Alumnae/i Days 2007
Graduation
The Joy of Faith
Panorama is published three times yearly by Pittsburgh Theological Seminary. It is intended to address the timely issues related to the Seminary and to inform alumnae/i and other friends of the activities and programs for the school. The Class Notes also communicates information about alumnae/i news.

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Pittsburgh Theological Seminary is a graduate professional institution of the Presbyterian Church (U.S.A). Founded in 1794, the Seminary is located in Pittsburgh, Pa. and approximately 380 students are enrolled yearly in the degree programs. The Seminary prepares leaders who proclaim with great joy God’s message of good news in both word and deed. PTS is rooted in the Reformed history of faithfulness to Scripture and commitment to the Gospel of Jesus Christ.

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Pittsburgh Theological Seminary plays its part in
God’s redemption of the world through Jesus Christ
By preparing leaders who proclaim with great joy
God’s message of good news in both word and deed!

That’s who we have been since 1794 and who we continue to be.
It’s our core theology and our reason for being. Where do we go now?
Read the Vision and you will see!

Vision
The question is not what are we doing on this 13 acre campus, but what is God doing out there in the world and how can we be a part of it. With God as author and director, Christ as protagonist and the Holy Spirit as prompter, we participate in the great drama of salvation history by preparing pastor-theologians and joyful communicators of the Word who are

• Inspired by and enthusiastic about the Gospel of Jesus Christ, which points to the One who is the center of our lives and the center of the Church;
• Engaging preachers and teachers who interpret both sacred texts and contemporary contexts, and have the audacity to preach with joy amidst a broken and hurting world—theologians-in-residence who understand history and the constantly changing culture in which we live;
• Perceptive spiritual directors who “equip the saints” for ministry by helping people discern their gifts through worship and education, and helping them see that true joy is no stranger to pain so that, moved by the Holy Spirit, they can say with confidence, “I care therefore I am”;
• Life-long learners who continue seeking wisdom and modeling the faith knowing that the front line of ministry is not the church building but wherever the people live, work, study and play “glorifying God and enjoying God forever”;
• Mission-minded advocates who delight in both evangelism and social justice ministries, which are neither conservative nor liberal because Jesus never labeled them that way since both represent the Gospel as in the Luke-Acts tradition;
• Wise leaders who demonstrate with integrity how to build joyful communities by creating with God’s help positive, happy and healthy cultures where people “speak the truth in love” and understand that real friendship in Christ means having the right to disagree knowing that mutual respect and affection are not at stake;
• Responsible stewards who know how to raise and manage resources while encouraging people to be “cheerful givers.”

Pittsburgh Theological Seminary—we are more than stately buildings and nice classrooms nestled in an urban setting of pathos and hope. “Surprised by joy,” we are a transient community of scholars and learners who rejoice at the opportunity to share in God’s redemptive work in the world. We prepare students of the Word who, called by God, committed to Christ and empowered by the Holy Spirit, bear witness to the joy of the Gospel. We join the Church through the ages in affirming Christ as Savior and Lord and, following his ancient commission that is new every morning, our graduates and program participants proclaim with great gladness God’s grace-filled message of healing and shalom. To God be the glory!
Joy? Yes, Joy!

Who knew that just a few words could cause so much excitement? Forty words to be exact. These 40 words make up the new mission statement for Pittsburgh Theological Seminary that was adopted by the Board of Directors at its May meeting. The desire for a new mission statement that would succinctly state our purpose and direct our efforts has been very clear over the past several years. The challenge of creating this new mission statement was one of the first tasks handed to President Carl as he assumed leadership in early 2006.

Wisely, Dr. Carl knew that this mission statement should arise out of a process of participation by many people from across the life of the Seminary. After months of conversations and meetings, however, one faculty member expressed the feelings of many when he requested that Dr. Carl “just go to Mt. Sinai and write it.” Dr. Carl didn’t exactly go to Mt. Sinai, but he did spend serious time in prayer reflecting upon the themes he had heard over those months of planning. Finally, the new mission statement was unveiled, first to the Planning Committee of the Board.

In the conversation that followed, one director asked Dr. Carl, “What is the key element in this mission statement that will set Pittsburgh Theological Seminary apart?” Despite its simplicity his answer was surprising and even confounding to some, “Joy.” There was a nearly stunned silence in the room for a few moments. “Joy?”

“Yes, joy.”

Dr. Carl went on to explain the depth of his passion for reinvigorating the joy of the gospel in our lives as pastors, leaders, teachers, parishioners, churches, and as a theological seminary. So much so, that he was willing to risk building mission and vision statements around that very theme.

So at PTS and in this issue of Panorama, we’re talking a lot about our new mission and vision statements, and about the very powerful, yet somewhat intangible, theme of joy. We’ve included a sermon preached by Professor Sunquist where he, too, thinks about these statements in light of Philippians 4 and a second piece by Dr. Purves focuses on John 15. As we move forward, a number of small groups are now at work developing elements of a strategic plan that will take these statements and put them to practice. Challenges are surely ahead as we seek to go where God is calling us, but even in the midst of the challenges, we will be working together to lift up the joy of the gospel in all ways for all days. As always, we would ask for your prayers and support for Dr. Carl, our Board of Directors, the faculty, administration, staff, and students as we try to faithfully shape the future of Pittsburgh Theological Seminary. We’ll keep you posted as the plan develops!

Infusing an academic community with great joy is serious business. Thanks be to God that we have the good news of the gospel to sustain us.

Peace,

Lisa

The Rev. Lisa M. Dormire ’86
Vice President for Seminary Relations
On a dynamic and challenging global stage
Pittsburgh Theological Seminary plays its part in
God’s redemption of the world through Jesus Christ
By preparing leaders who proclaim with great joy
God’s message of good news in both word and deed!
The Other Mark of the Christian

As preached during Chapel, Sept. 19

4 Rejoice in the Lord always; again I will say, Rejoice.
5 Let your gentleness be known to everyone. The Lord is near.
6 Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.
7 And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.
8 Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is anything worthy of praise, think about these things.
9 Whatever you have learned and received and heard and seen in me put it into practice, and the God of peace will be with you.

Philippians 4:4-9

Recently I was doing a lecture in Shanghai to history professors and students; mostly communists. I don’t do this type of thing on a routine basis, but the opportunity presented itself and so there I was. In the midst of my lecture, trying to explain how to study Christian history, all 45 students and faculty were serious, attentive, and engaged. Off to my far left, my eye caught one student who seemed completely out of place. She was not at all serious (although she was very attentive). With a broad smile on her face she was nodding her head up and down with every phrase I delivered. Bobble-head comes to mind. I reasoned that she either had escaped from a local “hospital” and eluded security ending up in my lecture, or she was a Christian. I later found out that Rui Wen was a new Christian and I was the first Christian she had met at her university. Joyful, is the word that comes to mind.

When I was a college student I read a little 35 page booklet published in 1970, The Mark of the Christian. I was a young Christian and needed to know. In this noble and challenging little work Francis Schaeffer says, “Love and the unity it attests to is the mark Christ gave Christians to wear before the world. Only with this mark may the world know that Christians are indeed Christians and that Jesus was sent by the Father.” If you look at that carefully, he is saying that the “mark” is the catalyst for the mission.

Well, all that is true, but I would like to suggest that our little “Mission and Vision Statement” points to a second “mark of the Christian”: Joy.

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In fact, in the Mission and Vision statements the word JOY or a derivative of joy is used 14 times. For the melancholy among us, it is almost oppressive. “Oh no, we have to be joyful today.”

“We do?”

“Yes, haven’t you read the Mission and Vision statements? It’s all filled with joy and exclamation marks. Come on, Joy to the World!”

“Oh no, I am an Eyore, trapped in a Tigger world…for three years!”

By The Rev. Scott W. Sunquist, Ph.D.
That may be what we are thinking or feeling, but I believe Paul, as well as the young convert, Rui Wen, would say otherwise. Lest we become cynical about the burden to be joyful, let’s do a little theological investigation of Pauline Joy. Philippians 4 is a great place to start.

In our passage, Paul is concluding his letter and as he draws his arguments to a close he wraps the whole Christian life up in a beautiful, colorful gift wrap; the passage I just recited. But, be careful. This gift wrap is also its protective covering: Rejoicing, praying, and thinking. The protective covering of the Christian life is found in rejoicing, praying, and thinking. The three are intertwined. This is a trinity of instruction which must be woven together in our lives to hold our life and our witness together. Rejoicing, Praying, and Thinking. Rejoicing always, praying with thanksgiving, and thinking with the mind of Jesus Christ. If we had time I would now launch into a three point sermon: but we don’t; so I won’t.

Our focus is joy, so let me focus on joy. Let me go right to the juggernaut of this command. Here it is:

“Pastor, if you command me to rejoice, this makes a mockery of my mother’s death.” Or we will hear, and some of you may be thinking right now, “To command someone to rejoice in the midst of personal loss borders on the sadistic, or at least the slightly demented.” And then there is cancer…

Christian rejoicing is not just being happy. Happiness can be induced with drugs or something as ludicrous as a first down, a blind-sided tackle, or a new tie.

Christian rejoicing is not making yourself happy by ignoring the pains and the losses of this world. It is not deceptive denial.
Christian rejoicing is not conditional. This is the great error in thinking today. We think we have to have the right conditions (our conditions) to be joyful.

Christian rejoicing, friends is rooted in the understanding that God is God, and the more we cling to God, the more we put on Christ, the more we pray with thanksgiving and the more we think on what is good; then, the more we will know God, our only and true joy.

Christian rejoicing is deep and enduring. It says, “Yes,” to God and God’s wisdom and his deep, mysterious, and eternal truths.

Christian rejoicing looks death in the face and says, “You do not have the last word.”

Christian rejoicing looks into heaven and says, “That is where I am going. Look, no more tears.”

Christians do have loss and plenty of good-byes in this world. In a 1913 sermon Karl Barth said, “Saying farewell! That is the great rule of this life.” He is right; this world is full of loss, pain, and good-byes.

But, Christian rejoicing says, I begin my day, I begin my life, I begin my studies, I begin my existence with gratitude. “With thanksgiving, let your requests be made known to God.”

If we look carefully, we learn about Christian rejoicing from those around us. Most of my good qualities I have learned from my wife, Nancy. Yesterday morning, after listening all night to our dog, Angel, struggle to breathe her last breaths, my wife was devastated. They were best friends. Two mile walks every day, and plenty of treats. I fixed Nancy a cup of coffee and then saw her in her “praying rocker.” “How are you doing?” I asked. “Oh,” she said, “I was just sitting her thanking God for all the great memories God has given us through Angel. God has been so good to us.” Well, “If there is anything worthy of praise, think on these things.”

Now, I am not a melancholy person. My wife will attest to that. So you might be thinking, “Why such a melancholy sermon on joy and rejoicing?”

Simply speaking, because if we get this right—joy and peace in all that we are, and all that we do—we will be on the path to being the Body of Christ in a hurting and desperate world. Yes, even those in pain and those who are melancholy can rejoice.

According to our passage, rejoicing happens when prayer becomes more like breathing, and when our thoughts gravitate toward what is on the mind of Christ. Let me repeat, rejoicing happens when prayer becomes more like breathing, and when our thoughts gravitate toward what is on the mind of Christ.

We have a Mission statement that says we, as a seminary, “proclaim with great joy God’s message of good news.”

So, Pittsburgh Theological Seminary, rejoice always, pray with thankfulness, and think on what is pleasing to God. When this begins to happen, we can expect “God’s message of good news in both word and in deed,” to explode from these walls. Joy, you see, is dynamite.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.
The Joy

Psalm 30, John 15:1-11
What do we mean when as Christians we speak about joy? In what way is it more than a good feeling and an upbeat mood? Something of the depth of joy is seen in a story from my own family. My dear mother loved to tell this story because it was perhaps the single happiest moment of her life. She had not been long married when my father was called to fight in Burma under Lord Mountbatten in the Second World War. My father rarely spoke later of his four years in the jungle. Living with the reality and fear of quick and violent death was too terrible a memory to discuss. He knew of her loneliness and anxiety, as she waited at home, praying for his safe return. Communication was rare; my mother would go for long periods with no word from my father. After the defeat of Japan, my father was shipped home in the early winter of 1945, though my mother had no certain knowledge of his situation or condition.

One morning she was in the neighborhood butcher shop in Edinburgh when she heard shouting in the street. She went to the door and saw people leaning out of the open tenement windows applauding. Turning her head up the street, she beheld her husband, home from the war, striding proudly down the middle of the road on his way to find her.

My mother dropped her shopping where she stood, screamed out my father’s name, and ran wildly to embrace him. By now the whole street was cheering the joyous homecoming. For my mother on that glorious day, joy had a name. It was “Jimmy”—her husband, my father. Joy can be such an explosion of glorious human emotion. But, even a wonderful story does not say the last word about joy.

At John 15:11, Jesus says to his hearers, “I have said these things to you so that my joy may be in you, and that your joy may be complete.” The joy of faith completes our human joys, adding something beyond what even the most blessed joys of human love can give. The joy of faith does not mean that our human joys do not really matter to God; rather, the joy of faith adds a dimension to joy hitherto both unknown and unavailable outside of a relationship with God.

Joy, a little one-syllable word, hardly seems sturdy enough to carry the full weight of Christian fulfillment. How easily it just slips by, apparently adding little to the full understanding and experience of faith. According to Psalm 30:5, “Weeping may linger for the night, but joy comes with the morning.” In the Hebrew text, the word for joy (rinnah) means ‘loud crying out,’ ‘proclamation,’ or ‘singing.’ The best way to render the text is indeed: “Weeping may linger for the night, but JOY comes with the morning.” Joy—loud, assertive, as powerful as the transition from darkness to daybreak, from death to life.

Psalm 30 is a thanksgiving psalm that tells the story of going into trouble and coming out of trouble. We do not know the physical problem faced by the psalmist, but it is described in imagery of death and survival. So this is serious stuff. In the face of death, the psalmist praises God for what amounts to a resurrection experience—You, God, have drawn me up, healed me, lifted me up from death, restored me to life. At verse 4 the psalmist invites everyone else now to praise God, for such praise cannot be contained within one individual. Sing praises, give thanks to God for God has overcome whatever trouble was visited upon the psalmist. It felt like the dead of night; now it feels like the joy of sunrise. The transition from death to life is as the move from night to morning. New life calls for praise; silence is impossible. The psalmist ends with thanksgiving: O Lord my God, I will give thanks to you forever.

This word for joy at Psalm 30:5 is used rarely in the Old Testament. We find it also at Psalm 126:6: “those who go out weeping, bearing the seeds for sowing, shall come home with shouts of joy, carrying their sheaves.” Or as the Christian song puts it: “Going forth with weeping, sowing for the Master, Tho’ the loss sustained our spirit often grieves; when our weeping’s over, He will bid us welcome, we shall come rejoicing, bringing in the sheaves.”

Jesus has his own version of these psalm themes: “In very truth I tell you, you will weep and mourn, but the world will be glad. But though you will be plunged in grief, your grief will be turned to joy... No one shall rob you of your joy” (John 16: 20, 22). Joy is the expression of a profound inner disposition of gratitude to God that may be expressed in shouts of joy, crashing cymbals, loud singing of “hallelujah”—but however it is expressed, it is a joy that is given from beyond the finite limits of earthly possibility. Christian joy is a joy that has a sole basis in what God has done to redeem the human situation. Those who sow in tears shall reap with songs of joy because God brings life out of death.

Joy—how unusual that word sounds to our Presbyterian ears! The term “dour” never seems to modify anything but the Scots, and by implication, Presbyterianism. True to form, one will find no entry under joy in the Encyclopedia of the Reformed Faith (ed. D. M. McKim), and only one footnote entry in the whole of Calvin’s Institutes. There may be a good reason for our reputation. Is a joyful Presbyterian a contradiction? Perhaps we...
are rightfully fearful of turning Christian joy into a superficial kind of cheeriness, into a good mood.

The question might also be posed: How can we properly feel joy in a world where there is so much terrible suffering? The newspaper headlines with their dire reports frequently disturb any sense of wellbeing we may have in the morning. The Scottish poet Robert Burns was on to something when he spoke of “man’s inhumanity to man.” Given the litany of pain and evil at every turn, should not our lives be lived in moral outrage against a God who would create and allow this? In the face of such overwhelming suffering it is easier perhaps to shut down the capacity to feel pain than to live in heightened awareness.

If joy is to be more than whistling in the dark whenever we feel alone and afraid, a phony cheeriness to keep our spirits up, then it must face these forces that seek to do us in. The faith that leads to joy must enable us to confront the darkness unto death as not having the last word.

A specifically Christian account of joy grounds our joy in Jesus Christ. For Luke, for example, the Christian Gospel of God’s redemption in Jesus Christ is cradled, beginning and end, by joy. The message of salvation is announced to the shepherds by the angel of the Lord: “Do not be afraid; for see—I am bringing you good news of great joy for all the people” (Luke 2:10). In the beginning there is joy, indeed, great joy, because Jesus’ birth is good news. Joy is the key signature of the Gospel. After the ascension, now at the end of the story, Luke tells us that the disciples worshipped Jesus and went on their way back to Jerusalem, again with great joy (Luke 24:52). So, at the end also there is great joy, because the Lord Jesus reigns and rules. In Matthew, joy is associated with the women’s experience at the empty tomb when the angel announced the message of the risen Lord (28:8). Joy—because Jesus overcomes evil and death and is now alive for evermore. Joy has its source in Jesus. He is our joy—meaning who he is and what he has done for us. The birth, death, resurrection, and ascension of our Lord, are the grounds and the occasion for the Christian’s joy. Joy is the consequence of knowing Jesus and living our lives in him.

“I have said these things to you,” says Jesus, at John 15, of the teaching on abiding in him and of being attached to the true vine, “so that my joy may be in you, and that your joy may be complete.”

First, the verse refers to Jesus’ joy. The text states that Jesus spoke of “my joy.” For Jesus, joy was undoubtedly a

profoundly personal and intimate experience. But, it was more than happiness. Because of who he was his joy was the consequence of his unbroken communion with the Father, a communion that constituted his being as Emmanuel. Because in his innermost being he was the Son of God, his life was lived out in the joy of communion with God. Even on the cross, when he struggled mightily with his sense of abandonment and dereliction, he could still end with an affirmation of trust in who he was and what he was about: “Father, into your hands I commend my spirit” (Luke 23:46). His joy takes us into the deepest life of and relationships within the Holy Trinity. It could not be otherwise. In practical terms, Jesus’ joy was expressed in his keeping of his Father’s commandments and his abiding in his Father’s love.

We find a clue about it at Hebrews 12:2, where the writer tells us that Jesus “who for the sake of the joy that was set before him endured the cross.” The journey to the cross was not a course he took for himself alone, but a course he took for us and for our salvation. It was his joy that he took on the sins of the whole world as the means of redemption. It was the fulfillment of his innermost being as the Son of the Father, as Emmanuel, as God with us and God for us.

This does not mean that Jesus took a masochistic delight in suffering—such a view would be both ridiculous and blasphemous. Rather, in the deepest sense imaginable, Christ’s joy, the fullest expression of his profound union with the Father, and of the Father’s love for us (see John 3:16), was his atonement, his at-one-ment with our plight and his bearing of its consequence on the cross of Calvary. Jesus’ deepest joy was not found in the avoidance of his cross, as much as that was humanly desirable (Luke 22:42). In a manner that utterly transcends our sense of joy as a mere emotion or cheerfulness, Jesus found his deepest joy in enduring the cross for what that meant in his service of God and of you and me, his brothers and sisters. His joy at the end on the cross surely had to do with his completion of his life on earth as the one who in his death gave life to the whole world. The cross is not the failure and the resurrection the victory. The cross is itself the victory, and the resurrection—that is, life—is its consequence.

Second, this intimate union with the Father that is the source of Jesus’ joy is the gift that he now shares with those who love him—this is no less than salvation. Jesus’ gift is to let us into his own relationship with his Father through our union with him. It is his will that he shares this relationship, that he gives it away to his disciples. And for what reason does he do this? The
answer is found at John 15:11, “that my joy may be in you,” and as he prays at John 17:13, “that they”—the disciples, and you and me—“may have my joy made full in themselves.” How wonderful it is that Jesus’ will is for us to be joyful by being filled with the joy that is his. Our joy lies in the gift he gives us of his own deepest intimacy with God through our union with him. That which is his by nature becomes ours by grace.

Let me try to explain what this means through a story. I was speaking at a large conference a while back about joy. In my audience unknown to me was a rather senior professor of psychiatry from a prominent university. He was a sharp-edged sort of a person I discovered, and not very gentle. He came up to me afterwards and said to me that he did not think I was very joyful person. I was quite taken aback. As I thought about it afterwards I realized that he may be a competent psychiatrist, but he didn’t get the point of the gospel when it comes to joy. My Christian joy is not about me dragging up joyfulness from somewhere deep in my being. My Christian joy, you see, is not about me and my emotional states. It is about the gift that Jesus gives me, and it is on him that I lean, trusting that what he promises is true. If Jesus says he gives me his joy, his communion with the Father, it is his and abiding joy. Christian joy is not about me dragging up joyfulness from anywhere deep in my being. My Christian joy, you see, is not about me and my emotional states. It is about the gift that Jesus gives me, and it is on him that I lean, trusting that what he promises is true. If Jesus says he gives me his joy, his communion with the Father, it is his and abiding joy.

Third, John 15:11 tells us also that this gift completes our joy. Christian joy does not obliterate our humanity, with its many little but important joys. Our joy with family, in sport played and watched, in the mystery of a good meal with dear friends, in satisfying work done well (fill in your own joys as you wish)—these are not of little value. Who we are and what we are about matter eternally to God. Christian joy means the discovery of our humanity in its fullest. It is not the loss of self but the coming home to ourselves in a quite remarkable way. It is to discover our true selves as we are in Christ. And, as Our Lord’s joy expressed itself in obedience and love, so too our union with him will express itself with joy in acts of obedience and love. But, note again the critical point: our joy flows from our union with Jesus Christ, from our being ultimately and intimately grounded in a personal relationship with him, just as his joy flows from his union with the Father. As Bernard of Clairvaux put it in his great hymn: “Jesus thou joy of loving hearts.”

Sometimes Christians seem to think that being a Christian means that out little human experiences don’t matter. Nothing could be farther from the truth.

These three points may be summarized this way. The joy of the Christian is not a mere feeling of happiness. It has little to do with cheerfulness. It is the result of our union with Christ. As Christians we are so bonded into Jesus through the work of the Holy Spirit that we share in the Lord’s inner communion with the Father.

Christian joy does not mean happiness because we have avoided or survived suffering and sorrow. Joy is a deeper and more subtle thing, more than an emotion. It is a state of faith in which there is fullness and peace and confidence in God in and through suffering and sorrow. Christian joy is not to be found in the absence of suffering, but in the light that shines forever out of the deepest and darkest pit of gloom.

The hope of the gospel, and the only real basis for joy, is that God in and through Jesus Christ has entered into the darkness of our plight unto death and brought light and life to bear for us, a light and a life that the darkness of evil and death cannot overcome, and that we share in through the grace of the Holy Spirit. The basis of Christian joy lies in the fact that through the Holy Spirit the incarnate Savior has given us his victory and therefore his joy. He has poured himself into us—says Paul, “the life I now live is not my life, but the life which Christ lives in me” (Galatians 2:20). The search for Christian joy does not in the end cast us back upon our selves in the hope of finding a full reservoir of upbeat emotional energy. Rather it directs us to Jesus and the life he now lives in us in the power of the Holy Spirit, a life by which we in him share with joy in his intimate union with the Father. We can sum it up this way: for the Christian joy has a name. It is the name of Jesus Christ our Lord.
Pittsburgh Theological Seminary celebrated its 211th commencement activities Thurs., May 24 with baccalaureate services at 10:00 a.m. in the Seminary’s Hicks Memorial Chapel and graduation exercises at 7:00 p.m. at East Liberty Presbyterian Church.

Fifty students received the Master of Divinity; one received the dual degree in Master of Divinity and Master of Social Work offered with the University of Pittsburgh; six received the Master of Arts; one received the Master of Sacred Theology; and 30 received the Doctor of Ministry degree.

The Rev. Dr. Andrew Purves, Hugh Thomson Kerr professor of pastoral theology at PTS, preached the baccalaureate sermon.
The Rev. Dr. Norman Pritchard, senior pastor at Kirk in the Hills Presbyterian Church, Bloomfield Hills, Mich. and PTS Board member, spoke at commencement. Pritchard was born in Glasgow, Scotland and studied for the ministry of the Church of Scotland at the University of Glasgow and Trinity College. He earned his M.A. with honors, as well as his B.D., M.Th., and D.Min. degrees. Before coming to Kirk in the Hills PC, Pritchard served St. George’s West Church in Edinburgh, St. Andrew’s Church in West Kilbride, the Church of Scotland’s Educational Department, and Scots Church in Melbourne.
Philippians 2:19-30

Class of 2007—warm congratulations! You have this ceremony to go through and then you’re finished with school and out into God’s world. For some of you, the first steps in ministry beckon; others return to ministry refocused and renewed. May God bless you and go with you!

You hardly need me to tell you, you are going into a crazy world; a world where we wish Marshall McLuhan had been right about people getting 15 minutes of fame. We wish Anna Nicole and Paris and all the rest only got 15 minutes, and no more!

We read tonight of someone who almost missed his 15 minutes. No, not Timothy, Epaphroditus. If he had not fallen sick while ministering to Paul, we might never have heard of him. His illness gave Paul occasion to mention him and gave us the chance to appreciate his ministry.

Paul speaks of “our brother Epaphroditus, my fellow-worker and fellow-soldier, your messenger and minister to my need.”

Now, if you had been members of the First Presbyterian Church of Dallas, you’d have been following our reading in your Greek New Testaments, and you’d have noticed that Paul uses five words to commend Epaphroditus. They are five great, descriptive words that I want to offer you tonight as aspirations for your ministry.

Brother. You know, of course, how remarkable it is that Paul, the former Pharisee, should use the word ‘brother’ of someone whose name evokes the cult of the pagan goddess of sex and fertility. But, that’s Christianity for you: it breaks down barriers and gives us sisters and brothers in unexpected people.

That opens up wonderful vistas of privilege and responsibility. We get to stand with people at the great moments of their lives—the great wonderful moments and the great terrible moments, and we’re there because of the grace and love of God. But, because of what we do, sometimes people see us as just a
little different, perhaps even special; they think our calling sets us, somehow, apart. Don't let that happen—and be
warned, it can happen to the best of us!

It was only when she left the parish after 15 years of incredibly effective ministry, that Barbara Brown Taylor saw how disconnected she'd become. The clerical collar she had worn six days a week, she discovered, had set her apart as surely "as a velvet rope in a museum."1

… people treated me like the Virgin Mary's younger sister. They watched their language. They shielded me from their darker natures. They guarded my purity.2

She decided it was time to change. She announced her resignation to her congregation and prepared to depart. Soon thereafter, a couple of church members invited her to their pool party—a legendary event in the town's social calendar: live Maine lobsters and kegs of imported beer. Glad to be included, Taylor accepted.

She enjoyed chatting with people—real conversations now, not church talk. She watched the children splashing in the floodlit pool. Suddenly, with noisy hilarity, someone threw a fully clothed adult into the pool. Mayhem ensued as people tried to throw others in and they resisted. Several made for Taylor, but stopped in their tracks: she was, after all, a pastor. But, eventually someone grabbed her from behind and threw her in. She recalls,

I never found out who my savior was, but when I broke the surface, I looked around at all those shining people with makeup running down their cheeks, with hair plastered to their heads, and I was so happy to be one of them…. Bobbing in that healing pool with all those other flawed beings of light, I looked around and saw them as I had never seen them before, while some of them looked at me the same way. The long wait had come to an end. I was in the water at last.3

The echoes of baptism in that story are frightening, as is the way—I'm sure you noticed—she describes the joker who threw her in: “my savior.” She needed saving from her role, to feel connected to the people. In the name of the Jesus who laid aside his glory for incarnational ministry, don't make that mistake.

Remember your theology of ministry. Be human: serve as sister, brother.

Then Paul calls Epaphroditus his fellow-worker.

‘Fellow worker’ describes those who work with Paul to spread the gospel, and what could be more fulfilling than that? Nothing! When we hear God's call—to whatever Christian ministry—there's something in us hoping for a vocation like Moses' or Jeremiah's or Paul's: a high and holy calling to do great things for God.

But, what happens? Often, we spend our evenings weighing competing bids for a carpet in the nursery, or finding someone—anyone!—to chaperone the youth mission trip. Tasks so mundane that we need God's Spirit to do them faithfully! Sometimes we get to set out chairs for a meeting.

Gordon Atkinson does that. For 16 years he's been pastor of a church worshipping in rented accommodation, so chairs were set out and put away at every service. He did it. He says you go through stages.

Excitement—the shortest stage. It only lasts about halfway through your first Sunday.

Resignation—the “Whatever. Someone's gotta do it” stage.

Boredom follows, then acceptance. Pride is next: “No one can set up chairs like you. Not faster. Not better.” But eventually a sixth stage sets in—

Love—this last stage comes after carrying out any menial task for your faith community over many years. You begin to see small things as big things and vice versa. Setting up chairs is like offering a cup of cold water in the name of Christ. It's a small part of the kingdom, but it is your part. It's been so long since anyone else in the church set up chairs that some people don't even know how it gets done….
I’ve been in stage six, the love stage, for about five years now…. Setting up chairs has become a prayer. It is speaking in tongues. It is my own secret prayer language, offered to the heavens in those wonderful moments when no one is at the church but me.⁴

So live a theology of service. Be faithful—love your work. Paul also calls Epaphroditus his ‘fellow-soldier.’ Soldier? Yes: we’re in a fight today—a fight for truth and faith and love.

Bad enough that you have to fight the likes of Sam Harris and Richard Dawkins and their hostility to the faith; but sometimes the battle’s nearer home than that. In a recent Christian Century, John Buchanan tells of keeping up with what people are reading. He picked up Joel Osteen’s Your Best Life Now. Osteen writes:

Enlarge your vision. If you develop an image of victory, success, health, abundance, joy, peace and happiness, nothing on earth will be able to hold those things from you. . . . God wants to increase you financially, by giving you promotions, fresh ideas, creativity.

Buchanan comments, “As I read, I kept thinking about the people I know who face challenges that do not and will not respond to an ‘enlarged vision.’” ⁵

Buchanan says, he put the book down. I don’t mean to boast, but I went one better: I returned my copy to the bookstore and got my money back! I didn’t want to encourage the book’s sales figures!

When the greed and self-fixation of our culture are offered—and eagerly accepted—as Christianity, we Christians have a fight on our hands!

So develop your apologetics. Be truthful—defend the faith.

Then Paul calls Epaphroditus ‘messenger.’ You’ve noticed, since you’re following in the Greek, that Paul actually used the word ‘apostle’ at this point. An apostle was simply a messenger who was sent, “As the Father has sent me, so I send you… Receive the Holy Spirit,” Jesus told the disciples in John 20.

All ministry is missional. So I hope that, wherever your ministry takes you, you will remember that the Son has sent you on the Father’s mission in the Spirit’s power. Let the cross-cultural mission experiences the Seminary had given you inspire you for that other, difficult mission you will engage in: the one at your front door. God is at work in the world! Faith is flourishing!

Thanks to the Seminary’s World Mission Initiative, my congregation is developing sister-church relationships with Central Baptist Church in Moscow. I know we’ll receive far more than we’ll ever give. The story of how the faith survived the communist onslaught is inspiring.

Communism has been replaced by Vladimir Putin’s inscrutable policies and Christians are still wary. Central Baptist doesn’t maintain a membership roll—they can’t be confident the state won’t turn against them again and use the membership list as a hit list for harassment and persecution. It makes me wonder, how many church members would we have, in such circumstances?

For decades, most Russian Christians only possessed small portions of the Bible, if they’d been able to copy them out by hand, from hand-written copies of hand-written copies, stretching back who knows how far! In the West, where we have a bewildering variety of customized bibles for every conceivable market niche, we don’t even bother now to carry our Bibles to church!

I am profoundly challenged by a comment Michael Bordeaux of Keston College made about Russian Christianity,

Usually Christianity does not need to evangelize: it just needs to be itself.⁶

That is not a recipe for lazy Christianity, for sitting back complacently. It’s a challenge to be so living in the love
of Christ that Jesus is able to work through us the things we learn he’s doing in other parts of the world. It is a challenge to stir ourselves to catch up with what God’s doing in the world! Scott Sunquist cites Harold Kurtz, “The Gospel is out of control.” Take courage! Draw strength from your theology of mission. Be fruitful—spread the faith.

Then Paul calls Epaphroditus ‘minister to my need.’ He uses Greek word leitourgos, which gives us English words like ‘liturgy.’

Liturgy was originally any piece of service, often public service, people undertook. Then it came to mean that special work that people do, which is the worship of God. That makes for a special challenge for those of you who’ll spend time leading worship—to make worship real enough to connect the work your people do in the world, with the work we do together in worship.

And, in the world of Enron, Worldcom, and executives on massive salaries while workers lose their jobs, that means the Christian claims of love and justice and need emphasizing and Christian values in the workplace need encouraging. It doesn’t always happen.

Princeton theologian Ellen Charry can quip, apropos today’s disconnect between faith and work:

The laity that populates the corporate world is pressed to either close their ears in church or hold their noses at work.8

Since faith involves encounter with the living God who seeks to meet with us in worship, yes, but also in the world, our challenge is to worship in ways that enable that encounter. Our worship is too often routine.

When George MacLeod was setting up the Iona Community, a major row broke out between two members. MacLeod recalls,

Someone suggested a special prayer meeting about it. When I pointed out that we already had worship in the Abbey each morning and evening, someone said, “Oh, yes, that’s just ordinary divine worship,” implying that no one expected much to happen in ordinary divine worship.9

If worship has not changed us, it has not been worship. If worship does not relate church on Sunday to what happens Monday, it has not been worship.

Perfect your theology of worship. Be worshipful; and live the faith.

Just one thing more. Speaking of Epaphroditus, Paul tells the church at Philippi,

Welcome him then in the Lord with all joy, and honor such people.

Such people? So there were more than one of him? Of course there were! And are! They are here tonight, the class of 2007: signs that God has not given up on his world yet because he has not given up on his Church yet:

God calls to ministry and service;

God inspires with truth and faith;

God empowers with Spirit not of our arranging.

Joy is a fitting response. Joy in the Lord is our strength.

And now, to him who by the power at work within us is able to accomplish abundantly far more than we can ask or imagine, to him be glory in the Church and in Christ Jesus to all generations, forever and ever. Amen

(Endnotes)
2 Taylor, 145.
3 Taylor, 118-120.
Graduates

**MASTER OF DIVINITY**

Brenda Funk Barnes  
Pittsburgh, Pa.

April Jean Leese  
McConnellsburg, Pa.

David Lloyd Roberts  
Wheeling, W.Va.

Karen Marie Huddelson Waxter  

Timothy J. Becker  

Ian D. Leyda  
Pittsburgh, Pa.

Robert Ruefle  
Pittsburgh, Pa.

Eleanor Williams**  
Pittsburgh, Pa.

Timothy E. Bowser  
Stoneboro, Pa.

Kevin James Long  
Pittsburgh, Pa.

Deborah Lynn Saxe  
Harrison, Ohio

Brandon J. Woodworth  
Pittsburgh, Pa.

Steven Brandt Brand  
Elyria, Ohio

Arnold T. McFarland  
Johnstown, Pa.

Jason Eric Schweinberg  
Munhall, Pa.

Tamara S. Yeager  
Pittsburgh, Pa.

Richard J. Byerly  
Sharon, Pa.

Colleen Faith McFarland  
Grove City, Pa.

Margaret Rosemary Nora Shoeman  
Harrisburg, Pa.

* Dual Degree

Derek Van Pelt Campbell  
Grove City, Pa.

Kimberly Gates Merrell  
Pittsburgh, Pa.

Matthew James Skolnik  
Pittsburgh, Pa.

** Graduate Certificate in Urban Ministry

Catherine E. Craley  
New Wilmington, Pa.

Sarina Odden Meyer  
Madison, Wis.

Joshua David Snyder  
Pittsburgh, Pa.

R. Stephen Cramer  
Zelienople, Pa.

Emily I. Miller  
Pittsburgh, Pa.

Thomas K. Thomas Jr.  
Mumbai, India

Elaine F. Dutton  
Boardman, Ohio

Cara S. Milne Gee  
Plainisboro, N.J.

Marshall Jefferson Tindall  
Pittsburgh, Pa.

Anna Marie Dyke  
Pittsburgh, Pa.

Thomas E. Moore  
Pittsburgh, Pa.

Heather Ann Tunney  
Pittsburgh, Pa.

Lydia Y. Ham  
Columbia, S.C.

Martha Frie Neba-Mbandi  
Pittsburgh, Pa.

Jan Keith Wachter  
Pittsburgh, Pa.

Kristen Susan Henthorn  
Pittsburgh, Pa.

David Randall Peters  
Grayslake, Ill.

Johanna McCune Wagner  
Easthampton, Mass.

Keith Charles Kaufold  
Bethel Park, Pa.

Elizabeth C. Peters*  
Pittsburgh, Pa.

Brenda Walker  
Pittsburgh, Pa.

Richard Paul Kinney  
Temperance, Mich.

James Andrew Purdie  
Farmington, N.Y.

Elizabeth Ann Wallace  
Ellwood City, Pa.

David Melvin Koehler  
Pittsburgh, Pa.

John S. Rahter  
Columbiana, Ohio

Kelvonna Danielle Warner**  
Cleveland, Ohio

Collin D. Roberts Sr.  
Munhall, Pa.

Karen Marie Huddelson Waxter  

Brandon J. Woodworth  
Pittsburgh, Pa.

Tamara S. Yeager  
Pittsburgh, Pa.

* Dual Degree

** Graduate Certificate in Urban Ministry
Graduates

MASTER OF ARTS

Andrea Beth Ceplecci
Hubbard, Ohio
Language for God in Evangelical Lutheran Worship: Why Worship Should Reflect the Centrality of the Filial Relationship

Jacob Robertson Gordon
Export, Pa.
The Revised Common Lectionary: An Evaluation of Its Use and Usefulness

Frank T. Melnyk Jr.
Pittsburgh, Pa.
Divided by Faith: Faith, Race, the Church, and Their Impact on Education and Housing Nationally and Locally

Jacqueline Marie Morgan
Hollywood, Fla.
From the Last to the First: Joseph’s Dreams and Family Dynamics

Nicholas Michael Turko
Pulaski, Pa.
The Parousia and the Hope of the Early Church

DOCTOR OF MINISTRY

Sandawna Gaulman Ashley
New Castle, Del.
How Leadership Training Affects Transformation in Redevelopment Congregations Within The Presbyterian Church

Paul J. Barbins
Mentor, Ohio
Being And Doing: An Invitation To The Missional Kingdom For A Latvian Baptist Congregation

John Lawrence Bassman
Seville, Ohio
Discerning Communal Calling in A Time Of Rapid Change

Robert John Breed
Charlotte, N.C.
Understanding Mission: The Role Of Mission Education in Becoming A Missional Disciple-Making Church

David J. Brown
Calgary, Alberta, Canada
Start Now: Prayerful Repentance as the Common Soil for Which Both Parish and Monastic Life Grow and Flourish

Allison B. Bucklin
Leadville, Colo.
Ten Words To The Wise: A Spiritual Formation Program Based on the Decalogue

Karen Ann Crawford
Delta, Ohio
Resources To Use With Natural Church Development: Curriculum And Guides to Help Grow a Church

Angel L. De La Cruz
Sharon, Pa.
Grace vs. Race: Grace Wins Racial and Theological Reconciliation Observed in The Church Chartering of Word Centered Fellowship by the Presbytery of Shenango

Timothy Eric Dennis
Aliquippa, Pa.
Being in Christ: A Study Experience for Christian Lay People on the Christian Life

Bradley Jay Donahue
Avon Lake, Ohio
Leading an Urban Congregation Through Change, Transition and Transformation

Richard A. Farmer
Fairmont, W.Va.
The Invitation and Implementation of God’s Grade Upon the Reality and Consequences of Divorce Within a Local Congregation

Donald David Fink
Pittsburgh, Pa.
Returning to Our First Love: Spiritually Directing the Local Church into a Significant Devotional Life

Bruce Lester Foster
Pittsburgh, Pa.
The Mourning Room

Claude Alan Harvey
Winter Haven, Fla.
Invisible Communion Tokens: Help For Presbyterian Congregations to Come Prepared to the Lord’s Table

Carl Que Hickerson
Martinsburg, W.Va.
Know Your Audience: A Case Study of the Usage of a Practical Homiletic Method Focused on People in Substance Abuse Treatment

William S. Hoffman Jr.
Enon Valley, Pa.
The Confluence of Spiritual Integrity and Administrative Competence: Leading A Church Without Losing One’s Pastoral Soul

Robert C. Joy
Wayne, Mich.
Spiritual Practice as a Tool for Unifying a Faith Community

Darla Ann Rachel Kratzer
Canton, Ohio
Making Connections: Spiritual Practices for Building the House of God

Lisa Ruth Mays
Onward, Ind.
The Call To Be Sent: Reclaiming The Mission of God in the Local Congregation

PANORAMA 17
DOCTOR OF MINISTRY

continued

William Gibson McCoy
Charleston, W.Va.
“Varieties of Gifts”: Developing a Program to Raise Awareness of Spiritual Gifts of Active Members of New Wilmington Presbyterian Church as the Key to Staffing Volunteer Positions

Flora Johnston Munro
Portlethen, Aberdeen, Scotland
Taizé Ministry

Philip Walter Oehler
Norfolk, Va.
Pastoral Care: God’s Care of Persons

Faith Ann Proietti
Mansfield, Ohio
Designing and Developing a Resource for Families Devastated by Suicide

V. Easter Smart
Aberdeen, Scotland
The Hillhead Café: Building Community at Hillhead Halls of Residence

Timothy Walter Smith
El Paso, Ill.
A New Experience of Stewardship: A Case Study in the Renewal of a Spiritual Discipline

J. Michael Solberg
Rockford, Ill.
The Eighth Day Project

Douglas Herbert Spittel
Pittsburgh, Pa.
From Vice to Virtue: Attentiveness to Vice as a Call to Spiritual Direction

Volodymyr O. Zelinskyy
South Bound Brook, N.J.
Reaching Through the Black Cloud: The College Student Mission Trip to Aid Post-Chernobyl Orphans in Ukraine

CHRISTIAN LEADERSHIP CERTIFICATES

Metro-Urban Institute

Gloria J. Bonner

Randy E. McIver

Ralph R. Wirth

SPIRITUAL FORMATION CERTIFICATE PROGRAM

Department of Continuing Education

Carolyn G. Holden

Laura Ellis

During the graduation exercises, the Seminary honored a number of students for their outstanding accomplishments. The awards and honorees include:

The Jennie Rigg Barbour Memorial Prize

The Watson Samuel Boyce Music Prize
Elaine F. Dutton, Boardman, Ohio

The Brooks Foundation Commencement Prize

The Robert M. Ezzell Homiletical Prize
Deborah Lynn Saxe, Harrison, Ohio

The Paul T. Gerrard Prize in Homiletics and Pastoral Care

The Jackson Hale Prize in Polity
Brenda Funk Barnes, Pittsburgh, Pa.

The Thomas Jamison Scholarship

The Michael Wilson Keith Memorial Prize in Homiletics
Kevin James Long, Pittsburgh, Pa.

The Robert A. Lee Church History Prize
Brenda Funk Barnes, Pittsburgh, Pa.
Sarina Odden Meyer, Madison, Wis.
Behold All Things New

Nearly 200 alums of Pittsburgh Theological Seminary flooded the halls, exchanged memories of years past, and reflected on their faith journeys since leaving campus during the annual 2007 Alumnae/i Days, “Behold All Things New.” Held April 25-28, alums enjoyed presentations and worship services by Distinguished Alumnae/i. Jo Ann Griffith presented “Thoughts on Being Sent”; the Rev. Dr. Lillian D. Anthony discussed her life’s work in “Leading the Way—Civil Rights and Social Justice”; the Rev. Dr. John C. Peterson led worship; and the Rev. Dr. Jeffrey F. Bullock spoke on “The Dimming of the Light: The Idea of a Christian University.” In conjunction with Alumnae/i Days, the Seminary also hosted the annual Albright-Deering Methodist Lectureship with Kenneth L. Carder, the J. Hubert Henderson Conference on Church and Ministry with William H. Willimon, and archaeology lecture “The Tsunami: The Song of the Sea and the Song of Deborah” with David Noel Freedman. In addition to a number of presentations, alums also enjoyed the PTS Choir Spring Concert, reunion luncheons, a Pittsburgh city tour, and reunion banquet. See you again April 23-26 for the 2008 Alumnae/i Days!

As a freshman at Erskine College in 1952, Griffith heard the Rev. Dr. W. Donald McClure ’34 speak about his mission work in the Sudan. Inspired by his tales, Griffith understood that God was calling her to mission work. She went on to earn her bachelor’s from Erskine College, Due West, S.C. and master of religious education from Pittsburgh-Xenia Theological Seminary before leaving for Ethiopia in September 1959.

She taught at three different locations in Africa, the Girl’s School of Addis Ababa, an African village on a great tributary of the Nile, and a town of 25,000 in the beautiful western highlands.

Griffith worked in Addis Ababa as a teacher at the Annie Campbell George Memorial Girls School. Following missionary orientation training at Stoney Point, N.Y., she returned to the school in 1963 to
become assistant director committee chairperson and hostess of the Addis Ababa Mission Station.

She was assigned to her duties at Bethel Evangelical Secondary School in Dembi Dollo, a district capital in western Ethiopia, in 1970. Griffith lived in a dormitory setting with 36 girls at the school. BESS provides quality education to students in grades seven through 12 and is one of the few church-related schools in rural Ethiopia not confiscated by the government during the 17-years of Marxist revolution.

Now retired after 40 years in mission work, Griffith resides in South Carolina. “Mission to me,” she explains, “means living out, in a specific geographical context and through a particular task, the command of Christ to be a witness to Him. This command, for me, comes to life in personal relationships where we are to love others as we love ourselves. This means struggling with others for answers to the problems they face, suffering with them in times of difficulty, and enjoying life with them, too.”

After graduating from Westminster College, New Wilmington, Pa., the Rev. John C. Peterson ’55/’60/’79 earned his M.Div., Th.M., and D.Min. from Pittsburgh Theological Seminary. Peterson studied at New College, University of Edinburgh, Scotland; married Nancy Wilson ’56; and was ordained in 1956. He was then called as the sixth pastor of Big Spring United Presbyterian Church, Newville, Pa.

In 1962, the Beaver-Butler Presbytery invited Peterson to become the stated supply to a contentious and divided church in Slippery Rock, Pa. A reluctant Carlisle Presbytery warned him that “there would be no job security in that church” and dismissed him to serve as pastor of the Center Presbyterian Church. He pastored there for 33 years until his retirement in 1995.

During his years at Center PC, Peterson encouraged lay involvement through disciplined Bible studies, leadership seminars, prayer and discussion groups, and worship. He helped members of the church discover their God-given talents and gifts. The diverse congregation comprised of farmers and academics, university administrators and laborers, students and homemakers, conservatives and liberals, found themselves becoming a family in faith and a caring, forgiving, and mission oriented body.

Peterson helped to initiate and sustain the interdenominational campus ministry at Slippery Rock University. He labored for 21 years as stated clerk of Beaver-Butler Presbytery, chaired the Synod Related Colleges Committee of the Synod of the Trinity, spent 12 years as a member of the local school board, served on the alumni councils of Westminster College and Pittsburgh Theological Seminary, and worked with a variety of youth camps and conferences. In 1977, Westminster College honored him with a D.D., and in 1997 Center Church made him pastor emeritus.

During a 1971 pastoral exchange in Glasgow, Scotland, Peterson began a continuing relationship with the Church of Scotland. He served two pastorates in the Highlands and represented the PC(USA) at the General Assembly of the Church of Scotland in 1994.

Peterson’s wife Nancy, a former Board member at PTS, died in 1993. Two years later he married Marie Nicholas. He is the proud father of four, step-father of three, and grandfather of 13.

Distinguished Alumnus in Academia
The Rev. Dr. Jeffrey F. Bullock ’85
Preparing leaders

The Rev. Dr. Jeffrey F. Bullock ’85 has spent nearly his entire life involved in academia in one aspect or another. From being a kindergarten
volunteer at his kids’ school to being president of the University of Dubuque, Bullock understands the challenges and rewards of a career spent in academia.

Bullock graduated with his bachelor’s from Seattle Pacific University, his M.Div. from Pittsburgh Theological Seminary, and his master’s and doctorate from the University of Washington. Since 1998 he served as president and professor of hermeneutics and homiletics at Dubuque. Before that time, he was dean of the University of Dubuque Seminary and vice president of the University in addition to his role as professor.

Prior to his call to Dubuque, Bullock served as pastor of Queen Anne Presbyterian Church, Seattle, Wash. and Union Presbyterian Church, Murrysville, Pa. He was ordained by the Presbytery of Minnesota Valleys in 1985.

In addition to his work at the university, Bullock is active in his community and denomination serving various organizations.

Bullock has received honors including CASE Fundraising Award in 2006, Governor’s Award for Volunteerism from the Foster Care Review Board of Dubuque County in 1998, and the John W. Meister Award for Pastoral Ministry in 1985. He has presented various lectures and papers including baccalaureate speaker at Sheldon Jackson College, Sitka, Ala. in 2004; Wiseman Lecture Series, First Presbyterian Church, Tulsa, Okla. in 2004; commencement speaker at the YMCA of Hong Kong in 2003; and Wayne H. Christy Memorial Lecturer at Westminster College, New Wilmington, Pa. in 2001 among others.

In addition to numerous chapters in books, published reviews, and guest contributor for the Presbyterian Outlook, Bullock authored Preaching with a Cupped Ear: Hans-George Gadamer’s Philosophical Hermeneutics as Postmodern World (Peter Lang 1999).

Bullock is married to Dana, his wife of 18 years and together they have three children, Noah, Luke, and Seth.

Anthony went on to complete her doctorate at the University of Massachusetts and then served on the faculties of the University of Nebraska, George Mason University, and Towson University.

She received the Mary McLeod Bethune Award, presented by the Louisville National Council of Negro Women and was appointed to the President’s Disability Task Force. In 1998, she retired from the PC(USA). At the time, she was serving as the associate for equal employment opportunity/affirmative action in the human resources department in the denomination’s national office in Louisville, Ky. Anthony continues to expresses her commitment to a vision of a better future, and bravely rises to new challenges.

The Rev. Dr. Lillian D. Anthony ’53 God’s redemption of the world through Jesus Christ

The Rev. Dr. Lillian D. Anthony ’53 has spent her career enthusiastically tackling new responsibilities and challenges. She began her work in the Presbyterian Church when she graduated from Lincoln University, Jefferson City, Mo. and after completing her master’s of religious studies from Pittsburgh-Xenia Seminary. Upon leaving the Seminary, she worked for Witherspoon Presbyterian Church as the director of religious education, taught in Assuit, Egypt as one of the first African-American fraternal workers, and for five years was the North Central Area representative for the Commission on Ecumenical Mission and Relations of the Presbyterian Church (U.S.A.).

From 1965-1968, she served the Federal Government as the district director for the Department of Labor, establishing anti-poverty programs in Minnesota and Wisconsin. In 1968, she became the first director of the Minneapolis Department of Civil Rights. After serving two years as the director of civil rights, she designed the Afro-American Studies Department at the University of Minnesota, becoming its first chairperson.

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Distinguished Alumna in Specialized Ministry

The Rev. Dr. Lillian D. Anthony ’53 God’s redemption of the world through Jesus Christ

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Annual Lectures Discuss the Miracle of Preaching and Friendship With the Poor

William H. Willimon, bishop, North Alabama Conference, The United Methodist Church, presented three lectures during the annual Henderson Conference on Church and Ministry held April 27.

Lecturing on the theme “The Miracle of Preaching: Preaching as God’s Word,” Willimon used Karl Barth’s reflections on “preaching as God’s Word” as his starting point. He commented that the modern world does not really want to experience anything marvelous. As a result, he suggested (only partially tongue in cheek) that many preachers too, do not want to hear a Word from God, because that would mean giving up control. Yet, without being open to the marvelous, preachers will remain locked up in a barren ministry in which they do not expect that God can do miracles…even through their preaching.

At the same time, Willimon cautioned, the gospel always involves the cross of Christ. For preachers, this requires being open to the possibility of failure. Not all sermons will “hit a home run.” In fact, usually preachers will be unaware of when their sermons have been the vehicle for God’s Word to heal a human heart. Preachers need humility, therefore, but they can also rejoice in hope, knowing that although their carefully prepared words will often appear to miss the mark, God may often choose to accomplish the marvelous through those same words.

Before being elected to bishop in 2004, Willimon served for 20 years as dean of the chapel and professor of Christian ministry at Duke University. Known as a prolific writer and engaging lecturer, he is in demand as a speaker around the world.

Professor of the practice of Christian ministry at Duke Divinity School, Kenneth Carder, presented two lectures on the theme “Friendship with the Poor: a Wesleyan Means of Grace” during the annual Albright-Deering Lectures in Methodist Studies April 26.

Carder opened with the remark that, when he had been in the ministry for some time, he became convinced that all pastors should be in the jail as much as in the hospital. In the Wesleyan tradition, he came to realize that works of mercy cannot be separated from works of piety. John Wesley taught that certain marks of Christian character cannot be developed without personal contact with the poor and with those on the margins of society.”
With Great Joy
ON A DYNAMIC AND CHALLENGING GLOBAL STAGE

Allison Bauer explored Greece and the Greek Isles during a 14-day study tour in May. The group of 43 visited Christian, archaeological, and historical sites including Athens, Corinth, Epidaurus, Delphi, Rhodes, and Patmos among many others. This trip was sponsored by the Continuing Education Office and the Bible Lands Museum at Pittsburgh Theological Seminary.

“Rejoice in the Lord always. I will say it again: Rejoice!” (Philippians 4:4)

I don’t think I’ll ever forget those couple of hours we spent down by the riverside. On the very spot in Philippi where Lydia’s baptism is commemorated, I read these words from the book of Philippians to my fellow travelers. We were all a little dirty, a little sweaty, and more than a little tired. But, this was our holy moment of refreshment, sitting on those stone seats.

I continued to read, “Let your gentleness be evident to all. The Lord is near. Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God” (Philippians 4:5-6).

Suddenly the sound of music drew us toward the baptistery built near the water. A tour group ahead of us was singing and it was impossible to ignore the melodies spilling out of the building. As that group finished their worship, our group took our place. That was joy—to sing the words of cherished hymns in the same place where our ancestors in the faith stood and sang; that was pure joy.

I tried to memorize it all: how it felt, what I was thinking, the sounds, the smells. I wanted to breathe it all in so that I could carry it home. It is not likely that anyone in the congregation will ever experience what I did in Greece. I wanted to bring it all home with me and share it with others. I wanted it to be as real to them as it was to me.

I began to reflect on these words. “And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus” (Philippians 4:7).

I wanted to bring home the sense of timelessness I felt, the connection with the great cloud of witnesses who have gone before me. But, words fail. Words fail to capture that moment in time, a holy glimpse into peace and joy.

I could not truly explain it to others, but the memory remains. Memories, some snapshots, and that Holy Spirit feeling still linger in my soul even now, still waiting to be expressed. If, somewhere in a Bible Study or a sermon or a plain old conversation, I can convey that same sense of peacefulness and joy to somebody else, then all the hours on the planes, all the early mornings, and all the miles of hiking further and further uphill will be worth it.

And I would do it all over again, with great joy.

Allison Bauer, ’05
PTS Board Member, Student Representative
Pastor, Frankfort Presbyterian Church, Hookstown, Pa.
SOUTH AFRICA AND ZAMBIA:
A Love and Justice Challenge to Theological Education and Congregational Ministry Drawn from Sub-Saharan Poverty and HIV/AIDS
When most people think of urban ministry, ordinarily notions about addressing homelessness, after-school tutoring, or fair-wage initiatives come to mind, but rarely orphanages in Sub-Saharan Africa filled with children whose parents have died from AIDS. Because the love and justice mandates of the gospel do not confine themselves to particular categories of human experience, the Metro-Urban Institute’s summer 2007 travel seminar to South Africa and Zambia examined, first hand, the challenges posed by poverty and HIV/AIDS in these urban and non-urban contexts. The trip proved to be more than a cultural experience, but an enlightening theological emersion as well. It revealed that just as economic and intellectual resources are linked globally by cyberspace, the injustices of poverty and HIV/AIDS are also globally linked and cannot be addressed apart from understanding their connection to local challenges like homelessness, poorly performing schools, and low-wage jobs. How are Christians here to respond to these urban and non-urban injustice challenges at home as well as abroad?

The search for answers to these questions, in part, prompted interest in the dialogue this seminar promised. Participants were not disappointed. From July 28 through Aug. 12, a delegation of 20 persons from various parts of the United States traveled together as part of the Metro-Urban Institute’s participation in the 2007 meeting of the Network of African Congregational Theology (NetACT) hosted by the Justo Mwale Theological School in Lusaka, Zambia. NetACT, an association of 12 theological schools located in eight African nations including Angola, Kenya, Malawi, Mozambique, Namibia, South Africa, Zambia, and Zimbabwe, met in Lusaka to consider the role of theological education, poverty, and the HIV/AIDS challenge in Sub-Saharan Africa. With generous support from the Seminary’s World Mission Initiative, three seminarians—Paula Cooper, Marvin Miller, and Damiko Faulkner—participated. Few U.S. seminaries address the HIV/AIDS spiritual and theological challenge in their curricula although more than 25 million people have died from this scourge, most in Sub-Saharan Africa and among people of color globally. MUI delegation sought dialogue with theological educators, pastors, and others involved in addressing this pandemic at the epicenter of this crisis.

In route to Zambia, MUI delegation visited South Africa’s Stellenbosch University just outside Cape Town. From the start, our delegation was welcomed as honored guests. When we landed at the Johannesburg airport, we were met by the Revs. Janet Guyer (PCUSA regional AIDS consultant for Southern Africa) and Douglas Tilton (South African Council of Churches) who were quite helpful as the airport’s computer system was down making already difficult international travel even more of a hassle. Once we arrived at Stellenbosch, we were welcomed to an inviting group of accommodations in one of the nation’s most picturesque areas on the Southern Cape. South Africa, still working valiantly and with admirable success to move beyond its Apartheid past, continues to evidence deep economic and social cleavages as it strives to realize a truly non-racial society, a challenge not unfamiliar to us in the United States.

We visited Robben Island where Nelson Mandela and other anti-Apartheid leaders were once incarcerated. Later, we were welcomed by Stellenbosch University’s theological faculty where a full schedule of lectures and various tours had been arranged for us related to the HIV/AIDS crisis. Nearly 20 percent of the population is HIV positive in South Africa and until recently some government leaders were slow to acknowledge the gravity of the problem. We dialogued with Dr. Allan Boesak, whose religious leadership helped the nation peacefully dismantle Apartheid and Stellenbosch University’s Vice Chancellor, the Rev. Dr. Russell Botman, also a former leader in the anti-Apartheid struggle. Both view the continuing economic injustice of poverty as a key culprit enabling the continuing spread of this health plague as well as feeding the debilitating political dysfunction and violence so prevalent in many areas on the continent. At the University, the faculty and the vice chancellor each arranged separate private luncheons for our delegation, giving added time for mutual exchanges. We also talked with psychology professors Jan du Toit and Jimmie Earl Perry of the Africa Institute for HIV/AIDS Management about the Institute’s use of the performing arts to help
change public awareness regarding HIV. The Rector of Pittsburgh's Calvary Episcopal Church, Dr. Harold Lewis—who was part of the delegation—arranged for us to talk with the Anglican AIDS and Healthcare Trust Director, South Africa's Father Desmond Lambrechts. He oversees Anglican ministries in the Southern Region of the continent. Lambrechts gave us a perspective on HIV-related ministries in several African nations.

One of the highlights of the South Africa trip was a visit to Guguleto, a Black Township just outside Cape Town. The stark differences between the beauty and wealth of the Stellenbosch and Cape Town areas as compared to the economic deprivation of the Black Township of Guguleto are obvious. In Guguleto, our delegation was hosted by the JL Zwane Centre Church where, under the charismatic pastoral leadership of the Rev. Dr. Spiwo Xapile, there is a dynamic ministry to persons who are HIV-positive. The church seeks to assist people overcome the stigma, shame, social, political, and economic disenfranchisement often inflicted upon persons infected with HIV. The HIV/AIDS ribbon adorns the sanctuary pulpit and the congregation is composed of persons who identify themselves as HIV-positive, whether or not they have been infected by the disease. The purpose of this affirmation by church members even if they are not
personally infected, is to declare to the world that their lives are affected by HIV because of sisters and brothers in Christ who are HIV infected, rendering everyone HIV-positive: a powerful witness of Christian solidarity with those who suffer.

In Zambia, we were honored guests also as were 10 PC(USA) pastors from across the U.S. who had spent the previous week shadowing pastors in various parts of the African continent prior to joining us for the NetACT conference. In all, 36 U.S. delegates attended the conference. Once known as Northern Rhodesia, Zambia is now a nation that struggles with one of the world’s highest rates of inflation crippling its economy in addition to a 17 percent HIV infection rate. Yet, the friendliness, generosity, and hospitality of the Zambian people seemed evident everywhere, especially at Justo Mwale Theological School. On Sun., Aug. 5 we worshipped in various churches in Lusaka and were hosted by church members in the afternoon. The openness these congregations exhibit in addressing the HIV/AIDS challenge is inspiring. The Men’s Choir at the church I and six other delegates attended sang a hymn forthrightly addressing irresponsible sexual behavior among men. During the NetACT conference, which began Mon., Aug. 6, we heard presentations from representatives of NetACT institutions regarding education and ministry issues related to poverty and the HIV social and spiritual crisis in their countries and theological schools. One presenter, a woman named Esther who is HIV-positive, spoke of her oppression by people in the church and how God is using her to help churches become more sensitive. Other presenters included a representative from the World Council of Churches, Dr. Ezra Chitando of Zimbabwe who works on theological education and HIV throughout the continent. I delivered an address to the conference entitled *The Balm in Gilead: Resources from A Bottom-Up Urban Theology in the African American Heritage to Address African Poverty & HIV/AIDS Through, Cross-Cultural Interdisciplinary Collaboration.*

Several members of our group visited HIV-related ministries coordinated by Presbyterian and Roman Catholic institutions as well as government run hospitals. Zambia physician Dr. Fastone Goma (a presenter at the MUI’s 2006 Urban Intensive Weekend on HIV/AIDS and Sub-Saharan Africa) personally led many of our delegations on medical visits and to several HIV-related ministries in the capital city. The sensitivity, determination, and patience of those involved in HIV/AIDS ministry for many of us marked a real contrast to many of our experiences in the United States where apathy and indifference are still too frequently found.

Our Zambian hosts arranged for a trip to the Victoria Falls. We also were taken to a nature reserve where we took a wonderful boat ride on the Zambezi River and saw aall manner of wildlife in their natural environment. Later we were taken on a wildlife mini-safari in an open air truck. Visiting giraffes, zebras, and monkeys is one thing, but sitting in an open-air truck 12-15 feet from lions resting under a tree was a true test of faith! And, the elephants just kept coming… literally by the hundreds! The juxtaposition of the wonder and beauty of God’s creation with the hideous pain of social and spiritual injustices that plague human relationships was a reality that could not be avoided during this travel seminar.

What has all this to do with homelessness, poorly performing schools, and low-wage jobs in the city? If nothing else, this travel seminar helped us to see that Sub-Saharan African poverty and the HIV/AIDS pandemic represent an injustice of global proportions and not unrelated to issues of poverty, run-away HIV statistics, and violence impacting U.S. inner cities or the international debate over war or global terrorism. We saw, first hand, how injustice realities of poverty and lack of access to medicine cripple theological education and challenge human survival and yet, the faith in God exhibited by people in these areas reflects a resilience of hope far deeper than is often seen in our culture. The faith of many people we saw challenges us to re-examine our own as we seek to be faithful to the twin gospel mandates of love and justice at home and abroad.
CONVERSATIONS ON RESTORATIVE JUSTICE
GOD’S REDEMPTION OF THE WORLD THROUGH JESUS CHRIST

The Urban Intensive Weekend Conference, held April 18-21, was an intense and eventful interdisciplinary, and positive undertaking. The Metro-Urban Institute joined forces with the Pittsburgh Child Guidance Foundation, Center for Victims of Crime and Violence, Family Resources Inc., Lydia’s Place, Mount Ararat Baptist Church, Christian Associates of Southwestern Pennsylvania, the Allegheny County Bureau of Corrections, and others to discuss and reflect on restorative justice—a theology of justice, families and incarceration, and the healing community.

The sanctuary of Mt. Ararat Baptist Church was filled with the presence of God. After rhythms of the African drummer Kelly e. Parker quieted and invoking prayers to a God of justice were raised, those assembled sat reverently reflecting. As the afternoon transpired, criminologist and other members of the legal system, sociologist, psychologist, and theologians shared perspectives. Drs. Walter Smith, Jared Jackson, Emma Lucas, Claire Walker, and Ronald Peters—lead instructor and MUI director—laid a foundation for more than 150 interested members of the community and 70 seminarians on retributive versus restorative justice, crime and oppression, the growth of prisons in society, the face of the incarcerated, and issues central to people of faith. These foundational concepts include ministering to individuals impacted by crime and oppression, hope and transformation, and systemic injustice. Many believed it was fitting that the first official day ended with Seminary President William Carl accepting for permanent display the portrait of the Rev. Dr. LeRoy Patrick, consummate preacher and pastor of Bethesda Presbyterian from 1950 to 1985. During the civil rights era, the Pittsburgh legend faithfully advocated for inclusion of all humanity, consistently taking a stance against systemic oppression and injustice.

The third day was filled with conversations that challenged individuals to consider a number of possibilities, including “can justice heal?” Noted professor, theologian, and author Dr. Howard Zehr urged the interdisciplinary audience to consider and then have the courage to attempt an approach to justice that seeks to repair the harm. Morning workshops were geared to assist families in crisis discussions. Workshops after lunch addressed restorative justice from the theological perspective.

The last day included a Town Meeting to consider next steps and an opportunity for conference participants to join more than 500 others at Allegheny County Jail for a ribbon cutting ceremony and blessing service for the new Family Activity Center. The Town Meeting style wrap-up session allowed participants to reflect on what they heard during the conference and to consider roles and strategies based on their various disciplines and perspectives. Participants at Allegheny County Jail celebrated the steps taken to create a more humane child-friendly atmosphere in the Visitor’s Waiting Area. In addition, Anthony Jackson and the musical ensemble from the Neighborhood Youth Outreach Program housed at St. Stephens Episcopal Church in Wilkinsburg uplifted those attending the morning’s celebration.

From a multiplicity of intellectual and religious perspectives, faith in God, compassion, and justice are keys to implementing and empowering restoration of the community. It may be too soon to measure whether or not (and how) the conference has inspired the faith community (and others) to work with impacted individuals, families and youth, or public and private stakeholders to transform philosophies and ideals associated with restorative justice for improvement in the overall quality of community life. Only God knows the future.

The Rev. Jermaine McKinley, D.Min.
‘98/’00/’05
Assistant Director of the Metro-Urban Institute

Photo credit, opposite page:
Black Tie

Pictured left to right:
Paula Cooper, Marla Johnson, Rose Meadows, and Jermaine McKinley
ONE FAITH, ONE COMMUNITY, ONE HEALTHY BODY
GOD’S REDEMPTION OF THE WORLD THROUGH JESUS CHRIST

The Seminary’s participation in the March of Dimes Walk America fundraising event held April 29 was the final component of a weekend of activities highlighting the faith-community’s interest in disease prevention and health awareness.

The Metro-Urban Institute at Pittsburgh Theological Seminary sponsored “One Faith, One Community, One Healthy Body”—a day of spiritual and physical health awareness—April 28. MUI’s staff of conveners, faith-based group representatives, and a teen volunteer council worked diligently to plan simultaneous activities that would appeal to all age groups. Four tracks were available in the morning for teens, adults, youth, and service (information and screenings).

Early risers not only enjoyed a healthy and balanced breakfast but the upbeat music of Fred Dukes Jr. and the contemporary preaching of the Rev. LaMont Jones ’04, MUI congregational convener. In a short time there were activities everywhere on campus. Dr. Marla Johnson, MUI congregational convener, directed the group interested in the Allegheny County Health Department’s Mobile Unit offering screening for diseases compromising the immune systems. The John Knox Room was turned into Service Central with more than 25 health service providers and partner organizations distributing health information, conducting surveys, and directing individuals to locations set aside for a variety of screenings—hearing, lupus, and depression among others.

Later seminarian Kelvonna Warner ’07 helped MUI Congregational Conveners Lydia Ham ’07 and PTS student Paula Cooper as they coordinated continuous activities in the auditorium for families and youth spanning the gamut—face painting, clowns, mimes, creative movements through exercise, story telling, and sing-a-longs. At the same time, two workshops were offered within the teen and adult tracks. Teens had the opportunity to choose from Youth Fighting Diabetes and Cancer; 411 on STD and HIV; Teen Pregnancy and Infant Mortality; and Cardio 101: Too Young for Heart Disease. Adults could choose workshops on exercise (community walking); stroke; mental health; or Stimulating Church Growth Through a Ministry of Health and Wellness. The teens (and many adults) joined the youth in the auditorium at the close of the morning to hear the Christian Hip-Hop & Rap message of Rev. J. E. Gamble & More Excellent. Gamble correlated the principles of faith and health in a language the teens and youth understood, clearly and succinctly. In addition, Urban League of Pittsburgh’s President Esther Bush and Pittsburgh Police Assistant Chief, Maurita Bryant addressed the closing morning session.

During the afternoon’s two-hour worship service “The Seven Last Words on Health,” ordained and lay clergy (representing congregations participating in MUI’s health advocacy project) preached disease prevention, health, and wellness from the pulpit. As the homiletical journey to correlate faith and health began, the Rev. Dr. Johnnie Monroe, Grace Memorial Presbyterian, removed the blinders illuminating John 9:1-12 and issues related to infant mortality. Lay minister Shelly Mitchell, Rodman Street Baptist, addressed mental health issues. Kelvonna Warner ’07 offered a theologically sound exegetical discourse on a passage from Luke while correlating cardiovascular disease. By the time the service reached the fourth word “Don’t Tell Anyone About This” based on Luke 5:12 the chapel was anything but quiet as the Rev. Michael Evans ’02, MUI consultant, expounded on the Word of God and a stigmatic disease the Church is often silent about, HIV/AIDS. With a kick to the side, the pastor of Unity Baptist the Rev. Richard Wingfield ’02 made a familial connection to issues associated with diabetes and God’s grace in calling us to arise and take part in the healing process. The Rev. Dr. Judith C. Moore ’97/06, First AME of Clairton, expounded on Jesus healing a woman on Sunday and the importance of immunizations even among adults. The homiletical journey was brought to a close by the pastor at Dunamis Baptist of Wilkinsburg the Rev. Thelma C. Mitchell ’81. She took listeners to the hem of the garment for healing and raised the awareness of cancers, especially those affecting the lives of women.

MUI staff, network members, partners, and volunteers are encouraged by the participation of more than 250 visitors despite a rainy day, “One Faith, One Community, One Healthy Body” will be an event to remember.

The Rev. Jermaine McKinley, D.Min. ’98/00/05
Assistant Director of the Metro-Urban Institute
Jack vanHartesvelt

Over the past decade Jack vanHartesvelt has overseen a number of construction and mission projects. In 2000, he managed the renovation and expansion of Mercer Island Presbyterian Church on behalf of its congregation, of which he is a member. Two years later he led a team of 220 construction workers and church volunteers to Tijuana, Mexico to perform an extensive overhaul to an orphanage. He then returned to church construction, overseeing the transformation of Madrona Presbyterian Church, a predominately African-American church in Seattle, Wash. In 2006, he led approximately 150 people, primarily from Seattle and New Orleans, in the restoration of a 15,000 square foot parish building at the Blessed Seelos Catholic Church in the Upper 9th Ward of New Orleans, La. This work was substantially performed over a nine-day period.

This year vanHartesvelt will be leading the complete renovation of Mount View Presbyterian Church in White Center, Wash., a racially diverse church in an unincorporated area near Seattle. This work will be performed by 300 people over a five-day period.

When not leading construction projects, vanHartesvelt can be found at Kennedy Associates Real Estate Counsel supervising the company’s hotel investment, development, and asset management portfolio. Prior to joining Kennedy, vanHartesvelt was executive vice president of Westin Hotel Company where he was in charge of all development-related activity in North and South America. vanHartesvelt has been a speaker at numerous hotel industry forums and a frequent college lecturer. He was voted Outstanding Alumnus in 1982 from Michigan State University’s School of Hotel, Restaurant and Institutional Management from which he graduated in 1975.

Kimberly Merrell ’07

Proficient in Portuguese and Spanish, holding a bachelor’s in communication systems management, and having a long history of volunteer work with groups promoting gender related issues and women’s empowerment, Kimberly Merrell ’07 was elected the senior class representative to the Board. Merrell worked part time on her Master of Divinity degree beginning courses in 2001.

While completing her studies she also worked for Delphi Packard Electric Systems leaving in January 2006 as lean implementation specialist. While with the company Merrell was nominated by her supervisor for the prestigious Athena Award.

Her dedication to excellence was mirrored at the Seminary winning the Valentour World Travel Fellowship. This scholarship provided her the funding to research the major issues women experience in Kenya, India, Singapore, and Indonesia. While on her journeys she also ministered the gospel in regards to women’s rights and facilitated related training.

The founder and director of Passion for Mission, Merrell leads relief, development, and evangelism campaigns throughout the Third World. Since September of last year Merrell has worked at Light of Life Rescue Mission as a chaplain and intern teaching Bible study, developing curriculum, and counseling the homeless, addicted women.

Recently she was hired by Auberle, McKeesport, Pa. as the strategic coordinator. Auberle has been dedicated to caring for and healing abused, neglected, and troubled children throughout Southwestern Pennsylvania for more than 50 years.

PTS Elects Three to the Board

GOD’S MESSAGE OF GOOD NEWS IN BOTH
During the May Board Meeting, the Seminary welcomed three new members. We look forward to their future leadership.

Sue Sterling Montgomery ’77
Because a birth defect limits the use of her legs, a feisty minister Sue Sterling Montgomery ’77 sits on a bar stool to preach and in a wheelchair to serve Communion. Sterling Montgomery is the pastor of the Nickleville Presbyterian Church, Emlenton, Pa. In addition to her preaching duties, she has also served as a chaplain at Polk Center, a residential facility for persons with mental retardation, since 1983. Sterling Montgomery has served on local and national boards addressing advocacy issues for persons with disabilities. To address more than just the architectural barriers, she has done extensive study in the areas of theology, language, and philosophical approaches to life with a disability. Sterling Montgomery also serves on the leadership team of Presbyterians for Disability Concerns. In 1997, she received the Women of Faith Award from the Women’s Ministries Program Area of PC(USA) for her work with persons with disabilities.

Sterling Montgomery is an avid handcyclist who enjoys riding her 27 speed handcycle on the many rails to trails systems along the rivers of Pennsylvania. She will serve a three year term representing the Alumnae/i Association.

Orr Lectures Available in Barbour Library

One of the older television programs The A-Team always ended with the star saying “Isn’t it wonderful when a plan comes together?” That has certainly been true of a plan initiated almost two years ago when I contacted Library Archivist Mary Ellen Scott to see if she had any cassette tapes of lectures by Dr. William F. Orr. The absence of these recordings led to a project designed to convert the audiocassette tapes that I had into digital CDs.

Thanks to the Pitcairn-Crabbe Foundation providing the necessary funding and the Seminary’s support, the project has been completed. As a result the Barbour Library now has digital CDs of lectures by Dr. Orr of the Synoptic Gospels, I and II Corinthians, most of the Gospel of John, and a portion of the book of Romans. These CDs, which can only be heard via your computer, are not of studio quality since they were originally recorded as Orr wandered about lecturing in the classroom, but they do present current students and others with the opportunity to listen to the wonderful teaching of our great Biblical scholar, Dr. William F. Orr.

A limited number of the complete CD sets are available for the cost of shipping and handling. Please contact Mary Ellen Scott for details at 412-441-3304 ext. 2200 or e-mail her at mescott@pts.edu.

Donald T. Sherrill ’73
On June 5-8, Pittsburgh Theological Seminary hosted a number of seminarians from across the states, local and national church leaders, and keynote speakers, the Rev. Eugene H. Peterson and Dr. Edith M. Humphrey as part of the National Seminarians Conference.

The theme of the conference was “Grounded and Growing: Reaching Our Full Measure in Christ” and, in addition to the addresses given by Peterson and Humphrey, the conference included small group discussion led by mentors—pastors already in ministry—and workshops ranging in a number of different areas of pastoral life.

Andrea Ceplecci ‘07 helped organize the event by securing mentors for the small group discussions. “It was really great to network with other people, especially for those going into pastoral ministry,” Ceplecci said. “Both Dr. Humphrey and Eugene Peterson were really great. They complemented each other well. Dr. Humphrey did a great job talking about the church and the sacraments and connecting the academic life of seminary with every day life in the church.”

Ceplecci also added that it was an important part of her now-completed seminary experience and looks forward to taking some of the conference’s lessons with her into her future work in the church.

While the conference is an annual, national event sponsored by Presbyterians for Renewal, this year’s conference had a number of connections to Pittsburgh Theological Seminary.

Peterson is most known for his paraphrased version of the Bible, The Message, written while on sabbatical at the PTS campus. Humphrey is the current William F. Orr professor of New Testament at the Seminary. Both speakers have written and spoken extensively in the areas of spiritual renewal. For those PTS students who attended, the event provided a context beyond the classroom for engaging issues of spiritual growth with a faculty person.

“Because of the event, I’m now reading Dr. Humphrey’s book, Ecstasy and Intimacy: When the Holy Spirit Meets the Human Spirit,” said middler Amanda Hoover. “I like how it relates the Trinity to every day life.” Hoover also said that she anticipates further conversations with Humphrey because of the conference.

“It was eye opening for things that I haven’t realized about this faith journey and some of my preconceived notions about what it means to do ministry,” Hoover said. “It was challenging and that’s a good thing.”

Jeff Schooley Middler, M.Div. Student

Morning presentations by Diana Butler Bass and afternoon sermons by the Rev. Dr. William J. Carl III highlighted a powerful conference on the Seminary’s campus in June. Bass, author, scholar, and expert on American religious practice, spoke on the basis of her most recent publication, Christianity for the Rest of Us: How the Neighborhood Church is Transforming the Faith. With many examples from her studies and her own life, she pointed to quiet, but vibrant growth and development of neighborhood congregations.

Carl provided the preaching for the conference. He spoke in turn on the newness experienced in Christ, on the newness of what is faced in the world “out there” (and what God is doing in that world), and on the call to participate in the renewal of that world, by being willing to say with the prophet Isaiah, “Here I am, Lord, send me.”

Assisting Carl in worship were the Rev. De Neice Welch ’04, pastor of Bidwell Street Presbyterian Church, and the Rev. George Tutwiler, organist-choirmaster at the Seminary and instructor in church music and United Methodist studies. Morning devotions this year were provided by the Praise Team of the Pentecostal Temple Church of God in Christ, located in East Liberty. A wide range of workshops, offered twice daily, rounded out the program for participants.
One of the most significant programs we do in Continuing Education, I believe, is the Spiritual Formation Certificate Program. Since its beginnings 12 years ago, this cooperative program with Columbia (Georgia) and Austin (Texas) Seminaries has offered more than 600 laypersons and pastors the opportunity to enter more deeply into the life of the Spirit.

Completion of this challenging program involves participation in an introductory course (Immersion Experience Week), six elective courses, a practicum, and a pilgrimage. Immersion Week, like the elective courses, runs from 7:00 p.m. Sunday to Friday at noon. The purpose of Immersion Week is twofold: first, it provides an opportunity for you to learn what spiritual formation is all about, and second, it helps you decide whether you wish to complete the entire certificate program. The next Immersion Week is scheduled for Feb. 10-15, 2008.

The elective courses offer a wide range of choices—from courses on spiritual practices, to classes on Christian mystics, to studies of spirituality in different historical periods from the Bible onwards. We are fortunate to be able to bring in instructors not only from the Seminary, but also from Presbyterian churches and from our larger ecumenical community. The result each time is a week’s worth of enriching and revitalizing study, reflection, discussion, and prayer together.

When you have completed all the electives, you move on to the practicum, where you apply what you have learned to a specific setting, such as a weekend retreat or a series of evening classes. The program concludes with a pilgrimage. Responsibility for organizing the pilgrimages rotates among the three schools, Columbia, Austin, and Pittsburgh. Recent destinations for pilgrims have been Iona, Rome, Greece, and New Mexico. The partner schools hope to provide a pilgrimage to Israel in the near future. The pilgrimage is the capstone of the program, allowing you to reflect on your experiences throughout the entire program and to share with others who are doing the same.

A number of folks have now completed the entire Spiritual Formation program, and I am pleased to report that praise for the instructors and the overall design is uniformly high! In my work in Continuing Education, I see regularly how exciting and meaningful the classes are. I also hear frequently about how great the impact of the program is on individual lives. That’s why, as you may have noticed, I have been saying “you” throughout this article. I hope that you will consider whether the Spiritual Formation program is for you.

If you want to consider the possibilities, set aside the week of Feb. 10-15, and sign up for our next Immersion Week Experience. The Rev. Betty Voigt, Presbyterian pastor and spiritual director, facilitates this class.

If you cannot attend Immersion Week, you can participate in the upcoming elective with Arnie Klukas, “The History of Christian Spirituality, Part I,” from Jan. 6-11. This class and the Immersion Week will give you a good sense for whether spiritual formation should become your priority for the next couple of years!

For a registration form, or for more information on the Spiritual Formation program, contact the Continuing Education Department at 412-441-3304 ext. 2196 or ConEd@pts.edu.

The Rev. James E. Davison, Ph.D. ’69
Director of Continuing Education

The Spiritual Formation Program: Growth for the Whole Person

The Rev. James E. Davison, Ph.D. ’69
Director of Continuing Education
The beginning of a new school year is undoubtedly the most exciting and optimistic time on the campus of Pittsburgh Theological Seminary. God continues to bless this school with a wonderful incoming class year after year and this year is no different.

Ninety-one students make up our “junior” or first year class. This is one of the largest classes the school has ever welcomed! Of these 61 will be pursuing Master of Divinity degrees, 16 the Master of Arts, three the Master of Sacred Theology, and 10 are registered as special student status which means that they are still deciding on a program of study or may be taking classes for personal interest. As has been the case in recent years, a large majority of the students are Presbyterian while United Methodists make up the second most common denomination. Collectively, 20 denominations are represented in this incoming class.

This new class comes to the Seminary from across the United States and around the world. Our international students hail from South Korea, Singapore, and Trinidad Tobago while our U.S. students have come from as far away as Washington, Utah, Colorado, Texas, North Carolina, and Mississippi. Remarkably, this class has an average age of only 30, while most seminaries have an average age in the range of 37-40. It is sure to be an exuberant year on our campus with these many young people joining our PTS family.

This class also comes well prepared academically. They have received undergraduate degrees from six of our Presbyterian colleges, from seven schools within the Pittsburgh area, 10 other schools from within Pennsylvania, and 36 other colleges and universities from around the country and world. Fifteen members of this incoming class have already earned degrees beyond the undergraduate level.

Please continue to pray for our new and returning students along with the Seminary’s staff, administration, and faculty as we prepare joyful leaders who proclaim with great joy God’s message of good news in both word and deed.
Have you ever noticed how the beginning of the school year is like the beginning of the Church as recorded in Acts 2? Look at it. People gathered from all over just as we have here. And, the world looks up and asks, “Hey, what's going on over there?”

A year and a half ago when we went through inaugural activities here on campus, we had a big tent set up out in front of Long Administration Building and people driving by kept asking, “Hey, what’s going on over there?”

Actually, it’s a good question. What are we doing here anyway? Of course, the world has its own answers. The world has its own views of what a seminary is. Soon after I got here I heard two different images. The first came from my administrative assistant Linda Smith's friend who said to her once, “How can you work at that place with all those righteous and holy people who live perfect and upright lives?” Boy, has she been misled! If there are first year students here today who have never spent much time around a seminary hoping you’ve come to a perfect and holy place where people agree on everything in Scripture and theology and never argue about anything, you’re in for a big surprise. Sin is both universal and radical. It taints every one of us and goes to the core of our being. It affects monasteries, convents and yes, especially seminaries. Augustine was right when he said there is good in every evil person and evil in every good one. As Henry Ward Beecher once put it, “I don’t need John Calvin to tell me about total depravity; I have my congregation to show me that!” And of course, that includes us preachers because every time we point a finger at the congregation, there are always three pointing back. That’s the first image the world has of the Seminary, that we are a bunch of perfect people.

The second image the world has is completely different. A few years ago we had a program on campus for elementary school children and our students were mentoring them. At one point, one of the children glanced at the wrought iron fence then looked at one of our students and said, “What did you do wrong that you got put in this place?” Two different images the world has of us: on the one hand, a place full of perfect, righteous and holy people, and a prison on the other. No wonder the world asks the question, “Hey, what's going on over there? What are you people doing in there anyway?”

That’s exactly what the world asked on the day of that first Pentecost. It was the Feast of Weeks, a giant Jewish picnic. They came from all over speaking different languages and a mighty rush of wind blew through causing a huge disturbance. The world said, “What’s going on over there? They must be drunk!” Up pops Peter, a real ‘have-sermon-will-travel’ kind of guy saying, “No, they can’t be drunk; it’s only nine o’clock in the morning. But now that I have your attention, let me tell you about Jesus Christ.”

What a model for evangelism. God does something startling with the church that gets the world’s attention and when the world asks about it, the church says, “Let me tell you about Jesus Christ, the one who transforms lives and changes the world. That’s what’s going on over here.” Actually, there were at least four things going on over there that day that directly effect what we do at Pittsburgh Seminary, especially as we begin another school year.

First, the Spirit moved among them, knocked them for a loop and roused them to new life, which is pretty much what Greek and Hebrew do for students here. If Greek and Hebrew don’t get your attention in this place, nothing else will. For those early Christians, it wasn’t a
foreign language that knocked them around; it was the very Spirit of God, the same Spirit that knocked Saul renamed Paul flat on his back on the Damascus Road. If it doesn’t happen your first year in seminary it will happen in the second or third, I guarantee it. Sooner or later it happens to all of us. Something knocks us flat and puts us in our place. The Australians have a saying that goes like this, “Rooster today, feather duster tomorrow.” In this way, the Spirit flattened both Count von Zinzendorf who founded the Moravian Church and C.S. Lewis who felt God had closed in on him and transformed not only his thinking but his life. For both Zinzendorf and Lewis, as for the early apostles, there came a revelation, a spark of new insight that changed their lives forever and ultimately changed the world. Keats in one of his letters describes the literature of Shakespearean England by using the phrase, “the indescribable gusto of the Elizabetian voice.” The same could be said of the New Testament writers and the early Christians on that first Pentecost day. For if there is one thing more than any other that strikes you about these people it is the fact that they are possessed by an amazing consciousness of power, what the New Testament calls dynamis! They are intensely and magnificently alive. You cannot help but hear and feel “the indescribable gusto” of the early Christian voice.

Second, the Spirit brought them together in a way they had never been together before in a startling reversal of the Babel Tower syndrome, that moment in history where people began to get pretty enamored with themselves and all they had learned from the Tree of Knowledge. With all their technological advances they decided they didn’t need God any more. So they began to throw a giant pep rally in honor of themselves, constructing a building to celebrate their triumph. But, their pride was their undoing as it was for Adam and Eve. In many ways, Babel represents how we can’t seem to listen to each other, especially in the Church.

The Seminary most of all needs to be a model to the Church out there in how God teaches us to listen to each other and brings us together. Does that mean we will never disagree on anything? Of course not! But, as I’ve mentioned before, “real friendship in Christ means having the right to disagree knowing that mutual respect and affection are not at stake.” If we can’t learn how to come together here, how will we ever be able to do it out there? Again, that first Pentecost provides a model for us because we see immediately, when the people gathered, something was different. They understood each other and respected each other. Something came over them that they had never experienced before. And yes, it can even happen in a seminary.

The third thing that happened is that they began to look beyond themselves by being involved in the world. That’s right, after breaking bread together they shared their resources with those in need. They didn’t just sit around feeling good about themselves. They got out in the world—something Pittsburgh Seminary is doing more and more—getting outside these doors and this fence,
helping build houses, feed the hungry, work with students at Peabody High School, being involved in Metro-Urban Institute and traveling the globe with World Mission Initiative. It’s part of our new mission/vision that finds us sharing the joy of the Gospel throughout the world. Why do we do this and why did those early Christians take the message on the road?

Because—and this leads us to the final thing that happened that day—the Spirit helped them hear God speaking through the Scripture in a new way when they asked, “But, what does it mean?” It was the hermeneutical question that shaped their ministries and their lives.

One of the great things that I will never forget when I was a seminary student back in the early 1970s was the sheer joy of getting to spend time studying scripture and theology. Think how few people get the privilege and the honor that you have here. In many ways studying is a form of prayer, especially when we begin our study of Scripture and theology each day as I do by asking for God’s guidance. Calvin and Luther so steeped themselves in Scripture that when they preached they just got up and talked through the text. We who teach you want you to get all you can. We realize, as you will when you begin preaching every week, that teaching and preaching are like pitching a bucket of water over a room full of long-necked bottles—not much is caught. But, once in a while something does get caught. You probably will never know the impact that you will have on the world through the people you serve in your parishes any more than we who teach ever know the full impact we have on you as students. But, once in a while you realize something is getting through and making a difference like the day I heard a former Greek student of mine recite the Lord’s Prayer in Greek on the floor of Presbytery during his examination for ordination. Imagine my surprise and delight to know that something I had taught actually came through and stuck.

So, the world asks us on this first day of school in a new academic year, “Hey, what’s going on over there?” And our answer is “more than you ever imagined—because of the Holy Spirit, more than you ever imagined!”

The Rev. William J. Carl III, Ph.D.
President

Doctor of Ministry Program:
A Call to Journey or Adventure or Both

I am often asked, “What is the purpose, the point of a Doctor of Ministry degree?” I respond that a D.Min. degree is uniquely designed and at the core opens space for imagination, creativity, critical thinking, and reflection among peers. The goal is not to become more professional, but rather to become an authentic self while honoring—and perhaps reclaiming—the deep vocational call of God that is the glue at the center of ministry. We become pastors and theologians.

Often times a new narrative is created, spun out during the three to five years pastors are in the program. For some it is a journey, for others an adventure. There are those who seek stability, a sense of the path behind and the present trek, with deep faith that the future is certain while unknown at the same time. For adventurers, the Doctor of Ministry degree is a challenge, like climbing to 10,000 feet. It is going where one has not dared go theologically and practically in ministry.

Both journey-ers and adventure-ers are necessary for pastoral leadership. The mission in each case remains the same: common vision with a primary aim of living and sharing the good news of the gospel. Therefore, the mission is the orienting center, like the GPS system of the world or the old-fashioned compass with the guiding point of the past.

Faith is never settled in my thinking, though it is a counter-intuitive notion in our culture and in most of our churches. Faith is that gift from God that opens us to the yearning for more, including a fresh understanding that we do not create our own meaning, it, too, is a gift. Belief provides the tools, the framework. Come and taste and see that the work of ministry begins again and again with faith and ends in mission!

The Rev. Susan Kendall, Ph.D.
Director of the Doctor of Ministry Program
Sally Ann McKinsey attended SYI in 2005 and returned to campus the last weekend in June to participate in the celebration of the 10th anniversary of SYI, an event known as SYI X.

East Liberty Presbyterian Church was just around the corner. After receiving an assignment from Dr. Teresa Stricklen to visit nearby worship spaces for our Presbyterian Worship elective class during the Summer Youth Institute (SYI) of 2005, some fellow scholars and I were on our way toward the towering steeples. Upon entering the intricate doors of the sanctuary, I turned around and around myself as my eyes swept from floor to ceiling, dancing through the tiniest of stained glass triangles to behold the glory of entire walls of artfully told stories and flying up to the highest points, doing figure eights in the spaces above where I could feel the God I no longer had to imagine. As in the East Liberty sanctuary, God was present in the smallest and most grand aspects of my SYI experience. When the doors of Pittsburgh Seminary opened and classes, small groups, and recreation time began to shape our community, the Spirit danced among us, and we couldn’t help but join in. In the midst of the songs we sang together, the houses we repaired, and the theological questions on each of our lips, God was there. I remember flying home to South Carolina filled with abounding joy in the community with which I was blessed and the God who spoke through it. I had a burning desire to be a joyful communicator of the Word in my very being. When I arrived for the SYI 10-year reunion late in June, two years later, I realized that each participant brought similar experiences and impressions of God and His people from their time at Pittsburgh Seminary. Together they told the story of SYI. It was incredible to behold the miraculous stained glass at East Liberty, the small triangles as well as the larger story they were able to tell together. It was even more miraculous to see a similar masterpiece in the community at the SYI reunion and to be a part of it.

Fred Rogers, whose life and philosophy have greatly influenced SYI, once said that “The older I get, the more convinced I am that the space between communicating human beings can be hallowed ground.” This belief can be applied to the atmosphere at SYI and the SYI X reunion. Whether eating lunch with fellow scholars, reading liturgy in a worship service, painting a house for someone in need, or speaking with a faculty member about the doctrine of predestination, attendees of the 10-year reunion each communicated with other Children of God during their SYI experience and saw God in new and different ways. As we learned more about God through each other in this way, it became impossible to resist joyful communication of the Word and enthusiasm about the Gospel. In everything we are and everything we do, whether we are Ministers of Word and Sacrament or the next in line at Starbucks, we live with joyful knowledge of God’s sheer magnitude as well as His ability to slip into the small, quiet spaces of life.

Derek Davenport ’06, a scholar from 1997 who has been involved in program leadership for many years, is now an Ordained Minister of Word and Sacrament and offered a closing sermon at the reunion. Davenport commented, “It was confusing at first because people knew me in so many different ways, but after getting there and hanging out with people, the communicating of the Word became
Tomorrow
WITH GREAT JOY

a natural thing. We’d done it playing goofy games and around the dinner table, so it was very natural for me to do it through the sermon.” This is the nature of God and His Word, which was present in every aspect of the SYI X reunion, especially in the “hallowed ground” we created when we gathered as His children to celebrate together with joy.

The weekend of the SYI X reunion was one that won’t soon be forgotten. Not only did it offer a time to give thanks for the last 10 years and the spiritual community SYI has created, but it also welcomed the next years of SYI. At the conclusion of the reunion, I remained as a staff member for SYI 2007, along with eight others. From the first day of their experience the 27 new scholars heard stories from the previous weekend’s events. I enjoyed watching as they imagined the reunions to come, realizing the larger SYI community of which they are a part. Jennie Smith, a scholar from 2005 who returned as an intern, commented about the leadership position: “It was a different view, but it was exciting to see students going through the same things I had experienced and helping them through it.” We were representatives of the first 10 years of SYI, ushering in the next years to come. Each year the fruits of SYI grow more plentiful as a new group of scholars see God in the midst of life and respond by becoming joyful communicators of the Word wherever they go.

Across the miles, SYI alums everywhere will carry on the tradition of creating what Mr. Rogers deemed “hallowed ground” as we communicate with one another through e-mail, mail, phone conversations, and even over dinner with director of SYI the Rev. Ellie Johns ’00, allowing the Spirit’s dance to go on among us. The SYI X reunion serves as an illustration that the Church is alive with joyful leaders for today and for tomorrow. What a blessing that such a reminder of God’s love can continue!

Sally Ann McKinsey SYI ’05

Why Should I Support Pittsburgh Theological Seminary?

Imagine the Church without pastors and lay leaders who are well prepared in Christian theology, in preaching, and in caring for those in spiritual or physical need. The scriptures tell us that leaders in the Church need to be faithful stewards of the good news of Jesus Christ. Your gifts to Pittsburgh Theological Seminary ensure that well trained and faithful men and women will fill those positions for this and coming generations as a part of God’s Kingdom here on earth.

- Did you know that at many seminaries only half of those receiving the Master of Divinity degree actually enter the ministry upon graduation? At Pittsburgh Seminary, over the past 20 years, nearly 90 percent of our Master of Divinity recipients enter the ministry.

- Did you know that of 680 randomly selected survey respondents who were Hurricane Katrina adult evacuees, 92 percent indicated that religion had played an important role in helping them to “get through” this crisis? At Pittsburgh Seminary our mission is to prepare pastor-theologians who are joyful communicators of the Word and who proclaim God’s message of good news in both word and deed.

- Did you know that many of our students come to us already burdened by student loan debt from their undergraduate programs? Of the 53 percent of our entering class who have undergraduate debt the average indebtedness per student is $18,680. At Pittsburgh Seminary we are committed to minimizing the additional debt that our students incur during their seminary experience.

Please know that your gift makes a difference. It makes a difference for each individual Seminary student, for each church and/or ministry where our students will serve in the future, and it makes a difference for strengthening Christ’s church.

Thank you for your generous support.

Tom Pappalardo
Vice President for Strategic Advancement and Marketing
Seminary Names VP for Advancement After VP for Seminary Relations

Since starting in July, Thomas J. Pappalardo, vice president for strategic advancement and marketing, has been busy meeting board members and donors, learning about the Seminary’s special programs, and developing strategies for raising funds.

“Tom is a seasoned and respected development professional. We know that if the Seminary is to achieve its goals for the future we will need to commit resources and talent to this area,” said President Carl.

A resident of Wexford, Pappalardo earned his bachelor’s from Barrington College, majoring in American studies and biblical studies and his master’s from Rensselaer Polytechnic Institute, studying technical communication.

Before coming to the Seminary Pappalardo served as vice president for institutional advancement at Grove City College, Grove City, Pa. His responsibilities included all aspects of the development, alumni relations, and communications at the college. Pappalardo planned and executed the $60 million capital campaign, raising more than $68 million at completion; increased unrestricted annual giving from alumni by 64 percent over two years; and increased charitable gifts to the college an average of $3 million per year.

Prior to his position at Grove City College, Pappalardo was the vice president for development at Allegheny Health Education and Research Foundation/Western Region; director of leadership gifts at Skidmore College; associate director of major gifts and assistant director of regional programs at Rensselaer Polytechnic Institute; director of training and program development at Johnson and Wales University; and director of admissions and admissions counselor at Barrington College.

Pappalardo’s professional activities and memberships include Council for the Advancement and Support of Education. He has also been a member of Association of Fund Raising Professionals and Association of American Medical Colleges. He has been a presenter and consultant for Pittsburgh Urban Christian School, Western Pennsylvania Development Forum, CASE District II Conference, and Troy Architectural Program.

A member of Allegheny Center Alliance Church, Pappalardo is married with two adult daughters. Pappalardo assumes this leadership role following the move of the Rev. Lisa Dormire ’86, former vice
president for seminary relations and development. Now, vice president for seminary relations, Dormire will serve the Seminary as chief communications officer in the areas of internal communications along with external public relations and promotional materials; foundation relations including proposal writing and reporting; and supervising alumnae/i relations and activities. She will also be resourcing the Board of Directors and staffing long range planning. In addition she’ll work to build community on campus.

A resident of the Murrysville area, Dormire earned her bachelor’s from Grove City College and her master of divinity from Pittsburgh Theological Seminary. She completed a residency in hospital chaplaincy at the University of Virginia. Ordained in the Presbyterian Church (U.S.A.), she served as a hospital chaplain and a pastor before coming to work at the Seminary in 1994. Since then she has worked in several areas of the administration including public relations, alumnae/i relations, and development.

Following his two year run as interim dean of faculty at the Seminary, the Board approved removing the “interim” from the Rev. Dr. Byron H. Jackson’s title. Jackson now serves as vice president for academic affairs and dean of faculty.

“Barry Jackson has provided exemplary service in his two years as interim dean. His leadership received the enthusiastic support of our faculty. I am very pleased to see the interim removed from this title and know that Dr. Jackson will continue to serve in this capacity,” said President Carl.

In addition to his duties as dean, Jackson is also Louise and Perry Dick associate professor of church education and served as director of Field Education. He started at the Seminary in 1986 as a professor and was appointed interim dean in 2005.

His areas of teaching include congregational dynamics, faith perspectives, teaching methods, program administration, and education theory. Jackson is especially interested in helping students explore ways people learn through reflection on their everyday experiences. An ordained minister in the Presbyterian Church (U.S.A.), he has served congregations in North Carolina and Kentucky and has also worked on the staff of the General Assembly.

Jackson earned his bachelor’s from Randolph-Macon College, master of divinity from Union Theological Seminary in Virginia, and doctorate from Columbia University.

A resident of Pittsburgh, Jackson is married and has one adult daughter.
During the May Board meeting, a special celebration took place in conjunction with the community worship service. At that time the Seminary gave thanks to God for those who have generously provided support for recent campus improvements. Several facilities, including Calian Hall, the Herchenroether Lounge, the Edwards Lounge, and other projects were officially named.

Calian Hall is named after the Rev. Dr. Carnegie Samuel Calian and his wife Doris for their 25 years of leadership of Pittsburgh Theological Seminary. Calian served as president of PTS from 1981-2006.

The Herchenroether Lounge is named in honor of Henry C. Herchenroether Jr., the gift given by this friends and family.

The Edwards Lounge is given by Earnest and Lottie Edwards to the Glory of God.

A guest room bears the name of Board member the Rev. Wendy Myers Heinz ’88 thanks to the sponsorship of her relative Lisa Heinz.

We rejoice in the gifts of these donors and thank God for the lives and service of the people these honor.

Peters Writes Book on Urban Ministry

Professor Releases Book on Modern Theology

Introduction to MODERN THEOLOGY

Trajectories in the German Tradition

JOHN E. WILSON

Peters Writes Book on Urban Ministry

Ronald E. Peters

URBAN MINISTRY

AN INTRODUCTION
SURVEYING IMPORTANT 19TH- AND 20TH-CENTURY THEOLOGIANS, PRIMARILY IN THE GERMAN TRADITION, JOHN WILSON, PROFESSOR OF CHURCH HISTORY, PROVIDES A THOROUGH INTRODUCTION TO MODERN THEOLOGY AND THOSE WHOSE WORK WITHIN IT HELPED INITIATE A NEW ERA IN CHRISTIAN THEOLOGY IN HIS RECENT TEXT, MODERN THEOLOGY. BEGINNING WITH IMMANUEL KANT AND EXTENDING INTO THE PRESENT TIME, WILSON DESCRIBES THE FORMATIVE THEOLOGICAL WORK OF A NUMBER OF THEOLOGIANS SUCH AS FRIEDRICH SCHLEIERMACHER, ALBRECHT RITSCHL, KARL BARTH, RUDOLF BULTMANN, DIETRICH BONHOEFFER, REINHOLD NieBUHR, PAUL Tillich, Dorothee Sölle, and wolHart PANNENBERG. IN DOING SO HE DEMONSTRATES THE CONTINUITIES THAT UNITE THESE THEOLOGIANS IN A RELATIVELY COMMON TRADITION OF THEOLOGICAL LANGUAGE. THE FIRST CHAPTER IS A SURVEY OF THE SOCIAL AND POLITICAL BACKGROUND OF GERMAN THEOLOGY IN THE MODERN PERIOD.


Early in September 2007, H. Parker Sharp Professor of Theology and Ethics Ronald Cole-Turner and his wife, Rebecca, visited Romania, the former Marxist nation that joined the European Union earlier this year.

Hidden away in the northern hills of Romania, in one of the poorest and most remote places in Europe, are treasures of Christian art that have miraculously escaped the effects of time. Five centuries of bad weather and hostile neighbors, not to mention a half century of official atheism, have not destroyed the delicate frescos of biblical scenes that cover not just the inside but the outside of the world-famous painted churches of Moldavia.

The main reason for going to Romania, however, was to participate in a conference on “Science and Orthodoxy,” held in the small medieval city of Sibiu in the central part of the country. I spoke there on some of the new challenges we face in the United States and in Western Europe over the latest developments in cloning and stem cell research. Recently, scientists in the U.S. and Britain have attempted to mix human and nonhuman components, potentially creating novel organisms that are neither human nor nonhuman.
Secular bioethics do not know how to classify these new creatures, and politicians would rather not try. So I thought I would ask Orthodox theologians in Romania how the traditions of Eastern theology might illumine our darkness. I prompted them by reading a key passage from Gregory of Nyssa’s great work of speculative theology, “On the Making of Man.” Nyssa’s point is that human beings are in the image of the incomprehensible mystery of God, and so of course we are a mystery to ourselves. I asked them if science is just now discovering this by creating new organisms that defy all our attempts at self-understanding.

We talked about such things for several days, interspersed with walks along the narrow streets and wide squares of Sibiu, starting at the Orthodox cathedral across the street from our meeting room at the Orthodox seminary.

Just down the street from the cathedral stands the Reformed Church of Sibiu, looking rather subdued but well-kept. A bit further down the same street stands the Lutheran Church, built first as a German-speaking Catholic church right at the time of Luther’s reform in Germany. Across the plaza stands the Roman Catholic Church.

Such an ecumenical mix within a five minute walk is quite unusual for Romania, which is overwhelmingly Orthodox.

Sibiu’s ecumenism is the main reason why this small Romanian city was chosen to host the Third European Ecumenical Assembly, a gathering of about 3,000 church leaders from across the continent. The Assembly had just ended as our small conference began, which was great for us because some of the Romanian Orthodox leaders were still in Sibiu and able to join us for the opening of our conference.

Most notable was His Eminence, Metropolitan Daniel, a 57-year-old with a doctorate from the Reformed Theology faculty in Strasbourg, France. Bishop Daniel is an active ecumenist who worked for seven years with the World Council of Churches at the Ecumenical Institute of Bossey, Switzerland. During his years as a bishop, he has led the church in mission and outreach, addressing the challenges of life in a post-communist country.

Metropolitan Daniel, who has a special interest in science, spoke briefly to our gathering. Hardly any of the Romanians were listening to his words. They were looking for cues, and probably praying as well, that Daniel would be elected as the new Patriarch of the Romanian Church.

And indeed he was, just a few days later, at a special church gathering in Bucharest. With this single election, Romania and the Romanian Orthodox Church have come closer to the West and to Protestant Christians than ever before.

Standing in front of the painted churches of Moldavia, however, the distance seems vast and Orthodoxy feels other-worldly. Bright splashes of color and bold lines tell stories of creation, fall, and redemption. Prophets and apostles and martyrs and even a couple of philosophers (Plato and Aristotle, of course) cover the walls, reminding the faithful that they are not alone. The walls of the churches show us a spiritual way to look at the world, everywhere full of angels staring back, saints gazing upon us, from every wall and every angle.

Who has not wondered, upon reading Isaiah, what exactly a six-winged seraph looks like? At the center is a face with eyes that do not blink. Everything else is covered by wings.

Most stunning, however, is the scene of the Last Judgment that covers the entire wall of the church at the Voronet monastery. The condemned are pursued by their demons, eager to drag them off to hell.

But, they are also pursued by the angels, not to confirm their condemnation but to do battle with the demons in one last intervention of grace. Through the stunning theological vision of this late medieval fresco, quite literally we can see a love that does not let us go but pursues us to the end and even beyond, a grace greater than sin, a God of surprising salvation.

As I looked at this wall, the sun came out and the colors glowed, clear and bright. The next day, I was in Sibiu, trying to make sense of the bizarre challenges of our world. Perhaps, someday, we can discover how to see our world in a spiritual way, full of angels staring back and saints standing with us.

The Rev. Ronald Cole-Turner, Ph.D.
H. Parker Sharp Professor of Theology & Ethics
John P. Burgess, James Henry Snowden professor of systematic theology, participated in “Barth Translators’ Seminar” at the Center for Barth Studies, Princeton Theological Seminary in June. He translated “Captive and Free: Spiritual Life in an East German Prison,” by Wolf Kroete, which appeared in the July issue of The Christian Century. Burgess’ speaking engagements included St. Mark PC, Washington, D.C.; Baptist Church in Kostroma, Russia; East PC on “Christ and the Other Religions”; Shadyside PC as part of the Good Friday service and again on issues of war, self-defense, and reconciliation in Christianity; Beulah PC on religious developments in Russia today; First PC, Irwin, Pa. on issues of ecumenism and inter-religious dialogue; Forest Hills PC; and Eastminster PC.

In addition, he spoke to the Pittsburgh chapter of the Presbyterian Association of Musicians on what Orthodox can teach Protestants about worship; the Foundation for Reformed Theology on Reformed understandings of confession; and three seminars on church architecture and theology at the annual conference of the Association of Retired Ministers, and Their Spouses or Survivors (ARMSS), in Denver, Colo. Burgess participated in the Core Cluster of the Re-Forming Ministry Initiative of the Office of Theology and Worship, Presbyterian Church (U.S.A.) in Chicago and gave the keynote address, “A Protestant Journey into Russian Orthodox,” for the House of Studies, Antiochian Orthodox Church, at Antiochian Village, Ligonier, Pa. Burgess gathered with his family in California to celebrate his mother’s 80th birthday.

William J. Carl III, president and professor of homiletics, wrote an article entitled, “Brains, Bodies, Beliefs, and Behavior” which appeared in the Spring, 2007 issue of Crosscurrents. He preached at Preston Hollow PC, Dallas, Texas; Pleasant Hills PC; Beulah PC; Bayside PC, Virginia Beach, Va. where he also led a Session Retreat; Covenant PC, Butler, Pa.; River Road PC, Richmond, Va.; Third PC; Apollo PC, Apollo, Pa.; New Wilmington PC, New Wilmington, Pa.; Mt. Lebanon United Methodist Church; United Church of Angel Fire, N.M. where he was also the lecturer for the McDonald Lecture Series and New Providence PC, Maryville, Tenn.; and the installation service at Scottsville PC, Scottsville, Va. Carl was the baccalaureate speaker at Waynesburg College, Waynesburg, Pa. where he also received an honorary doctor of science degree, and at Maryville College in Maryville, Tenn. He preached at the annual Summer Leadership Conference at PTS and conducted plenary session for the Summer Youth Institute. Carl attended the Committee on Theological Education meeting in Atlanta, Ga. He participated in World Alliance of Reformed Churches’ meeting held at Princeton Seminary with 50 presidents of Reformed seminaries from around the world, and the seminar for new presidents at Harvard University. In his personal life, Carl received the Distinguished Alumni Award from Louisville Seminary. With his relatives he attended his parents’ 50th wedding anniversary and his mother’s 80th birthday, which they celebrated on Mackinaw Island in Michigan. His wife, Jane, and son, Jeremy, attended a Presidential Reception for Queen Elizabeth on the White House grounds.

Ronald Cole-Turner, H. Parker Sharp professor of theology and ethics participated in the Annual Meeting of the American Association for the Advancement of Science, in San Francisco. Later in the spring he participated in a one day meeting at the AAAS headquarters in Washington, D.C., on how the AAAS might reach out to theological seminaries. In April, he participated in the annual meeting of the Ecumenical Roundtable on Science, Technology and the Church, a gathering of church committees focused on this area. This summer he attended the Metanexus Science and Religion meeting in Philadelphia, presenting a paper entitled “Real World Transdisciplinarity and the Embryo Research Debate,” which has been accepted for publication in the Journal of Transdisciplinarity. During late June, he participated in the 50th anniversary of the General Synod of the United Church of Christ, giving the 2007 Townes Lecture as a dinner talk during the Synod. In July, he traveled to Lancaster, England, where he participated in a conference in honor of John Hedley Brooke, a leading historian of science and religion, and where he presented a paper on ethical and religious implications of recent developments in human/nonhuman hybrid and chimera research. Also this summer he spoke to the 2007 Summer Youth Institute students. In his personal life, Cole-Turner and his family traveled to San Francisco Theological Seminary in San Francisco where his wife Rebecca was awarded the Certificate in the Art of Spiritual Direction during the SFTS graduation.

Jerome F. D. Creach, Robert C. Holland professor of Old Testament, was on sabbatical during the 2006-2007 academic year. During that time he completed work on a book, Planted by Streams of Water: The Destiny of the Righteous in the Psalms, to be published next year by Chalice Press. He completed an article, “Cult, Worship” for the Dictionary of the Old Testament: Poetry and Wisdom, to be published by InterVarsity Press. Creach received a Theological Scholars Grant from the Association of Theological Schools to support a book project on violence in the Bible. His sabbatical was also spent working on this book which is to be completed in 2008 and published by Westminster John Knox Press in a new series, Interpretation: Resources for the Use of Scripture in the Church.

James E. Davison ’69, director of the Continuing Education program, preached at the Northmont UPC, and in May he taught two classes at the Oakmont PC on the Apostle Paul and Greece. Later in May, Davison and Nancy Lapp, curator emerita of the Bible Lands Museum, led a group of 43 people on a two-week study trip to Greece and the Aegean Islands. During the summer, he preached at The Community PC of Ben Avon, the PC of Mt. Washington, and Forest Hills PC.
**Don Dawson**, director of the World Mission Initiative preached at Northmont PC; Yorktown PC, Yorktown, Va.; Frankfort Springs PC; Covenant-Community PC; Forest Hills PC; Whitehall PC; and Riverview UPC. In addition to his preaching, Dawson was the mission conference speaker at First PC, Fort Lauderdale, Fla.; addressed the Young Scholars group at Westminster College, New Wilmington, Pa.; led the World Mission Initiative teams to Vietnam and Malawi; led “partnership” workshop at Beaver-Butler Presbyterian Leadership Training; taught Adult Sunday School at Beverly Heights UPC and Yorktown PC, Yorktown, Va.; presented “What in the World Is God Doing!” a workshop at the SYI Reunion, and directed the 102nd New Wilmington Mission Conference.

**Scott W. Sunquist**, W. Don. McClure associate professor of world mission and evangelism, was in residence at the Center of Theological Inquiry in Princeton, N.J. from January through mid August. In April, he lectured at Chung Chi College of the Chinese University of Hong Kong on “The Importance of Shandong: A Missiological Evaluation of Place.” Also in April he gave a lecture at Shanghai University on “Writing Christian History in the 21st Century.” The next month he gave the keynote address at the centennial celebration of the “Great 1907 Revival in Korea” at the Presbyterian College and Theological Seminary in Seoul. The lecture was entitled, “Korea Revival of 1907: A Centennial and Global Appraisal.” He also presented a paper at the Center of Theological Inquiry on “Church History to Christianity as a Worldwide Movement.” Sunquist gave the keynote address at the Northeast Asia Council of Studies of History of Christianity at Yonsei University in Seoul. The lecture was entitled “American Christian Mission and Education: Luce, Big Business, Politics, and the Secularization of Mission Education.” He published a review of Christopher Wright’s “The Mission of God: Unlocking the Bible’s Grand Narrative,” in the August *Presbyterian Outlook*. Sunquist preached at Cranberry PC, N.J. and gave an adult class on Christianity, mission, and China. He preached and did an adult education class on Christian History at New Life Fellowship in Queens, N.Y. Sunquist gave a lecture as part of the “Perspectives on the World Christian Movement” course at Solana Beach PC in California. Sunquist and his wife Nancy were pleased that their youngest child, Jesse, graduated from Grove City College, Grove City, Pa. (and is employed), and their son-in-law, Timothy Becker, graduated from PTS and has begun his doctoral studies at Union Theological Seminary in New York.

**George E. Tutwiler**, organist-choirmaster and instructor in church music and United Methodist Studies, taught “The Bible and Mendelssohn’s ‘Elijah’” to the Adult Forum at Westminster PC, during April. He participated in a Conference on Global Methodism at the Theological School, Drew University, in June and attended the Regional Convention of the American Guild of Organists in Baltimore in July. Tutwiler served as guest organist at the following churches: Wallace Memorial PC, Greentree; South Avenue United Methodist Church, Wilkinsburg; Coraopolis United Methodist Church; Trinity Episcopal Cathedral; Fox Chapel Episcopal Church; and First PC.

**John Wilson**, professor of church history, wrote *Introduction to Modern Theology: Trajectories in the German Tradition* and it was published by Westminster John Knox Press this summer. Refer to the article on page 43 for complete details.

During Alumnae/i Days 2007 the Seminary welcomed David Noel Freedman, distinguished scholar and editor and Western and PTS faculty member from 1948-1964. During his three-day visit Freedman met with several groups on campus including the Bible faculty, Evangelical Student Fellowship, and exegesis classes. His presentation for the annual Archaeology Lecture explored history and memory as revealed in the earliest biblical poetry, the Song of the Sea and the Song of Deborah.

A Thursday night dinner observed the enduring relationship between Freedman and his Western Seminary students. Since 1983, Western alumni have met once a year in retreat, joined by Freedman. William Orr organized the first gathering with eight members of the class of 1954, and over the years the “remnant retreat” has drawn alumni from other Western graduating classes. The dinner marked the first time that a “remnant” event has been held at PTS. The 25th Western Seminary retreat will be held at the Seminary in the fall of 2008.

David Noel Freedman holds the endowed chair in Hebrew biblical studies at The University of California, San Diego. Freedman’s special areas of interest are Hebrew orthography, biblical poetry, and the history and structure of the Biblical text. He has written or co-written hundreds of articles and 21 books, including *The Nine Commandments* (2000); *Psalm 119: The Exaltation of Torah* (1999), and *The Unity of the Hebrew of the Hebrew Bible* (1991). As editor Freedman has overseen numerous volumes and collections including the *Anchor Bible Series* and *Eerdmans Critical Commentaries*, as well as the *Anchor Bible Dictionary* and the *Eerdmans Dictionary of the Bible*. 
Five PTS Faculty Promoted

Helping to set Pittsburgh Theological Seminary apart from other seminaries is the strong faculty. Five of these members were promoted with Board approval during the May meeting. The Rev. Dr. John Burgess, the Rev. Dr. Jerome F. D. Creach, and Dr. Edith Humphrey became full professors and the Rev. Dr. Susan Kendall and the Rev. George Tutwiler were named as members of the faculty.

“These five members of our faculty deserve the recognition they have received. Each of them is making significant contributions to the mission of the Seminary through their teaching and participation in community life. Their influence extends beyond the campus through their writing and speaking and their service to the Church and academy,” said the Rev. Dr. Byron Jackson, vice president for academic affairs and dean of faculty.

Burgess is the James Henry Snowden professor of systematic theology. He has taught at Pittsburgh Theological Seminary since 1998. Previously he was professor at Doane College and Associate for Theology in the Office of Theology and Worship, Presbyterian Church (U.S.A.). He was awarded his bachelor’s from Colorado College, his master of divinity from McCormick Theological Seminary, and his doctorate in Christian theology from the University of Chicago. An ordained Presbyterian minister, Burgess has served several congregations part-time.

Creach is the Robert C. Holland professor of Old Testament. Before joining the faculty of Pittsburgh Seminary in 2000, he taught at Barton College, the College of William & Mary, Randolph-Macon College, and the Baptist Theological Seminary at Richmond. Creach earned his doctorate at Union Theological Seminary in Virginia (now Union-PSCE). Prior to his study at Union, he earned his M.Div. and Th.M. (in systematic theology) degrees at the Southern Baptist Theological Seminary. Creach is an ordained minister in the Presbyterian Church (U.S.A.).

Humphrey is the William F. Orr professor of New Testament at Pittsburgh Theological Seminary. Prior to her service at PTS, she taught at several colleges and universities in Canada, and was professor of scripture at Augustine College, Ottawa, Canada, where in her final year she served as dean. She earned her bachelor’s from Victoria University (University of Toronto) and received her doctorate from McGill University, Montreal, where she was awarded the Governor General’s Gold Medal.

Kendall is the director of the Doctor of Ministry Program at PTS. She earned her bachelor’s from Azusa Pacific University, her master of divinity from Wesley Theological Seminary, and her doctorate from Claremont Graduate University, School of Religion: Program of Theology, Ethics and Culture. Before accepting a position with the Seminary, Kendall worked as a parish associate at Lewinsville Presbyterian Church in McLean, Va., program manager at Bread for the World Institute, and as head of staff at Reedwood Friends Meeting in Portland, Ore.

Tutwiler is organist-choirmaster at Hicks Memorial Chapel and instructor in church music and United Methodist studies. He received his bachelor’s from Geneva College, where he was elected to Who’s Who Among Students in American Universities and Colleges, and served as a lecturer in music. Tutwiler earned his Certificate in Theological Studies from Wesley Theological Seminary. Further graduate studies were taken at Union (NY) Theological Seminary School of Sacred Music and the University of Pittsburgh.
### December
- **9**  Festival of Nine Lessons and Carols
- **24-4**  Student Christmas Break
- **24**  Christmas Eve, Seminary Closed
- **25**  Christmas, Seminary Closed

### January
- **1**  New Year’s Day, Seminary Closed
- **3-6**  Summer Youth Institute Reunion
- **5**  Admissions Epiphany Visit Event
- **6-11**  Continuing Education Spiritual Formation Elective
- **7**  Classes Resume
- **7-11**  Doctor of Ministry Pastoral Theology Focus, Phoenix
- **7-18**  Doctor of Ministry Reformed Focus, Aberdeen
- **9, 16, 23, 30**  Continuing Education Violence in the Bible
- **14-25**  Doctor of Ministry Small Church Parish Focus
- **21**  Martin Luther King Jr. Holiday, Seminary Closed
- **22-26**  Doctor of Ministry Urban Focus
- **22-1**  Doctor of Ministry Small Church Focus
- **22-1**  Doctor of Ministry Parish Focus Option II
- **25-26**  PC(USA) Ordination Exams
- **26**  Continuing Education Mozart Concert
- **28**  Continuing Education Kelso Lecture, Fred D. Smith Jr., Speaker

### February
- **10-15**  Continuing Education Spiritual Formation Elective
- **18-22**  Doctor of Ministry Reformed Christian Spirituality Focus
- **25-7**  Student Two Week Break

### March
- **11-12**  Schaff Lectures, Delden C. Lane, Speaker
- **20-24**  Student Easter Break
- **21**  Good Friday, Seminary Closed
- **25**  Classes Resume
- **28-29**  World Mission Initiative Conference
- **31-4**  Continuing Education Interim Ministers’ Training Part II

### April
- **3-5**  Metro-Urban Intensive Weekend
- **5**  Admissions Spring Journey Visit Event
- **7, 14, 21, 28**  Continuing Education New Look at Old Calvin
- **7-11**  Church Educators’ Certification Elective
- **8**  Continuing Education Journey Inward; Journey Outward
- **13-18**  Continuing Education Spiritual Formation Elective
- **18-19**  Continuing Education Commissioned Lay Pastor Training
- **23**  Spring Choral Concert
- **23-25**  Alumnae/i Days
- **24**  Albright-Deering Lectures, Marjorie Suchocki, Speaker
- **24**  Bible Lands Museum Archaeology Lecture
- **25**  Henderson Lectures, J. Wentzel van Huyssteen, Speaker
- **28-2**  Doctor of Ministry Eastern Christian Focus
CE Events

Festival of Lessons and Carols PTS Choir, with George E. Tutwiler, Organist-Choirmaster and Instructor in Church Music

Tues., Dec. 11, 7:30 p.m.
Free and open to the public
Reception immediately following

Study Tour of the British Isles
With George E. Tutwiler
Organist-Choirmaster and Instructor in Church Music and United Methodist Studies

July 1-15, 2008
This tour will provide an in-depth look at John Wesley’s England, John Knox’s Scotland and the beginnings of Celtic Christianity in England, Scotland, and Wales. In England, Wesleyan sites to be visited will include Epworth, Durham, York, Chester, Bristol, and London. In Scotland the group will visit Edinburgh, St. Andrews, Dunfermline, Oban, and the Isle of Iona. Travel in Wales will include the Wye Valley.
Space is limited, price and itinerary available shortly.

Contact the Office of Continuing Education at 412-441-3304 ext. 2196 or ConEd@pts.edu for more information.
All churches in News Sections are in Pittsburgh and Presbyterian unless otherwise indicated.

1950s
After extensive research in Egypt, where he served the Presbyterian mission for 40 years, and research at both the Presbyterian Historical Society and the Pittsburgh Seminary library, Jack Lorimer ‘51 recently published a history of Presbyterian service in Egypt over the second half of the 20th Century, *The Presbyterian Experience in Egypt, 1950-2000*. Lorimer welcomes requests for copies at his address: 2889 San Pasqual St., Pasadena, CA, 91107.

Ted Kalsbeek ‘51 coordinated and participated in a National Day of Prayer May 3 on the courthouse steps in downtown Cincinnati, Ohio. He also planned and led an all-city Memorial Service the same month in historic Covenant First PC in the downtown area. Kalsbeek, a Rotarian and ordained minister, recently had his book, *Prayer—The Highest Form of Service*, published. He had long felt the need for a book of reverent and relevant prayers based on the conviction that, short of giving one’s life, prayer is the highest form of service above self. His book offers help by providing 104 reverent and relevant prayers for personal use, for Rotarians, and for other meetings. The book is a project of his Blue Ash-Montgomery Club, a devotional and practical salute to Rotary’s second century. All proceeds will go to the Club’s Foundation, which, in turn, serves others. Anyone interested in the book may contact Kalsbeek at 513-677-8906.

Marjorie Elgin ’53 was honored recently by the Washington-Idaho States Assembly of Church Women United. She was named Valiant Woman of the Year. Elgin is the Unit’s chair of communications.

Andrew Slade ’57, a resident of West Newton, recently celebrated the 50th anniversary of his ordination. He still continues to provide pulpit supply in Presbyterian churches throughout his area. Slade also writes the “Chaplain’s Corner” column that is published four times a year through the Presbyterian Historical Society, an organization for which he has served as president for the past three years. The residents of the West Newton Senior Center celebrated his anniversary.

Mearle Jay ’58 shared that his wife Phyllis has been in a care facility for 3 1/2 years. According to Jay, “Phyllis is now an invalid and has Alzheimer’s, but she is still beautiful!”

1960s
The First Presbyterian Church in Mesquite, Texas, celebrated the anniversary of Tom Wilbanks ’60 as pastor in May. Wilbanks’ wife, Nickie, was secretary to the Rev. Dr. Clifford Barbour, the Seminary’s former president, prior to wedding Tom in 1960. They have served in Mesquite since 1967.

James R. Hervey ’60 moved into a retirement/health care center in Tucson, Ariz.

Howard Varner ’62 suffered a serious fall in February. His knee cap was broken in five places and he faced three major surgeries and an infection. After 13 1/2 weeks in the hospital, Varner is continuing to recuperate at home. He and wife Ann would appreciate being kept in prayer.

Hugh B. Springer ’65 currently serves as the stated clerk for the Presbyterian of the Peaks.

James Camp ’65 just completed 17 months as visiting pastor for the Reformed Church in Morrison, Ill.

After retiring as executive director of Presbyterian Samaritan Counseling Center in Charlotte, N.C., Ralph W. Milligan ’67 spent six months as interim pastor of Hurunui Presbyterian Parishes on the South Island of New Zealand.

Phillip Hazelton ’67, pastor of Worthington Church in Worthington, Ohio, was heralded in the *Columbus Dispatch* as one of the local preachers that shined in the pulpit. “A Phil Hazelton sermon is, more often than not, a masterful message from the heart, to the heart.”

John Free ’68 was called as the pastor of the United Presbyterian Church of Ingram in April.

1970s
Mary Rishel ’70 was chosen ambassador to Israel/Palestine 2007-2009 for the Western PA Conference of the United Methodist Church.

Howard Newman ’71 accepted a call to Mt. Horeb Church in Grottoes, Va., and part of the Shenandoah Presbytery. He was installed in June.

Donald Rising ’73 began his call as the pastor of Wicomico Church in the New Castle Presbytery, Salisbury, Md. in March.

David ’74 and Marney ’76 Wasserman accepted a call to Trinity Church in Tucson, Ariz. as co-pastors. Dave concluded his 20 years as executive presbyter of Grace Presbytery in May. Marney and Dave look forward to returning to a shared ministry as co-pastors of this historic, mission-committed congregation.

James B. Snyder ’74 accepted a call to the Liberty PC in McKeesport, Pa.

Leon Pamphile ’74 spoke at Harvard University Law School in February on the struggle of Haitians and African Americans against racism during the American occupation of Haiti, 1915-1934. He was honored by the House of Representatives of Massachusetts for his outstanding academic contribution and historical research chronicling the parallel struggles of Haitians and African Americans. Pamphile just published his latest book, *The Mind of Christ: Your Weapon of Victory*. The book highlights how the thoughts and teachings of Christ empower us to conquer adversity and adversarial relations. Pamphile can be reached at leondpamphile@yahoo.com.

Ronald Lynn Miller ’75 is the founder-director of The Center for Global Studies, the legal name of an independent nonprofit center incorporated in 1998-1999 in the states of Pennsylvania and New York for the purposes of education, research, and networking of global studies, and also for facilitating the evolution of global intelligence.
Robert Benedetto ’77 is serving as the director of Flora Lamson Hewlett Library at Graduate Theological Union in Berkeley, Calif.

Ellen Rezek ’78 has spent the past 12 years working to improve the lives of senior citizens at Westbury United Methodist Retirement Community. During her tenure, Rezek has incorporated weekly art classes and a permanent art studio; a spiritual telephone service; and a Westbury Cable Television Channel that includes worship services, activity schedules, daily menus, words of inspiration, Westbury talk shows, birthday notices, and music. In March, Rezek was awarded 2007 Chaplain of the Year by the United Methodist Association of Health and Welfare Ministries at the UMA’s national convention in Boston. In addition to the award, Rezek’s skills have also led to her appointment as president-elect of the chaplain section of the UMA of Health and Welfare Ministries.

Michael Dunfee ’79 is pastor of the First Trinitarian Congregational Church UCC, in Scituate, Mass. He lives in Hingham, Mass. with his wife Helen Nablo, also a UCC pastor, and their nine-year old daughter, Amy.

1980s

Kurtis Knobel ’82 was appointed to the Thorn creek United Methodist Church in Butler, Pa., where he began his service in July.

Allen Grimm ’82, a member of the Western Pennsylvania Conference of The United Methodist Church, was appointed to The Masters’ School as a teacher.

Roger Dunnavan ’84 is currently serving as the interim pastor at Trinity PC in Cherry Hill, N.J.

Deryl K. Larsen ’85 began his appointment as the pastor of First United Methodist Church in July. The church is in Clarion, Pa.

Allan Brooks ’86 was appointed as the senior pastor of the Baldwin Community United Methodist Church, where he began his service in July.

Ed Gray ’87 is the organizing pastor of Crossroads Presbyterian Fellowship in Naples, Fla., part of the Tampa Bay Presbytery.

Ruth L. Simmons ’88 was appointed to the Avery United Methodist Church in Washington, Pa.

John Snyder ’88 was appointed to the Global Plus charge in the Western Pennsylvania Conference of The United Methodist Church.

The Columbus Dispatch carried an article in the March 23, 2007 edition entitled, “Tell It, Pastor.” The article discussed local clergy that shined in 2006. The piece also included a portion on Rev. Tracy Keenan ’88, pastor of Covenant Church in Upper Arlington, Ohio, was among them.

Doug Gebhard ’89 accepted a call to Cameronian PC in Rockingham, N.C. He began his service in August. Doug’s wife, Susan, joined the faculty of the University of North Carolina at Pembroke in the education department where she will teach foundations, literacy, and multi-cultural education courses to undergraduate and graduate students. Their children include Xandra, who will begin her freshman year at Elon University in Elon, N.C.; Maire, a sixth grader; and Mac a fifth grader.

1990s

David Janz ’90 was appointed as the pastor of the Christ United Methodist Church in Franklin, Pa., where he began his service in July.

Patricia M. Nelson ’90 was appointed to the New Wilmington United Methodist Church, in New Wilmington, Pa., in July.

John Dalles ’94, senior pastor of Wekiva PC in Longwood, Fla., Paul Anderson ’97, associate pastor, and members of the congregation hosted a lovely continental breakfast for Pittsburgh Theological Seminary in February. Vice President for Seminary Relations Lisa Dormire ’86, and Director of Alumnae/i and Church Relations Carolyn Cranstom ’93, joined President Bill Carl to greet the alumnae/i, members of Presbytery, and friends who attended. Carl gave a presentation on the vision and mission of PTS in addition to signing and giving copies of his latest book, The Lord’s Prayer For Today, to alums.

Ronald Lindahl ’94 began his new appointment as the pastor of the Mt. Zion United Methodist Church, DuBois, Pa. in July.

Fay Barca ’95 has been semi-retired from Clark Trinity United Methodist Church since 2002. She continues to serve as pastor of visitation.

Joseph Patterson ’95 was appointed to the Salem United Methodist Church in Wexford, Pa., where he began his service in July.

Thomas Topar ’96 was appointed to the Wurtemburg United Methodist Church in Ellwood City, Pa. He began his ministry there in July.

W. Stacey Steck ’96 is pastor of Escazu Christian Fellowship (www.ecfcr.net) in San Jose, Costa Rica, an international church serving the country’s English-speaking population and works with La Iglesia Evangelica Presbiteriana Costarricense (The Costa Rican Presbyterian Church). Presbyterians traveling in Costa Rica may feel free to contact Stacey at steckmo@diaky.com or 506-395-9653 for information on worship in English or Spanish or just to say hello.

Michael Spezio ’96 finished his postdoctoral fellowship in social and affective neuroscience at the California Institute of Technology in Pasadena, Calif., in July. He is now assistant professor of psychology at Scripps College, Claremont, Calif. and continues at Caltech as a visiting associate scientist in social and affective neuroscience. His scientific work focuses on how the brain contributes to understanding and making complex decisions about other people. His work has implications for the understanding of autism, schizophrenia, and other disorders of social cognition and emotion. He received a Francisco Varela Award from the Mind and Life Institute to study the effects of Christian contemplative practice on the brain during decisions about other people. He was ordained as Minister of Word and Sacrament in 1999 and continues pastoral ministry as a volunteer chaplain at The Catholic Company.
Huntington Hospital in Pasadena, where he also serves on the Bioethics Committee. He continues to work at the interface of religion and science, with a strong focus on the implications of the new neurosciences for understanding virtue and moral decision-making. He and his wife, Teresa, who is pursuing her doctorate in environmental history, live in Pasadena.

Jim Yearsley ’97, his wife Alice, and the congregation of Village PC in Tampa, Fla., hosted a dessert event for Pittsburgh Theological Seminary in February. Among the invited guests were alumnae/i, members of Presbytery, and members of the congregation. Lisa Dormire ’86, vice president for seminary relations and Carolyn Cranston ’99, director of alumnae/i and church relations, joined President Bill Carl who spoke to the group about the vision and mission of PTS. Tim Black ’04 and his wife Kelly were among the familiar faces at the event.

Lee Clark ’97 is serving as the designated pastor at Mac Alpine PC in Buffalo, N.Y.

Rob Marrow ’97 accepted a call as the pastor of Cross Roads Church in Monroeville, Pa. He began his service there in August.

Bob Zilhaver ’97 was elected as a delegate to represent the Western Pennsylvania Annual Conference at General Conference in Fort Worth, Texas in 2008.

Eric Leonard ’98 began his new appointment as the pastor of Mercer United Methodist Church in July.

Jeff Ott ’98 and his congregation at First Church in South Lyon, Mich. celebrated their 175th anniversary last year.

Susan Sphar-Calhoun ’98 was recently appointed to McMasters United Methodist Church in Turtle Creek, Pa.

Deana M. Armstrong ’99 accepted a call to St. Michael’s United Church of Christ in Baltimore, Ohio.

2000s

Wendy Norris ’00 and David Keys, database and website administrator at PTS, were engaged on July 4. They are planning a spring 2008 wedding.

Marjorie Lindahl ’01 was appointed as the pastor of the Moorehead United Methodist Church in Brockway, Pa. She began her service there in July.

Michelle Wobrak ’02 was appointed as the pastor of Christ United Methodist Church in Erie, Pa., where she began her service in July.

Tami Hooker ’02 is serving as the chaplaincy director of the State Correctional Institution at Greene in Waynesburg, Pa. She supervises a staff of eight chaplains of various faiths. In May 2007, Hooker traveled to Harrisburg to receive an Outstanding Employee Performance Award. She was also elected president of the Pennsylvania Prison Chaplains Association and will be serving in that capacity for the next two years.

Craig Forsythe ’03 was appointed to the Connellsville: Wesley/Otterbein United Methodist Churches in July.

Deborah Kociban ’03 began her new appointment as the pastor of First/Kephart: Memorial United Methodist Churches in McKeesport.

Penelope Lyon ’03 was recently appointed to the Hot Metal Bridge Faith Community, part of The United Methodist Church Western Pennsylvania Conference. Her primary appointment will be to the Samaritan Counseling Center as a counselor.

Thomas Hoeke ’03 was appointed by the Western Pennsylvania Conference of The United Methodist Church to Wrights/Edwards Chapel in July.

David R. Clark ’04 is serving as the pastor of Union Church in Kirkwood, Pa.

Joan Hogge ’04 was called as an associate pastor in pastoral care to the Fox Chapel Church. She was ordained and installed during the morning worship service April 15. Andrew Purves, Hugh Thomson Kerr professor of pastoral theology, preached the sermon, “Joy in Christian Faith and Ministry.” Others participating in the service with close connections to PTS were Carolyn Cranston ’99, Rebecca Cole-Turner, and Page Creach.

Allison Bauer ’05 spent a large part of her summer dealing with the aftermath of a lightening strike at Frankfort PC in Hookstown, Pa. The lightening struck the 20-foot steeple causing a fire which in turn resulted in water damage. Services had to be temporarily relocated to another church. Bauer and the congregation hope to be back into their church building in the next few months.

Deborah Warren ’05 is serving as the designated pastor of Second Church in Wilkinsburg, Pa.

Robert Walkup ’05 accepted a call as the half-time, designated pastor of Baldwin United PC. He will also continue to serve as a chaplain for Manorcare Health Systems.

In June, Chad Martin ’06 moved with his wife Jessica King and daughter Esme to Lancaster, Pa., where he began serving as associate pastor of Community Mennonite Church of Lancaster.

Arnold McFarland ’07 was commissioned and elected to probationary membership of the Western Pennsylvania Conference of The United Methodist Church during their annual conference. He is serving in the Park Avenue Church in the Johnstown District.

Brenda K. Walker ’07 was appointed to the Community United Methodist Church. In June, she was commissioned and elected as a probationary member of the Western Pennsylvania Conference of The United Methodist Church.
Colleen McFarland '07 is serving as a student pastor at West Glade Run Church in Kittanning, Pa.

Elizabeth Wallace '07 accepted a call as the pastor of Knox Church in Ellwood City, Pa.

Jason Schweinberg '07 began his new appointment to the Templeton/Kellersburg/Widnoon United Methodist Churches in July.

Kate Waxer '07 accepted a position as the director of communication for First Church in Mt. Clemens, Mich.

Keith Kaufold '07 began his appointment at Eighth Avenue Faith Community, a new church/mission plant for The United Methodist Church in Homestead, Pa. in August.

Timothy Bowser '07 was appointed to the Mars United Methodist Church where he began his service in July. At the Western Pennsylvania Annual Conference of The United Methodist Church, held in Grove City in June, he was commissioned and elected to probationary membership.

Tom Moore '07 accepted a call as the pastor of Emsworth UPC, Emsworth, Pa.

John Rahter '07 was appointed to the Bethesda United Methodist Church in Bethesda, Ohio.

MARRIAGES

Brian Kilbert '04 and Wiebke Forwick were united in holy matrimony Sept. 15.

BIRTHS

In April, Bryan Wenger '01 and his wife Jean, the proud parents of Nicole age 12, Brendan age 10, and Allyson age 3, began the process to adopt their fourth child, Brett, who was 6 weeks old at the time. Wenger also accepted a new call to Indian River Church in Ft. Pierce, Fla., where he began his ministry in August.

Tim Black '04 and wife Kelly welcomed their first child, Micah Timothy Black, Aug. 24. He weighed 8 lbs. 3 oz., measured 21 inches long, and he has his father's hairline. He was born in Brandon, Fla.

RETIREMENTS

Paul John Milio '65 was honorably retired in June after 42 years of ordained ministry. He continues to teach as adjunct professor of philosophy and religion at local New Jersey colleges.

Charles Perrine '69/’83 retired as the vice president for advancement, alumni, and church relations at Waynesburg College in Waynesburg, Pa. in December. He is currently serving as the interim pastor for Faith UPC in Washington, Pa.

Rodger Buzard '74 retired from the Western Pennsylvania Conference of The United Methodist Church in June.

B. Carlisle Driggers '76 retired in February after serving 15 years as the executive director-treasurer of the South Carolina Baptist Convention.

Oomen Thomas ’78 was honorably retired from The Western Reserve Presbytery in December. He had been serving as the pastor of St. Andrews in Olmsted Falls, Ohio.

Brian K. Bauknight ’84, senior pastor of Christ United Methodist Church in Bethel Park, was presented a pastel portrait by artist Myrna Boyer during a dinner the congregation held to honor his years of service. Bauknight retired from The United Methodist Church in June.

Drew Harvey ’84 was retired from The United Methodist Church in June. He had been serving First United Methodist Church, in Erie, Pa.

Francis Storer ’86 retired from the Western Pennsylvania Conference of The United Methodist Church in June. His last appointment was the Addison Charge in Johnstown, Pa.

James K. Smith Sr. ’62 was honorably retired from Pittsburgh Presbytery last December. Four months later he was named pastor emeritus of Baldwin UPC.

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**NECROLOGY REPORT**

**Former Interim President Dies at Age 90**

The Rev. Howard Melancthon Jamieson Jr., D.D. Ph.D., 90, formerly of Valerie Dr., Waverly, Ohio, died April 21 in Traditions at Bristol Village. Jamieson was a 1943 graduate of Pittsburgh-Xenia Seminary (an antecedent of Pittsburgh Theological Seminary) and served as professor of English Bible, acting dean of students, and interim president (1969-1971).

Beginning in the 1960s, Jamieson supported archaeology in a number of different ways. In 1964, he organized the Kyle Kelso Fund to support continuation of the Seminary's then long history in biblical archaeology. This fund contributed to Paul Lapp's 1964 excavation at Tel el-Ful and his 1967 excavation at Tell er-Rumeith, jointly sponsored by Pittsburgh Theological Seminary and American Center of Oriental Research.

Jamieson served as co-director, treasurer, and field supervisor at Rumeith.

He represented PTS in the Bab edh Dhra excavation in 1967, overseeing the excavation of Tomb A76, an undisturbed shaft tomb that was central to Lapp's interpretation of the earliest phase of the cemetery. Tomb A75, which is on display in the Bible Lands Museum at PTS, was excavated by Jamieson and donated to the Museum through a contribution by the Trotter family, members of his congregation in Santa Ana, Calif. In 1989, the Trotter family recognized Jamieson and the continuing work of archaeology at PTS by establishing the Jamieson-Trotter Endowment, which supports scholarships and lectureships.

Our thoughts and prayers are with his wife, Margaret, and his extended family.

In the years following his graduation from the University of Pittsburgh Medical School and internship at the Western Pennsylvania Hospital in Bloomfield, Hanna's medical career centered around plastic surgery. He was also considered an international authority on tumors of the glands. He and Dr. Jack Gaisford founded the Western Pennsylvania Burn Unit, the first such facility in Pittsburgh.

Hanna won a Fulbright Scholarship to Yugoslavia in 1983 to establish a plastic surgery division at the University of Belgrade.

During his years in the medical field, Hanna trained numerous physicians and treated the legions of patients while working among the impoverished in India. Continuing to make a difference around the world, just three weeks before his death Hanna arranged to have the Brother's Brother Foundation, a Pittsburgh-based international charity, ship thousands of donated surgical instruments to 25 hospitals in India.

Hanna was equally dedicated to the charitable works of the Presbyterian Church. A member of the Fox Chapel Presbyterian Church, Hanna served the Seminary's Board as Chair.

Hanna was survived by his second wife, Mary Forbes Hanna; four children, Kathy Hanna-Stauffer of Cleveland Heights, Ohio; Marilyn Fitzsimmons of Oakland; D. Richard Hanna of Indianapolis and Dave Hanna of San Diego; 10 grandchildren and seven great-grandchildren; two stepchildren, Beth Hosch of Dallas and Julie Schieve of Cincinnati; and a sister, Lois Abbey of Bradford. He was preceded in death by his first wife, Jane Atkinson Hanna, in 1994.

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Howard M. Jamieson ‘43
Waverly, Ohio
April 21, 2007

William F. Weir ‘43
Aurora, Colo.
July 7, 2007

Elmer Zamzow ‘43
Topeka, Kan.
March 28, 2006

T. David Parham Jr. ‘44
Norfolk, Vir.
April 16, 2007

Bruce E. Milligan ‘45
New Wilmington, Pa.
June 7, 2007

Robert H. Mayo ‘48
San Diego, Calif.
March 29, 2007

Glen D. Owens ‘51
Grand Junction, Colo.
Feb. 27, 2007

Richard G. Gibson ‘56
Lakeland, Fla.
Feb. 18, 2007

Richard M. King ‘57
Blairsville, Pa.
June 20, 2007

Claude V. Ponting ‘83
Wenatchee, Wash.
Jan. 22, 2006

Joan R. Myers ‘73
Butler, Pa.
Feb. 28, 2007

Reebie G. Day ‘75
Pittsburgh, Pa.
April 28, 2007

Leonard E. Millison ‘76
Key West, Fla.
March 9, 2007

Susan Alder Boulden ‘80
Oakmont, Pa.
March 27, 2007

Francis Njang Ayuk ‘82
Canonsburg, Pa.
May 26, 2007

Margaret Hurlbutt ‘82
Cincinnati, Ohio
Feb. 23, 2006

George L. Wilson ‘82
Sheboygan, Wis.
July 21, 2007

John A. Gordon Jr. ‘84
Harrisburg, Pa.
Oct. 20, 2006

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Dr. Dwight C. “Pete” Hanna III, formerly of Fox Chapel, Pa., a respected plastic and reconstructive surgeon, died Sept. 10. An emeritus Board of Directors member, Hanna was 85.
Guide Us to Thy Perfect Light

Pittsburgh Theological Seminary
Epiphany Event

Saturday, January 5, 2008
8:30 a.m.- 3:30 p.m.

This visit event is free but you must register online at www(pts.edu/visit.

Contact us early if you require on-campus overnight housing.

for details and registration information:
Admissions Office
Pittsburgh Theological Seminary
616 N. Highland Ave.
Pittsburgh, PA 15206
1-800-451-4194