationed in Fort Knox, Ky.



Andrew Tinker '04 received his Ph.D. in rhetoric from Duquesne University.

DeNeice Welch '04 is now "the Rev. Dr." after successfully defending her doctoral dissertation at the University of Pittsburgh.

Gary Willingham-McLain '04 is pastor of Elkton PC, Elkton, Md.

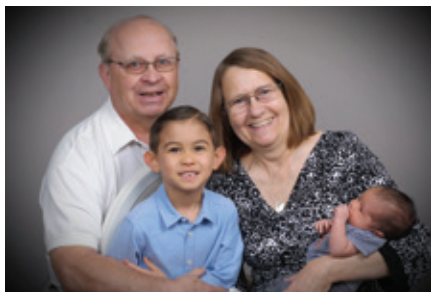
CLASS NOTES

Lorrie Ghering-Burick '05 is pastor of First PC, New Castle, Pa.

Shanea Leonard '05 is the PC(USA)'s national associate for gender and racial justice in the Presbyterian Mission Agency's Racial Equity and Women's Intercultural Ministries.

Stella Mwititi '05 is pursuing her Ph.D. in leadership at Cambridge University (UK) after having served since 2011 as a chaplain at St. Paul's University in Kenya.

Matthew Bell '06 published *Ruled Reading and Biblical Criticism* (Journal of Theological Interpretation Supplements series; Eisenbrauns, 2019).



Helen Kester '06 was honorably retired from Huntingdon Presbytery in 2019. She and her husband, Hal, moved to Arizona. They welcomed their new grandson, David Edward, May 3, 2019.



Brenda Barnes '07/'18 is pastor of New Hope PC, Irwin, Pa.

Richard Byerly '07 was honorably retired from Shenango Presbytery Dec. 31, 2018.

Kate Huddelson '07 is palliative chaplain with University Hospitals Cleveland Medical Center.

Keith Kaufold '07/'12 is senior pastor of Anne Ashley UMC, Munhall, Pa. The church joins the Homestead Area Churches: 8th Avenue Place, West Homestead UMC, and New Day-Swissvale UMC.

Tom Moore '07/'10 is pastor of Center PC, McMurray, Pa.

Martha Neba-Mbandi '07 was ordained as a Minister of Word and Sacrament by Pittsburgh Presbytery and serves as pastor of Verona UPC.



Joshua Snyder '07 is pastor of First Christian Church, Liberty, Ky.



Johanna Wagner '07 is pastor of First PC, Concord, Calif.



Jeff Eddings '08 is now coaching associate for the PC(USA)'s 1001 New Worshipping Communities.

Justin Judy '08 is pastor of First UMC, Manor, Pa., and Trinity UMC, Trafford, Pa.

Ben Libert '08 is pastor of First UPC, Houston, Pa.



James Riggins '08 teaches at a university in China and is completing his doctorate in intercultural studies.

Jill Terpstra '08 successfully defended her D.Min. thesis at Chicago Theological Seminary. She is senior pastor of First Church of Lombard (Ill.) UCC.



Elizabeth Glaser Troyer '08 is pastor of Concord PC, Statesville, N.C. (pictured on right with her mom, **Joanne Glaser** '09)

Steve Allman '09 began March 24, 2019, as pastor of Leeds (Maine) Community Church.



Brett Dinger '09 is pastor of Lakeside UMC, DuBois, Pa.

Lawrence Rush '09 is pastor of Trinity PC, St. Petersburg, Fla.

CLASS NOTES



Jeff Schooley '09/'10 is stated clerk for Scioto Valley Presbytery and remains full-time pastor of First PC, Marysville, Ohio.

Peggy Shannon '09 is pastor of Chartiers Hill UPC.



Laura Strauss '09 began serving at Sunset Hills UPC in 2019, where she was installed as designated pastor.

2010s

Edwin Brinklow '10 is pastor of Indianola PC, Columbus, Ohio.

Paula Cooper '10/'13 was guest preacher at The Hadassah Conference, Lusaka, Zambia.

Robin Craig '10 and her husband, David Williams, welcomed their new granddaughter, Amaya, May 2, 2019.

Montele Crawford '10 successfully defended his D.Min. thesis at United Theological Seminary.



James Ellis III '10 is university chaplain and director of student ministries at Trinity Western University, British Columbia, Canada.



Sarah Ott Sedgwick '10 began serving as interim pastor of Lewistown (Pa.) PC in 2019 and was installed as head pastor in 2020. **Ellen Dawson '09** preached the sermon of installation.



Jason Clapper '11 is pastor of Grove PC, Danville, Pa.



Kathy Dain '11 retired from the PC(USA) and in March 2020 began her placement with the Church of Scotland.

Doug Marshall '11 is interim pastor of Friendship Community Church in Pittsburgh's Oakland neighborhood.

Scott Shetter '11 was installed in 2019, as associate pastor of Church of the Covenant, Washington, Pa., where **Stu Broberg '90** is pastor and head of staff.

Nathan Wigfield '11 is director of St. Thomas More House of Prayer, a Catholic retreat center in Cranberry, Pa., devoted to praying and promoting the Liturgy of the Hours.



Charlie Cotherman '12 serves as administrative director of the The Project on Rural Ministry. Made possible through the generosity of Lilly Endowment Inc., the Project is a five-year, grant-funded initiative that focuses on the unique circumstances of pastors serving rural and small-town communities in Western Pennsylvania, Northern West Virginia, Eastern Ohio, and Southwestern New York. The Project joins solo or senior-pastor participants in collaboration with college faculty and students to strengthen local ministry in rural and small-town contexts. Charlie has just published *To Think Christianly* (IVP Academic, 2020), a comprehensive history tracing the stories of notable study centers and networks and their influences on 20th-century Christianity.

Tai Brown Courtemanche '12 began as associate pastor of Chippewa UMC in 2019.

Wray Fanton '12 is a hospice chaplain for Allegheny Health Network.

CLASS NOTES

Donna Johnson '12 is associate pastor of Second PC, Carlisle, Pa.



William (Biff) Carpenter '13 was received into the Episcopal Church July 24, 2019, and is vicar at Saint Francis EC, Somerset, Pa.



Tara Fanton '13 (pictured with her husband, **Wray '12**) is a chaplain at Pittsburgh's Suncrest Home Health and Hospice.



Jennifer Frayer-Griggs '13 (pictured with her husband, **Dan '08**) began as pastor of Peters Creek UPC, Venetia, Pa., in 2019.

Scott Hall '13 is pastor of St. John's LC, Nazareth, Pa.

John Magnuson '13 is associate pastor for discipleship at Myers Park PC, Charlotte, N.C. John and his wife, Olivia, have two daughters: Ruthie Rae and Foster Lorelai.



Janis '13 and Joel '13 Montgomery are co-pastors of Christ United Church, Olmsted Falls, Ohio.

Annie Lathom Parker '13 is pastor of Heritage PC, Poland, Ohio.

Jack Tickle '13 is senior pastor of Fairview (Pa.) UMC and First UMC, Lake City, Pa.

Minh Towner '13 will complete a yearlong chaplaincy in Sydney, Australia, in September 2020, after which she will return to the U.S. Her memoir, *Straining Forward: Minh Phuong Towner's Story*, by Michelle Layer Rahal, was published by Zulon Press in 2018. The audiobook is in process, and next year Minh will work on translating it into Bulgarian for her outreach ministry.

Lisa Franklin-Robinson '14 was elected councilwoman for the Third Ward, North Braddock (Pittsburgh), Pa.

Forrest Hall '14 is a chaplain with Monarch Hospice, Lower Burrell, Pa.

Simeon Harrar '14 and his family will move to Nairobi, Kenya, in July 2020. He will serve as chaplain at an international school for the next two years.



Charissa Howe '14/'16 began as pastor of Pittsburgh's St. Andrews

and Emsworth UPCs in 2019 and was installed as moderator of Pittsburgh Presbytery in 2020.

Heather Runser '14 was commissioned as provisional elder in the East Ohio Annual Conference of the UMC in 2019 and installed as senior pastor of Christ UMC, Galion, Ohio.

Marco Tinor '14 successfully defended his D.Min. thesis at United Theological Seminary.



Rebecca Dix '15/'17 was ordained by North Central Iowa Presbytery in 2019. She is associate pastor for spiritual formation for youth and young adults at First PC, Fort Dodge, Iowa.



Garrett Yates '15 is rector of St. Anne's in-the-Fields Episcopal Church, Lincoln, Mass.



Rebecca DePoe '16 was installed as pastor of Glenshaw Valley PC in 2019. She also continues to serve as pastor of Mt. Nebo UPC.

CLASS NOTES



Britney Vokish Knight '16 is the first female pastor ordained and installed at First PC of the Covenant in Erie, Pa.



Stephanie Martin '16 was ordained in September 2019 and is associate pastor of Northmont PC, Pittsburgh.

Danielle Ramsay '16 is pastor of Benton City (Wash.) First UMC.



Joaquin Anabe Lopez '17 (pictured with his wife, **Jane Anabe '13**, far left) was ordained to a chaplain residency at Penn State Hershey Hospital in 2019.



Brenda Henry '17 was ordained and installed as pastor of Pittsburgh Lutheran United Ministries.

John Knight '17 is senior pastor of Bright Side BC, Lancaster, Pa.

Diane Randolph '17 is associate pastor for Pittsburgh: South Hills Partnership Charge, which includes Carnegie, Fairhaven, Hill Top, and Spencer UMCs.

Nathaniel (Nate) Carter '18 was honored with the *New Pittsburgh Courier* Fab 40 Award and selected as one of 12 Sacred Sector fellows. The fellowship is an initiative of the Center for Public Justice, a Christian civic education and public policy organization. Fellows complete an intensive, then serve as implementation coaches for non-profits throughout the Midwest.



Nancy DeStefano '18 was ordained by Upper Ohio Valley Presbytery as Minister of Word and Sacrament in 2019 at Rock Hill PC, Bellaire, Ohio.



Ryan Lucas '18 (pictured with his wife **T. J. '19**) is solo pastor at First and South Ebensburg UCCs, Pa.

Joel Peterson '18 is director of outreach and development at Paris PC, Burgettstown, Pa., where **Christina Hosler '04/'10** is pastor.

Ben Rumbaugh '18 is associate pastor of First PC, Holt, Mich.



Marlaena Cochran '19 was ordained as Minister of Word and Sacrament by Pittsburgh Presbytery in 2019 and is a chaplain for Family Hospice, in Pittsburgh.



Emily Cooper '19 was ordained by Pittsburgh Presbytery in 2019 and is pastor of Covenant-Community PC, in the Greentree area of Pittsburgh.

Kim Foos '19 is pastor of Herminie #2 and Pleasant Unity UMCs.

Suzanne Good '19 began as pastor of Bethel UPC, Monroeville, Pa., in 2020.

Jillian Jones '19 is pastor of Rural Valley, Smicksburg, and Whitesburg UMCs.



Mikayla Kovacic '19 (pictured on right with **Emily Cooper '19**) is pastor of Pleasant Hills UMC, Middleburg Heights, Ohio.

CLASS NOTES

Rebecca Reeder '19 was ordained as Minister of Word and Sacrament by Pittsburgh Presbytery in 2019 and is associate pastor of Sewickley PC.

Felix Rivera-Merced '19 began pursuing a Ph.D. at Saint Louis University after he and his wife, **Kalyn Stevwing** '19, moved to St. Louis, Mo., last fall.

Kalyn Stevwing '19 began as director of Christian education at First PC, Edwardsville, Ill., in 2020.



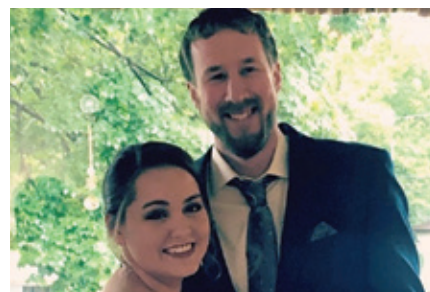
Jerrell Williams '19 is pastor of Salem (Ore.) Mennonite Church.



Becky Jones '11 to Mike Brown March 23, 2020. Because of the COVID-19 outbreak, Becky and Mike had to get creative with their wedding plans, originally set for March 28. When on March 23 the governor of Michigan set intensified social restrictions effective just after midnight, they acted fast—by moving their ceremony to 7:00 that evening! And just more than three hours before their wedding, they notified “virtual attendees” to tune in to their service, livestreamed on Facebook. Becky and Mike are happily married, living in East Lansing, Mich., and looking forward to their honeymoon—whenever they can actually take it!



Cassandra Millis '14 to Raymond Van Cleve Oct. 26, 2019.



Rachel Riggle '15 to David Rosendahl Oct. 5, 2019.



Heather Runser '14 to Sean McLeod May 25, 2019.

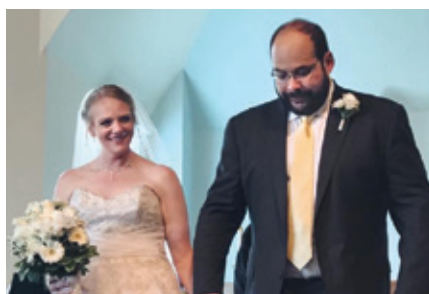
MARRIAGES



Jason Sinagra '05 to Dana Macaulay Aug. 3, 2019.



Lee Scott '11 to Shauna Leigh Aug. 24, 2019.



Donna Johnson '12 to Justin Christopher June 17, 2017.



Damian Berry '14 to Carla Nov. 15, 2019.

CHILDREN



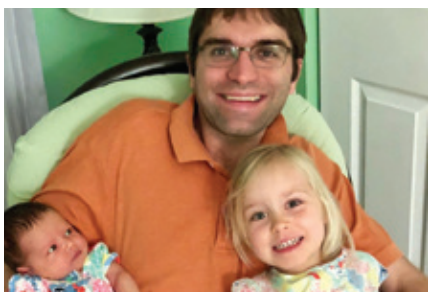
Andrea '07 and **Sean Hall** '09 welcomed Hannah Lee Nov. 26, 2019. She is the granddaughter of **Tom** '08 and Jana Hall.

CHILDREN

James Riggins '08 and his wife, Goodwill, welcomed James Alex April 16, 2019.

Allen Thompson '08 and his wife, Kelsey, welcomed Caleb McCall Sept. 25, 2019. He joined big sister Catherine.

James Estes '10 and his wife, Lindsey, welcomed Obadiah Immanuel March 12, 2019. He joined siblings Simeon, Abigail, and Barnabas.



Ryan Pixton '10 and his wife, Debbie, welcomed Anna Sept. 10, 2018. She joined big sister Sarah.

Andrew Wirt '10 and his wife, Katherine Marie, welcomed Everett Andrew April 1, 2019.



Aimee '11 and **Charlie Cotherman** '12 welcomed Theodore (Theo) Dec. 30, 2019.



Frank Sanabria '11 and his wife, Megan McCarthy, welcomed Gabriel Zane Aug. 5, 2019.



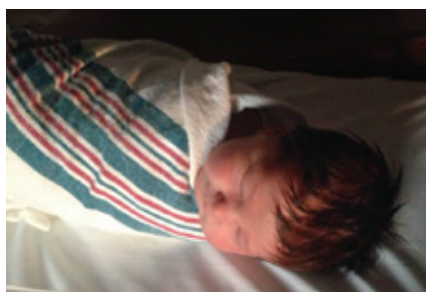
Katie '12 and **Will Scott** '12 welcomed Peter William July 29, 2019. He joined big sisters Ellie and Mary Margaret.



Dan Isadore '13 and his wife, Hallie (PTS database and donor services specialist), welcomed Piper Kaczmirra Jan. 3, 2020.



Danielle Graham '14 welcomed Aiden Jaxon July 8, 2019.



Scott Lawrence '14 and his wife, Kristi, welcomed Tyler (Ty) Scott Aug. 13, 2019.



Michael Wallace '14 and his wife, Courtney, welcomed Nathaniel Bright June 2, 2019. He joined big brother Theo and big sister Neva.



Laura Bentley '16 and her husband, Ed Nusser, welcomed Oscar Ellis Bentley-Nusser Sept. 24, 2019. He joined big sister Junia.



Lance Hershberger '16 and his wife, Monica, welcomed Lena Margaret Nov. 25, 2019.

Allan Irizarry-Graves '17 and his wife, Antoinette, welcomed Allan Michael Sept. 25, 2019.



Darryl Lockie '17 and his wife, Bethany, welcomed Asher Laurence March 4, 2020.

CHILDREN



Katelyn '18 and Joshua Fisher '14/'18 welcomed Gabriel Joseph June 24, 2019.



Kalyn Stevwing '19 and Felix Rivera-Merced '19 welcomed Miguel Rene Aug. 21, 2019.

LET US KNOW YOUR NEWS!

Alums—do you have news to share? Did you receive a new call or accept a new position? Welcome a new member to your family? Get married? Retire? Or experience another milestone in life? We want to hear about what's happening with you.

Contact Carolyn Cranston '99, director of alumnae/i and church relations, at ccranston@pts.edu or 412-924-1375, and share your update! You can also join the Pittsburgh Seminary Alums Facebook page and stay connected to what's happening with fellow grads.

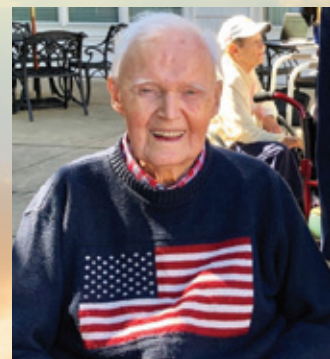
IN MEMORY

Joseph M. Hopkins '43	New Wilmington, Pa.	Oct. 24, 2019
L. Gordon Tait '51	Wooster, Ohio	March 7, 2020
Joseph E. Heckel '52	Gibsonia, Pa.	June 24, 2018
Robert C. McGinnis '54	Muncie, Ind.	Jan. 15, 2018
Ralph H. Wagner '54	Venice, Fla.	Feb. 25, 2018
Gail Eugene McQueen '55	New Brighton, Pa.	Feb. 24, 2020
Albert W. Shakley '55	Girard, Ohio	Nov. 21, 2019
George W. Smith '56	San Diego, Calif.	Feb. 15, 2020
Robert E. Frisbee '57	Girard, Kan.	April 8, 2019
Alfred A. Hart '58	Bay Village, Ohio	Feb. 15, 2019
William H. Popa '58	Wadsworth, Ohio	Dec. 26, 2019
James D. Shotwell Sr. '58	Delta, Ohio	Sept. 17, 2019
James A. Sparks '58	Madison, Wisc.	Dec. 22, 2019
Rosemarie M. Matsuda '59	Pittsburgh, Pa.	April 14, 2018
Charles P. Wright '60	Washington, D.C.	Aug. 14, 2019
Paul D. Wierman '61	Cranberry Township, Pa.	July 15, 2019
Lawrence J. Athorn '62	Bigfork, Mont.	April 30, 2019
William L. Coop '65	Brunswick, Maine	May 24, 2019
Gary L. Baer '66	Ocean View, Del.	Aug. 31, 2018
Lee Dinsel '72	Greensburg, Pa.	June 27, 2019
Robert M. Lucas Jr. '74	Athens, Tenn.	Dec. 29, 2019
Eric L. Vernon '75	Mt. Vernon, N.Y.	June 10, 2019
William R. Betteridge Jr. '76	East Liverpool, Ohio	March 12, 2019
B. Jay Cannon '76	Sugar Land, Texas	July 8, 2019
Kwasi Yirenyki '79	Norristown, Pa.	May 31, 2016
Floris Barry Armstrong '80/'86	Pittsburgh, Pa.	April 4, 2018
Beverly W. James '81	West View, Pa.	Jan. 23, 2020
Thomas L. Menk '88	Pittsburgh, Pa.	Oct. 20, 2019
Harry L. Parker III '88	Elmwood Park, Ill.	Nov. 22, 2019
Michael H. Anderson '89	Saint Marys, W.Va.	Nov. 19, 2017
Ronald C. Lindahl '94	Bradford, Pa.	March 9, 2019
Paul D. Taylor '06	Mt. Lebanon, Pa.	Nov. 27, 2019

JOE HOPKINS REMEMBERED

The Rev. Dr. Joseph Hopkins '43 died Oct. 24, 2019, at the age of 100. One of the first two recipients of the Seminary's Diamond Society Award in 2018 in recognition of his 75th anniversary of graduation from PTS's predecessor Pitt-Xenia, Joe went on to earn a Ph.D. from the University of Pittsburgh and teach Bible at Westminster College (New Wilmington, Pa.). He also served as parish associate at New Wilmington PC. An attendee at the New Wilmington Mission Conference since

1937, Joe wedded ministry with music by composing and arranging music for many of the conference's theme verses, as well as a number of camp songs and several hymns. In 2017 he published a book he'd written in the 1950s: *William's Nine Lives: A Story for Children* (Dawn Valley Press).



THE LEGACY OF WILLIAM L. STANDISH

JOHN S. MCMILLAN PLANNED GIVING SOCIETY MEMBER

THROUGH GRAHAM STANDISH '88

When Board member emeritus and McMillan Society member the Hon. William L. Standish left an estate gift to Pittsburgh Seminary, his son, the Rev. Dr. N. Graham Standish '88, worked with PTS to establish a scholarship in his father's name—a scholarship for a student in the Seminary's joint M.Div./M.S.W. program. "My own experiences in the program and the integration of the two fields greatly enhanced the flourishing of my ministry," Graham explains. "I valued their mutual focus on helping people who are struggling in life, being a positive influence in local communities, and understanding both the individual and her or his context and situation."

To "open opportunities for expanding one's skills in ministry, counseling, or both," Graham set up a parallel scholarship for the Standish scholar's M.S.W. portion of the program at the University of Pittsburgh. Recipients planning to serve congregations gain skills in understanding personal dynamics, group and systems dynamics, and community building; and recipients aiming for counseling vocations gain awareness of the ways in which church and religion can serve as positive influences for people in therapy, as well as how to help them integrate spirituality into their healing.

Graham himself enrolled at PTS after working as a therapist for adolescents and children in a psychiatric hospital. "The patients I worked with often had spiritual issues and experiences I wasn't trained to address," he notes. "For example, one patient experienced a hallucination of Jesus that helped heal his bipolar disorder. Others said their attempts at suicide stemmed from a



desire to be with God, who loved them. A number of patients were dabbling in satanic worship rooted in heavy metal music." To continue working as a therapist, Graham wanted to earn an M.S.W., and he recognized the M.Div. program as a way of learning how to address spiritual issues in therapy. "During my time in seminary, I sensed God's call to become a pastor," he notes. "And the desire to integrate spirituality in both counseling and ministry eventually led me to get a master's and Ph.D. in formative spirituality from Duquesne University. But it was the joint M.Div./M.S.W. program that expanded and deepened my skills in both ministry and counseling and that nurtured my desire to add spiritual direction to my training."

For 22 years, Graham served as senior pastor of Calvin PC, in Zelienople, Pa. There he joined his theological education, social work, and spirituality training to transform a congregation formerly in long-term decline by attracting many people who had previously walked away from church. Calvin PC's growth

was so significant that "a number of researchers studied our unique approach to creating a church grounded in prayer and discernment," Graham recalls. Now as executive director of Samaritan Counseling, Guidance, Consulting, and as author of eight books on spirituality and congregational transformation, Graham offers spiritual direction and clergy coaching locally, nationally, and internationally and conducts workshops on congregational transformation throughout North America.

"It was the unique M.Div./M.S.W. program that shaped me for ministry," says Graham. "It's a gem that too few students are aware of. By offering both depth and breadth for ministry, PTS exposed me to a wide range of professors who refused to offer just one view and allowed me to struggle to integrate different perspectives. Because the world was already becoming increasingly polarized when I was a student, I found it helpful to be studying in an environment that fostered (and still fosters!) intellectual integration rather than insulation, as also does the M.S.W. program." Graham further notes that "beyond the academic work were the invaluable internships—as a church and CPE chaplain intern, and as a drug and alcohol, then individual, marital, and family therapist."

"At PTS I forged a foundation for a deeper spiritual life," says Graham. And because today he sees the ways in which Pittsburgh Seminary continues to form and prepare Christian leaders to adapt to a changing church environment, he is pleased with the part he played in establishing The William L. Standish Scholarship through a gift from his father's estate.



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PTS RESOURCE FOR PRAYER MINISTRY

A timely resource for these days of uncertainty, Pittsburgh Seminary's prayer compendium, *Toward Bearing One Another's Burdens*, recently became available as a bound volume.

The book features 41 essays and accompanying prayers for ministering to people facing difficult circumstances. Seminary faculty contributed half the book's entries, with program directors and other experts in the PTS community authoring the balance of essays and prayers.

Stephen Ministers, field education supervisors, pastors, lay leaders, and students are finding the book helpful as they navigate theologically complicated issues with the people to whom they minister. Topics addressed include anxiety, bereavement, depression, doubt and uncertainty about faith, dying without knowing God, illness and healing, national issues and tragedies, relationship strained and broken, uncertainty about the (earthly) future, and many more. *Toward Bearing One Another's Burdens* is available through Amazon.com.

