MOURNING, HOLY SATURDAY

Teresa L. Stricklen

Past all tears now,
Mary sits very still
Like a rabbit
Frozen
In underbrush of cover,
Waiting for time, like danger, to pass
Over and around and through her
In the hope
That by marking its flow,
She can bathe in its mourning
Until all will somehow be safe
And cleansed into deliberate motion again.

But today,
In these dark woods
Where preying wolves howl,
Hope lies,
Like a faraway angelic dream
Of Messianic ideals,
Among shattered limbs
Cut down by high and mighty winds,
So that, frozen in time's unnatural stream
Babbling the obdurate eternity of love,
Mary sits still,
Very, very still.

Perhaps then,
Refreshed and renewed
Through grief's undying vigil,
The promise that was hers
Will rise reborn someday,
And she will revel once more
In Love's eternal entangled forest
That holds both her and time secure.

The Rev. Dr. Teresa Lockhart Stricklen is assistant professor of homiletics and teaches courses in homiletics and liturgics. Her research interests are in the areas of homiletic theology, revelation, hermeneutics, phenomenology, ritual-symbolic thought and action, and arts and culture. She has had several sermons published, including some in the Abingdon Women's Preaching Annual. She has also recently contributed a chapter to a forthcoming book by Chalice Press on the future of preaching and is currently revising her dissertation, "Preaching and Theology in Light of Theological Education: The Early History of a Troubled Marriage or What Went Wrong How?" for publication.
The Hebrew term Nahalah describes the core family unit, which was essential to ancient Israel’s understanding of herself. But as the understanding of YHWH got further and further enmeshed in western ideals, a new form of relationship with God was founded, this one upon more individual experiences. Currently, the family unit—while still glorified, especially socio-politically in America—no longer carries the same sort of religious meaning and necessity as with our Israel ancestors. Yet, there are still some examples of that Nahalah floating about, especially in the halls of Pittsburgh Theological Seminary.

Tom and Sean Hall
Sons following in their fathers’ footsteps are nothing new. But, when a father and son walk in step into the same experience, though separated by many years, something special is afoot. This is the case for Tom Hall, middler, and Sean Hall, junior, a father-son combination who are both currently attending PTS.

During Sean’s sophomore year at Presbyterian College, he began to feel that the path he was on—to be a lawyer—was not what he was meant to do. “One day I felt cut off from God. In worship and in prayer, there was just no connection with the Spirit,” he said. “I spent more time praying and couldn’t focus on anything.”

He was beginning to understand a comment made by a former professor, a self-professed Christian Wiccan, whom Sean had discredited when she told him he was to be a pastor. “She was my social dance instructor and the only real assignment we had was to write an essay on what we wanted to do with our lives,” Sean explained. “When I turned mine in, she said, ‘Oh, I know what you’re going to do, you’re going to be a pastor.’”

Thinking she must have waltzed her way into a wall by accident, Sean didn’t give her words a second thought. But, then the uncomfortable distraction and disconnect set in and forced him to focus more than in the previous years. “Out of the clear blue I heard God say, I’m calling you to ministry.”

While he considered still trying to do his own thing, he knew that he’d be miserable if he did. “I’m not stupid,” he said. “I know how things turn out. I’m not going to pull a Jonah.”

At the same time that Sean was starting college, Tom was nearing the end of his career. An Air Force officer for 30 years, Tom earned the rank of colonel before retiring in 2004. As he considered what to do with his future, Tom grew more involved in church; this was the beginning of his own stirrings. “The more I got involved, the more I felt called to ministry,” Tom said.

In March 2005, Sean met with Director of the Summer Youth Institute and Admissions Associate the Rev. Ellie Johns ’00 during her visit to his college. She arranged for him to explore the PTS campus, and Sean convinced his father to come along. For Sean, who was finishing his junior year, PTS was the objective. Tom, however, was still weighing other options, including a post as the commandant of the Citadel, an extremely prestigious position. The trip, however, did prove fruitful for Tom, as he began to feel further inclined toward Pittsburgh rather than other schools.

With a new-found interest in Pittsburgh, Tom made plans to visit the Seminary again in July, this time with his wife Jana. It was during this trip that Tom was told that he did not get the commandant job. With that door closed and a recent acceptance to PTS, the decision was made.

Tom entered PTS in fall 2005, while Sean was still a senior at Presbyterian College, but the real fun would begin the following summer, when both signed up for Greek, an eight-week immersion in the language. “We had a good time,” Sean said.
“Yeah,” Tom responded. “Except he’d always want to take a break on the car ride home. I’d want to keep studying.”

“I’d always sensed Dad worked too hard and was a bit of a perfectionist, but now I know,” Sean retorted. “In class, he’d tell me ‘quit fidgeting,’ ‘sit up straight.’”

“It’s a real advantage to have someone else in the house going through the transforming experience,” Tom said. “It’s helpful for me to be able to run ideas by someone else. I can’t always do that with my wife—you can’t do that with people who haven’t had that experience.”

The Glaser Family

If two can be fun, then three is an outright party.

Joanne Glaser and her two children, Benjamin Glaser and Elizabeth Troyer, are students at PTS. Add to this crew Benjamin’s eight-month-old daughter, Lily—who spends time in the Seminary’s day care while dad, aunt, and grandma take classes—and at any given moment during the school day, up to four Glasers and three generations can be found on campus.

Benjamin claims to have been the first to consider ministry, though he did start two terms behind his sister, Elizabeth, but the real origins probably lie in a family unit that has been steeped in church.

Since 1993, Joanne has been in one leadership role or another within a church. She started as a director of Christian education and soon became a supply pastor. At one point, she was a supply pastor to three churches and the whole family would go from church to church all day Sunday. As Joanne put it, “It’s always been a family affair. They [the kids] grew up in the church; there was no choice about going.”

Her call to full-time ministry, however, came much more recently, after she left her position as head of a medical department for a junior college in Clarksburg, W.Va. She left behind a good salary and took a leap of faith because “I just knew I had to quit,” she said. “It was just a matter of Him having to convince me to do something else.”

In March 2006, she came to PTS for a continuing education class and to see Elizabeth. The experience moved her to more seriously consider seminary and, since leaving her job, she had the time to commit to education. Still, she waffled, until just a few weeks before the beginning of the 06–07 school year. She got her paperwork in three days before orientation and became the eldest and newest Glaser to join PTS.

Benjamin, who had started his seminary education during Term III of the 05–06 school year, has a much different path to seminary, including a four-year stint in the United States Marine Corps. His time in the military was not fraught with holiness, but did prove formative in his call to ministry.

“While I was in Japan, I didn’t go to church,” he said, “but I did spend a lot of time bored and reading.”

What he read was a return to theological material that had deeply interested him as an adolescent. He says he was soon spending $100 per week on new books and gobbling them up. But he still needed a bachelor’s degree before seminary was even an option. Having been a good soccer player in high school and being in the best shape of his life from the Marines, Benjamin found the prospect of a soccer scholarship at Shawnee State University more appealing than a few of the Christian undergraduate schools he had considered.

During this time Benjamin’s hunger for that theological study waned, though he did recommit to church attendance. Though he was still considering ministry, he enrolled in Shawnee’s education program with the idea that he would be a history teacher and soccer coach. This plan “looked like more fun.”

Yet, this man who wanted to teach and coach was once the teenager who a youth director told, “You actually care about this stuff
[theological education], maybe you should do this professionally,” and he was not about to escape his past so easily. The turn back to ministry, one last time, came at Shawnee State. “I took one education class and realized I was really going to seminary,” he said. And off he went, just a few months after his sister.

Elizabeth Troyer came to PTS after finishing her degree at Davis and Elkins College. She had always had an interest in worship and ministry and had played piano at many of the churches where her mom preached. After graduation, she didn’t know exactly what she should do, and applied to various graduate programs ranging from theater to theology.

She placed the matter in the hands of providence and merely committed to go to the first school that responded to her. Thanks to PTS’s quick turnaround on all things administrative, Elizabeth became the first Glaser to attend seminary or, as she puts it, “the youngest in age and the oldest in school.”

Like the Halls, the Glasers have found pursuing their education as a family unit to have benefits and losses. Maybe the most unique benefit is for Joanne, who stays with Benjamin and his family weekdays. On the weekends she travels home to Clarksburg, where her husband and her position as a commissioned lay pastor to two churches awaits.

Beyond the domestic benefits, there are educational ones as well. “Going to school with my family gives me someone to talk to in a more candid manner,” Elizabeth said. “Because they know me, there’s less chance of a misunderstanding.”

“I really do my homework and study,” Benjamin said. “There’s an added push when your mom’s in seminary. I don’t want to look like a fool in front of my momma.”

Ultimately the biggest disadvantage might belong to Joanne, who isn’t complaining about her nomadic life for 33 weeks a year, but about something more personal. “The only disadvantage is,” she said, “I have to keep myself from being a mother in front of other people.”

Whether the Nahalah has any meaning for today’s culture (or whether it should), there is certainly something unique and good about attending seminary, especially when one gets to keep it all in the family.

When the Rev. David Joachim ’77 was attending PTS, there were 29 women enrolled, not all necessarily seeking master’s of divinity. The time was ripe culturally and at the Seminary for women’s integration; it was a “hot issue.”

Today women make up 40 percent of the student population. One of those women is Joachim’s daughter, Lexi Joachim, a junior dual-major. If going to school with family can be reassuring and edifying, being a legacy has many of the same benefits.

“It’s been reassuring having someone in my family who has gone through the same studies I’m going through,” Joachim said. “My dad can relate and understand the importance of my triumphs.”

While Rev. Joachim is happy to be there for his daughter, he says he never had any set ambitions for any of his four kids. “I think the ministry is really hard,” he said. “I’ve been doing it for 30 years and I’ve never really encouraged my kids for ministry—I haven’t actively dissuaded them—but it’s a really tough life.”

Lexi wasn’t necessarily seeking a career in professional ministry either. “I didn’t consider seminary for a long time; I was thinking about grad school in counseling,” she said. But at the New Wilmington Mission Conference (an event that Rev. Joachim said can’t be “understated” for its impact on his whole family’s life), she met the Rev. Dr. Don Dawson, director of the World Mission Initiative, and began to consider seminary.

Rev. Joachim wasn’t surprised. He had watched her for two years co-lead the youth group at their church. “I knew that seminary was the place where she would fit,” he said. “I knew where she was going into and I knew it was going to be great for her.”

Lexi also recalls her time as youth director as influential in her coming to PTS. “Being the youth leader taught me that it was an uphill battle for women in ministry as my authority was challenged [because of my gender],” she said. “I can see that happening in a parish.”

But, the realities of the “hot issue” from Rev. Joachim’s days at seminary don’t concern him when it pertains to his daughter. “I know that there are special challenges for women in ministry and that women don’t always get credit for their strengths and abilities, but I think she’s got the right stuff to do what any male pastor can do,” he said. “It’s not really a gender issue, it’s a talent issue—and she has the talent.”
Dr. Creach Awarded Lilly Scholar Grant

The Rev. Dr. Jerome Creach, Robert C. Holland professor of Old Testament, has been awarded one of ten $12,000 Lilly Theological Scholars Grants. Creach will use this award for research and writing.

If the Christian faith is to be relevant, pastoral leaders particularly must wrestle with questions about the nature of God and the shape of Christian life in light of the violence that is part of our world and of the scripture. Creach's work will offer the position that the Bible—both Testaments—contains a portrait of a God who is opposed to violence and who wills nonviolence for the creation.

The resulting manuscript will be published by Westminster John Knox Press in a new series, *Interpretation: Resources for the Use of Scripture in the Church*.


Creach's other published works include *Joshua: Interpretation: A Bible Commentary for Teaching and Preaching* (WJK 2003), *Psalms: Interpretation Bible Studies* (Geneva 1999), and *Yahweh as Refuge and the Editing of the Hebrew Psalter* (Sheffield Academic Press 1996) along with numerous articles and reviews in journals for biblical studies. A minister in the Presbyterian Church (U.S.A.), Creach has served congregations in Virginia and North Carolina and preaches and teaches regularly in churches in the Pittsburgh area.

The Lilly Theological Research Grants program, inaugurated in 1996 and revised in 2001, is designed to enhance the skill and capacity of faculty in the Association of Theological Schools as theological researchers and scholars. It supports research efforts of faculty, particularly at junior and non-tenured levels; seeks to enlarge the pool of faculty actively engaged as theological researchers; works to increase knowledge about grant seeking and the craft of theological research; and nurtures the habit of research as an ongoing aspect of scholarly life.

Be inspired

Summer Discovery

An event for prospective students to visit Pittsburgh Theological Seminary, meet with faculty, students, and admissions staff, and participate in the Seminary’s Summer Leadership Conference. Join Diana Butler Bass and William J. Carl III to learn more about transforming faith.

Tuesday, June 12 from 8:30 a.m.- 4:30 p.m.

For more information or to register for this free event contact:
Admissions Office
Pittsburgh Theological Seminary
616 N. Highland Ave.
Pittsburgh, PA 15206
1-800-451-4194
admissions@pts.edu
Social justice can be a very bewildering issue within most Christian circles. There is, of course, no denying that Jesus’ message is radical and controversial. There can also be no denying that some of the Old Testament prophets just make us feel a little weird, particularly when we spend so much time planning a wonderful worship service, just to read, “I hate, I despise your religious feasts” (Amos 5:21). Yet, at PTS there are currently some students who are working to bridge that gap and to integrate faith and justice. These students are part of Peace and Justice Fellowship.

Around for many years now, Peace and Justice Fellowship “works toward realizing God’s love in local, national, and global contexts through proclamation, educations, and social action. [They] strive for a world of uncompromising nonviolence, social egalitarianism, radical inclusivity, and economic justice,” according to their mission statement.

Current President of Peace and Justice April Leese, a senior M.Div. student, sees the organization as doing “multiple things, some more educational and others more hands-on.”

Included in those “hands-on” activities are the Mistletoe Mambo, a Christmastime dance that benefits a different charity each year, on-campus awareness events, and occasional trips to Washington D.C. to take their plea for justice to those who can implement the quickest and broadest-reaching transformations.

In terms of their educational impact, they maintain a fairly exhaustive list of local places to volunteer for PTS students who are seeking an area of service. The group also has a successful Pizza and Movie night every month where they view films that deal with issues of justice (past films have included Hotel Rwanda, Crash, and Romero).

It was through these Pizza and Movie nights that Carrie Hanson, middler M.Div. student, became more involved in Peace and Justice.

“I really appreciate the times when we get together, watch a movie, and discuss social issues and theological issues and how they communicate with each other,” Hanson said. These movies and weekly lunches, which Hanson calls “sacramental in nature,” have inspired her to begin to take classes about social issues and ethical Christian witness in those issues.

Peace and Justice has proven to be theologically enriching for those who participate. “We talk about our identity in Christ and then ask how that impacts our views on peace and justice,” explained Hanson.

But, what is really important is the work in the community that Peace and Justice does. Through their efforts, hundreds of dollars have been raised for local charities and students have found viable ways to connect with the needs of the area surrounding the PTS campus. More so, there is the opportunity to bring about a restorative vision, even while still in the process of formally learning how to do that. The students who opt to participate in Peace and Justice activities aren’t afraid to get their hands dirty through community involvement.

Of course, the hours are few and the pages to be read, papers to be written, and work to be done is much, but involvement for these students is still worth it.

“Being involved makes me realize how important it is to keep going,” Leese said, “even if it’s not always easy.”
**Seminary Names New Vice President**

Patrick J. Cunningham, CPA, began as vice president for finance and administration in March. “Pat’s warm, engaging style and his attention to detail makes him an outstanding person to take on this role,” said Dr. Carl. “His financial and administrative leadership of the Carnegie Library System was stellar.”

Cunningham is a Shadyside native and Bethel Park resident. He graduated from Central Catholic High School (with football great Dan Marino), received his bachelor’s from the University of Pittsburgh in 1984, and accounting certificate from Robert Morris University in 1988. Most recently he served as the chief financial officer/director of administration for the Carnegie Library of Pittsburgh. Cunningham worked there since 1998. At the Library, he oversaw all activities related to the budget, finances, facilities, and capital operations.

“I worked on a number of capital campaigns to raise funds for branch renovations,” said Cunningham. “It was a great experience for me and it’s easy to conceptualize how this is applicable to the Seminary.”

While working at the Library, Cunningham read 1776, by Pittsburgh native and Library supporter David McCullough. “This book tells the story of George Washington, his troops, and their position backed against the wall. Those people showed great perseverance, a trait we can all admire.”

Before beginning at the Library, Cunningham was an audit manager with Hosack, Specht, Muetzel and Woods, CPAs. There he managed and performed a wide variety of accounting and consulting services for nonprofit, school district, municipal, corporate, and individual clients. He also served as audit senior/consultant at Deloitte and Touche LLP, providing guidance and support on auditing and accounting related consulting engagements. Prior to his work there, Cunningham was a performance analyst for the City of Pittsburgh Controller’s Office. For nearly five years he conducted evaluations to measure the performance, economy, and efficiency of the various city operations.

Cunningham attends St. Valentine Church in Bethel Park with his wife Lori and their three children: Brent, 16; Tyler, 13; and Kara, 10. Active in the community, he is a former member of the Bethel Park School District Budget Committee. He participates in the annual United Way Day of Caring, various booster clubs related to children’s sports activities, and was the former coach of youth baseball and soccer teams. In his leisure time, Cunningham can be found fly fishing, playing basketball, and enjoying his Golden Retriever. “I am a horrible golfer and have not touched a club in more than 10 years,” he said. “In fact golfing led to fishing because I was spending so much time in the water that I figured I might as well start fishing.”

He grew up in a family of 10—eight boys and two girls. Their father, Dr. James V. Cunningham, is professor emeritus at Pitt. The family has been longtime friends with PTS Board member Dave Epperson. “Being number nine of 10, and having older siblings, gave me the chance to sit back and learn. I became a good listener.”

Cunningham will fill the position following Doug Clasper’s retirement. “There is no question that Doug will be missed,” Carl said. “I have enjoyed working with him during this transition period. His leadership during the last 25 years has helped bring Pittsburgh Seminary to its present status as one of the top theological schools in the nation. I believe Pat will build on the fine foundation that Doug has laid.”
It’s been quite an exciting time around PTS since the last field season of The Zeitah Excavations, the archaeological dig I direct in the lowlands of Israel. As you may have heard, we made a dramatic discovery at Tel Zayit: an inscription that bears the oldest known securely datable example of an abecedary, that is, the letters of the alphabet written out from beginning to end in their traditional sequence. The public announcement of this discovery in November 2005 made worldwide news and raised the profile of PTS as a prime place to study the archaeology and history of Syria-Palestine.

What you might not realize is that a first-year volunteer Dan Rypma, of Colorado State University, first noticed the thinly incised letters and brought the inscription to my attention—on the last day of the season, of course! The real importance of this discovery derives not only from the archaic alphabetic text itself, but also from the stone’s firmly datable archaeological context—an extremely rare occurrence among the few extant inscriptions of this nature.

The wall in which the stone was found belongs to a structure that dates to the late 10th century BCE (the time of Solomon) and suffered heavy destruction by fire sometime in that period.

Located in the ancient Judean lowlands district, the site of Tel Zayit served as a borderland settlement that guarded one of the main approaches into the hill country around and south of Jerusalem. I currently believe that this site may represent ancient Libnah, an important biblical city in this region known especially from the Book of Joshua. Preliminary studies suggest that in the 10th century BCE Tel Zayit was associated with the highland culture of southern Canaan, not the coastal culture of the Philistine plain, and therefore it very well may have functioned as part of the new state being formed by Kings David and Solomon, with its capital at Jerusalem. The early appearance of literacy at Tel Zayit will play a pivotal role in the current discussion of the archaeology and history of Israel and Judah in the 10th century BCE—a century about which there is currently hot debate among archaeologists of Israel, in large part due to the paucity of epigraphic data. The Israelites adapted their alphabet (Hebrew, written from right to left) from that of the Phoenicians, and although several 10th-century Phoenician inscriptions are known, very few examples from this early period have been found inland, where the alphabet was evolving in the direction of Hebrew and (farther north) toward Aramaic. The Tel Zayit Abecedary, therefore, represents an extremely important landmark in the history of alphabetic writing. All successive alphabets in the ancient world (including non-Semitic ones, such as Greek) derived from the alphabet seen in the Tel Zayit Inscription.

I plan to continue the exploration of Tel Zayit this summer, and I extend a personal invitation for as many of you as possible to join me as I return to Israel and this terrifically exciting biblical site. Even if you’re a first-year volunteer with no previous excavation experience, who knows what you might find?!

Our 2007 excavation season runs from June 8 through July 15, and I am still accepting volunteers. For more information about our program (for which students can receive up to six units of academic credit), log onto www.zeitah.net.
Small gifts make big differences.

Thanks to the World Mission Initiative special offertory during a December chapel service, the Presbyterian Church of Vietnam purchased food and tarps. The donation of nearly $600 went toward relief from the damage of Typhoon Durian in a Vietnamese village. May God’s hand continue to work in that region as they recover and rebuild.

The Summer Leadership Conference
Diana Butler Bass, author of Christianity for the Rest of Us
William Carl III, president and professor of homiletics, PTS
June 10-13

“Russian and Eastern Christian Spirituality”
(Spiritual Formation Certificate Course)
John Burgess, James Henry Snowden
professor of systematic theology, PTS
June 17, 7:00 p.m. – June 22, noon

“Introduction to and Experience of Directed Retreats”
(Spiritual Formation Certificate Course)
Martha Robbins, associate professor of pastoral care, PTS
August 12, 7:00 p.m. – August 17, noon

Summer Leadership Conference 2007

For more information, contact
Continuing Education Office
Pittsburgh Theological Seminary
616 North Highland Ave.
Pittsburgh, PA 15206
412-441-3301 ext. 2196
ConEd@pts.edu
I have always been thankful for the checks and balances in our American system of government. It’s good to know that the three branches—the legislative, the executive and the judicial—keep an eye on each other, providing for the fair and just creation of our laws, which have far-reaching implications for our way of life and ultimately for the common good of humanity. This system is far from perfect, but we believe in our hearts and minds that it is better than any other.

Occasionally, one has an opportunity to meet and visit with those responsible for these three branches of government. I had met and spent time with many U.S. senators and representatives as well as at least two U.S. presidents, but I had never met or talked with any of our Supreme Court justices. Well, that changed recently.

Early in March, Chief Justice John Roberts spoke in Dallas at an event sponsored by the University of Texas School of Law, honoring former White House aide and Justice Department official, Tex Lezar, who had been a member of my congregation before his untimely death. His widow, Merrie Spaeth, helped host the event. John Roberts, a friend of Merrie and Tex’s in Washington, DC, actually signed the papers for their marriage years ago. Their friendship and spiritual journey together has been long and deep. I shared in that spiritual journey by baptizing Merrie when she became a Christian and joined the Church, then buried Tex when he died suddenly a few years ago.

Before offering the invocation at the dinner after Justice Roberts’ speech, I had an opportunity to meet with him. What an amazing mind he has. Justice Roberts is intelligent, thoughtful, knowledgeable, witty, and quite gregarious. Working the crowd, his ready smile and kind demeanor put everyone at ease. His eloquent speech was a reasoned explanation of his take on the Dred Scott decision. It was cogent, inspiring, and beautifully delivered.

Then early in April, Duquesne University School of Law honored Justice Samuel A. Alito Jr. as the second recipient of the Carol Los Mansmann Award for Distinguished Public Service. The first recipient was Justice Sandra Day O’Connor in 2001. Much of this event involved remembering Carol Los Mansmann, the first woman to be appointed to the federal bench in Pennsylvania. Like Justice O’Connor, Mansmann paved the way for women in the legal profession in the U.S. She also served with Samuel Alito on the U.S. Court of Appeals for the Third Circuit.

Like the event in Dallas, the one in Pittsburgh honoring Justice Alito was filled with legal dignitaries, beautifully organized, educational, entertaining, and inspirational. Again, I had the privilege of visiting with Justice Alito and learning more about him. Like Justice Roberts, his mind is razor-sharp and his humility is evident. In his remarks before the large crowd, he focused less on himself and more on the life and work of Judge Mansmann, who clearly was a remarkable leader. The dinner following all the speeches and the presentation of the award was festive and fun. Someone gave Justice Alito a bright yellow Steelers’ “Terrible Towel”, which he graciously received, noting that, although he is a huge Phillies fan, he has had no particular allegiance to a specific NFL team, until now!

What is my take-away from these meetings with two of our Supreme Court justices? It’s very simple. Our country is in good hands. It’s an honor and a privilege to meet any of the nine Supreme Court justices. Chief Justice Roberts and Justice Alito, who happen to be the two I have met, are impressive but I’m sure the other seven are too from everything I have read and heard.

We at Pittsburgh Seminary do our best to prepare theologically articulate servant leaders who bear witness to the truth that God wants us to live upright and moral lives as good citizens in response to the grace we know and experience in Jesus Christ. It is helpful to know that those at the highest levels of our government also have a deep concern to uphold the truth with “liberty and justice for all.”
Fredosaurus Rex Friday XIII, artist Karen Howell’s whimsical view of a Tyrannosaurus Rex, celebrates America’s favorite neighbor and one of the Seminary’s favorite alums, the Rev. Dr. Fred Rogers ’62. As part of the Carnegie Museum of Natural History’s Dinomite Days a few years ago, Howell created the enchanting eight-foot-tall dinosaur. The statue resided first at the Stanwix Street entrance to Fifth Avenue Place in downtown Pittsburgh and then at St. Vincent College in Latrobe, Fred Rogers’ childhood hometown, before coming to WQED in December.

Featuring the famous sweater and a pair of grandiose tennis shoes, Mister Rogers’ Jurassic persona is highlighted with Henrietta Pussycat and King Friday XIII. A Neighborhood Trolley enhances the caricature by adorning the dinosaur’s tail.

WQED has been the home of Mister Rogers’ Neighborhood for more than 40 years. “As a symbol of Fred Rogers’ spirit, this gift will serve the community as a reminder of the Neighborhood values—generous giving and gracious receiving—a timeless message for everyone,” said Bill Isler, CEO of Family Communications Inc., a nonprofit organization founded in 1971 by Fred Rogers as the production company for Mister Rogers’ Neighborhood and related projects.

Mr. McFeely, the “Speedy Delivery” man from Mister Rogers’ Neighborhood, kicked off the event and welcomed the crowd as he arrived at WQED aboard a trolley. He was joined by students from Turner Elementary in the Wilkinsburg School District. The students were part of the first class of WQED’s award-winning program, Stories Start Action, emphasizing character education and the importance of literacy through storytelling. Turner was the first school in western Pennsylvania to participate in this program four years ago.

The Rev. Lisa Dormire ’86, vice president for seminary relations and development at PTS, spent her summers interning with Rogers’ production company, Family Communications, while studying communications at Grove City College. “It was an amazing privilege to be able to work with Fred Rogers and his company. He was one of the most genuine people I have ever met in my life and he was very supportive, including encouraging me to consider theological education and Pittsburgh Seminary. Like many PTS alums, it makes me very proud to have graduated from the same seminary that shaped the life and ministry of one of my heroes, Fred Rogers.”
In addition to their broadened theological perspective and appreciation of the faculty, students time and again talk about the value of friendships developed while at Seminary. These relationships are not bound by age, degree, denomination, or other physically limiting factor. Instead, they cross the lines.

Under the past format, students in the Commissioned Lay Pastor program came to campus once each month for weekend study, spending two years learning about serving churches, exploring their own strengths, and forming bonds with their classmates. Though not like traditional seminary students in terms of being on campus every week, CLP students do nurture these same types of relationships with classmates.

Fourteen CLP students graduated from the program in 2006—one believer short of their 15-person cohort group. Following a long battle with illness, James Gary Laird died just a few weeks shy of completing his training.

“Our group’s closeness was our oneness in Christ,” said Judy Yeck, a CLP 2006 grad. “It brought us together from so many different places with such varied backgrounds and varied ages but we were immediately united in our desire to serve and our joy in Christ.”

“During our first 10-minute sermon for Professor Chapple, Gary used John 21,” recalls Yeck. “He gave such a good explanation of boating that we really understood so much more about what it meant for the disciples to cast their nets out of the right side of the boat. His theme was to ‘think out of the box.’ That was Gary, always thinking and doing ‘out of the box.’”

Fellow CLP 2006 grad Larry Tanis also remembers Laird fondly. “His sharing, with a deliberate and distinctive articulate style, made me always listen carefully and learn each time he spoke. We celebrated a ‘new life’ with Gary after his transplant surgery and were deeply moved when he went to be with the Lord. We lost a member of the body.”

Upon graduation, the CLP grads dedicated a cross and plaque in Gary’s honor. The memorial reads “part of our family forever” and hangs in Long Hall Room 6.

Yeck explains: “Our class became very close very quickly—true brothers and sisters in Christ. We supported one another and had great interactions in class, in the dorm and around the table. Being with this group of classmates each month, we each looked at things with a different perspective and thus, our learning was greater because of what we learned from each other, in addition to what we were taught by the instructor.”

Tanis likewise acknowledged the group’s bond. “We laughed a lot and cried a lot when one of our classmates experienced trials. Several had employment and health issues occur during the two-year period together, and we hurt and prayed together for each other. The laughter, tears, worship, and study provided the ingredients necessary to form a close body.”

The CLP training is offered in a cohort format to lay persons who wish to serve in various forms of ministry in local congregations. The program is offered in cooperation with the presbyteries of western Pennsylvania. Coursework fulfills the course requirements of the Book of Order in the PC (USA). Beginning this year, the program made a shift to include both face-to-face and online courses. Further information about the program can be found on the Seminary’s website at www.pts.edu or from home presbyteries. The next group begins in fall 2008.
"OUT"

A Post-Easter Hymn by Vernon G. Elgin ’52
Tune: Metered 8.7.8.7 D

Christ walked Out, His tomb abandoned;
He was raised to God’s right hand.
Friends stood stunned; apostles pondered:
“Death and sin have gained command?”
Christian, hope in grief and dying,
Stand eternally secure;
Seek the Spirit’s reinforcement;
God has fixed our triumph sure.

Resurrection power, claim us;
Theme our hymns in pious praise
For our pardon from God’s judgment,
For Christ’s Presence in sad days.
Help us follow Israel’s journey
Leaving bondage for release;
Exit Egypt, cross the Jordan
Climb to Calvary’s deathless peace.

Resurrection power, stir us
With unrest with unbelief,
With impatience with injustice,
With compassionate relief.
Send the Church with food and funding,
Serum, counsel, cloak and bed;
Till the world affirms our dogma:
“Christ is OUT, raised from the dead.”

Elgin ’52 is an honorably retired member of the Seattle Presbytery. From July 2002 through February 2004, he served as interim pastor of Second Union Church in San Juan, Puerto Rico. In 2005 he taught for one semester at the University of Livingstonia in the Synod of Livingstonia of the Church Central Africa Presbyterian in Malawi, Africa. Although recovering from recent surgeries and having been quarantined by his wife Marjorie ’53, he hopes to return to Malawi, Costa Rica, or Brazil and teach. Since he is no longer traveling, Elgin stays busy writing a book, *Obituary Theology*.

Schaff Lecturer Seeks Connections Between Evolutionary Theory and Theology

PHILIP CLAYTON, Ingraham professor at the Claremont School of Theology and visiting professor of science and religion at Harvard Divinity School, presented three lectures and a chapel talk March 27-28 at the annual Schaff Lectures.

The biological sciences since Darwin have linked *Homo sapiens* more and more closely with other animal species and with the evolutionary process. But recent work on emergence has also developed resources for understanding how humans are unique among the known life-forms.

This year’s Schaff Lectures questioned whether this “broad naturalism” can in the end comprehend the essence of human existence. The question of freedom—what it means to be a free, moral agent—calls for a richer perspective than a naturalistic worldview can provide. The lectures explored theology’s contribution to the quest for freedom, as well as the ways that theology may be affected by recent scientific developments.

In his lecture, “Biology, Culture, and the Emergence of Freedom,” Clayton attempted to offer an “incarnational theology of correlation” in relation to biological factors in human development. Influenced by the theology of Paul Tillich, Clayton asserted that theology becomes richer through both the encounter with and the questions raised by culture. In this case the culture is represented by the scientific community. Clayton hoped to bridge the gap between theology and science. In doing so, he began with evolutionary theory.
In contrast to many within the scientific community, Clayton sees a remarkable amount of correlation between evolutionary theory and theology. He holds the perspective that evolutionary history is really a way of understanding the human person as the *Imago Dei*. Thus theology must dive into the middle of the conversation concerning evolutionary theory. To explain why this is the case, Clayton outlines the current state of evolutionary theory.

According to Clayton, “The age of reductionist genetic evolutionary theory is dead.” That is to say, supporters of evolutionary theory no longer rely upon theories based solely on genetic information. Rather there is increasing recognition concerning the interaction between genetics and the cultural environment. Too often there are attempts made to separate cultural developments from biological evolutionary theory. Clayton asserts that this is not the case. Human beings are a cultural species. As such, both genetic and environmental factors play a key role in human development. Religion must recognize and acknowledge evolutionary progress without resorting to biological reductionism. For Clayton, reductionism does not determine what it means to be human. Cultural and environmental factors must be determinant, as well. What then can we say about freedom?

Along with the presented view of evolutionary theory, Clayton rejects Cartesian dualism. There is not a separation between the mind and the body. Rather, human beings are an embodied mind—a view critical to theological thinking. As an embodied mind is determined by genetic and cultural factors, there needs to be a view of human freedom that falls within these bounds.

While there are some who hold a libertarian view of freedom, Clayton rejects this view. Rather, he recognizes that human beings have the vast capacity to imagine and project anything, and yet not be free in a true sense of the word. Nothing allows us unrestricted freedom. On the contrary, there is a range of freedom on a spectrum. The emergence of freedom is gradual and asymptotic. Related to human views of persons as both genetically and culturally determined beings, this view of freedom is a bottom-up approach. To conceive a full vision of human freedom, one must live within the tension of a freedom that is gradual and asymptotic. Developing a theology of freedom based on these assumptions will assist in bridging the gap between the current trends in evolutionary theory and religious discussions.

Clayton completed his doctorate in philosophy of science and religious studies at Yale University. Before teaching at Claremont and Harvard, he held visiting posts at the University of Munich, was a senior Fulbright Fellow also at Munich, and visiting fellow at St. Edmund’s College, Cambridge University. He is a past winner of the Templeton Book Prize for best monograph in the field of science and religion and a winner of the first annual Templeton Research Prize. Clayton is the author or editor of 15 books and some 100 articles in the philosophy of science, metaphysics, theology, and related fields. His upcoming work, *In Quest of Freedom: The Emergence of Spirit in the Natural World* (Vandenhoeck & Ruprecht), is due out shortly. From 1999 to 2003, Clayton served as principal investigator of the Science and the Spiritual Quest program at the Center for Theology and the Natural Sciences.

The Schaff Lectures are named in honor of the late David S. Schaff. For 23 years, Schaff taught church history at Western Theological Seminary on Pittsburgh’s North Side, one of the antecedents of Pittsburgh Theological Seminary. Before becoming a professor in 1903, he held two pastorates. Schaff wrote extensively in the area of church history and co-edited the well-known and often consulted *Schaff-Herzog Encyclopedia*. He completed the unfinished work of his father, Philip, who had begun the *History of the Christian Church* before his death. The younger Schaff also wrote two books on the life of John Hus.
From Feb. 23 to March 10, nine seminary students, my wife Deb, and I traveled to Russia. Our goal was first of all to listen and to learn. What has happened to Christianity in Russia in the 15 years since the fall of communism? What challenges confront the church in a society that for 75 years was officially atheistic? While we focused on the Orthodox Church, we also had significant visits with Russian Baptists as well as Presbyterian mission workers based in Moscow and St. Petersburg. By the trip’s end, each one of us had thought deeply about what unites and separates Americans and Russians, Protestants and Orthodox, and we knew that we still had much to learn.

Our first full day in Russia was a Sunday, the beginning of the second week of what the Orthodox call the Great Lent. Awakening too late from our jet lag to attend the liturgy, we ventured instead into the city, right to Red Square. We immediately confronted contemporary Russia in all its contradictions: relics of communism (Lenin’s tomb, red stars atop Kremlin steeples); the global marketplace (the refurbished GUM department store, with a Nike shoe store and trendy European boutiques); and an ancient Christian heritage (St. Basil’s, as well as the newly-rebuilt Cathedral of Our Lady of Kazan).

A few blocks away, the contradictions only deepened. Alexander I had commissioned the construction of Christ the Savior Cathedral to commemorate God’s salvation of Russia from Napoleon in 1812. Stalin had the oversized church razed, intending to replace it with an even larger Palace of the Soviets, topped by a huge statue of himself. The ground proved too unstable, and the site was turned into an immense outdoor swimming pool instead. State, church, and private benefactors financed the cathedral’s rebuilding after the fall of communism, and it is now as much a museum and an architectural achievement as a place of worship.

These complex interrelations between church and state, Russian culture and Orthodox Christianity, taught us just how much every religious community is shaped by its social and historical context. There is no pure Christianity that binds together believers of every time and place. Some first-time visitors from the Protestant West find Russian Orthodoxy unwelcoming. “Even in the liturgy,” one student perceptively observed, “the royal doors [the central doors of the iconostasis] don’t remain open. Worshippers are cut off from the priest and the altar.” But we learned that the Russian Orthodox have reasons for what they do.

Some of these reasons are theological and liturgical: during Lent, services are simpler and more somber. There is less singing, and the royal doors are more often closed than open (whereas Easter Week they will remain open the entire time). The specific experiences of the Russian Orthodox Church also play a role: during years of communist persecution, a faithful remnant had closed itself off from society, guarded the church’s traditions, and waited for redemption. In St. Petersburg, we could still see the bullet holes where in the 1930s dozens of monks had been lined up and executed against a cemetery wall; elsewhere, we walked by churches and monasteries that had been destroyed, closed, or turned into warehouses and factories.

Each day brought new questions. We met with students and Father Valentin of the theology department of St. Tikhon’s University, one of Russia’s first and only Orthodox universities. We were deeply impressed by their efforts to develop evangelistic outreach to a society whose religious foundations had been shattered under communism. They had never hosted a group of American theological students before, and were interested in future contact.

We also met with Father Dionysi and representatives of the Moscow Theological Academy, located behind the walls of the Trinity-Sergius Monastery in Sergiev Posad. Here we needed special permission just to step on the grounds, as though we were tourists, not fellow Christians. A seemingly unchanging tradition surrounded us, far from the challenges posed by the new Russia.
We paused in the church for which Andrei Rublev had painted his renowned icon of the Trinity. A priest and a group of women sang prayers for the dead. Simple people—some elderly, some ill—stood in line to venerate the relics of St. Sergius, who in the 14th century had founded this monastery in what were still wild, uninhabited forests.

These themes of openness and suspicion, suffering and redemption, haunted us wherever we went. A turning point came at St. George’s Parish along the banks of the mighty Volga River, where four Orthodox monks run a drug rehabilitation center. Though only 200 miles from Moscow, our pilgrimage through time and space was much longer: nine hours by overnight train to the sleepy town of Kineshma, where Father Ioann met us, then another hour in a “Gazelle” minivan over snow-packed roads to the Volga. As we disembarked, we paused in astonishment. The frozen river was almost three kilometers wide. From here on, we would have to walk and carry our baggage. There was no other way across.

We were being pushed to the limits physically and emotionally. Somewhere in the middle of the river, the bleak immensity of the Russian landscape began overwhelming us. Winter bore down with bitter winds and driving snows. We broke through two feet of crunchy snow into thick, slushy water. Only with fear and trembling did we finally make it to the other side. But, thank God, we were safe and sound. Another long, bumpy ride took us to an old church and a small settlement of wooden huts, most of which had long since been abandoned.

Lent is not an easy time to be a guest or to host guests. For seven weeks, the Orthodox eat less; fast entirely from meat, milk, dairy products, eggs, and fish; and devote themselves to morning and evening prayer. The monks were now caring for the 11 of us, in addition to the eight young men in the drug rehabilitation program. Father Ioann had suddenly fallen ill with fever. Father Mefodi, head of the community, was busy preparing for a funeral. The young men, refugees from the streets and alleys of St. Petersburg, stood and looked at us. They knew little English, had never met Americans before, and wondered why we were there, intruders into a holy world where they themselves were guests.

Snow continued to fall, and then it grew dark, as only it can far from the city. At the end of the funeral, the monks had nailed the casket shut. The pounding still reverberated in our ears as the pallbearers carried it to the cemetery. We now gathered for evening prayer. It was the first time that some of us would experience Orthodox worship.

Candles burned before icons of Mary and Jesus. The monks began chanting prayers and Psalms in Church Slavonic. Two of the young men, Anastasi and Sergei, assisted; learning the prayers had become part of their rehabilitation. Time slowed down, and then at regular intervals, the monks and the young men crossed themselves and fell prostrate on the hard tile floor. Slowly but surely, some of us followed suit. We could not understand the prayers, nor did we know the rituals. But Lent had taken hold of us, and together we made confession before almighty God.

Conversation and fellowship filled the remaining day, and we were not ready to leave. The monks and young men embraced us before we started back across the Volga. “Come back in the summer,” Anastasi and Sergei called, “when everything is green.”
We still had demanding days ahead of us, but now everything seemed downhill. We visited monasteries and churches. We stayed in the homes of Russian Baptists, who have their own distinctive history of persecution and marginalization. In St. Petersburg, we saw the immense wealth of what had been czarist Russia, and in Moscow the skyscrapers that new Russian oil and gas have bought. We also saw the poverty of the countryside, where only the elderly remain, tending their small gardens in the summertime to raise enough food for the long, lonely winter.

One of our last evenings in Russia turned into a five-hour discussion. The students had come to realize just how American and Protestant they were. They weren’t sure what to do with these experiences. Feelings ranged from disappointment and irritation to gratitude and curiosity. Together we began to realize how powerful tradition is to Russians and the Orthodox. The past speaks to them in a way that it does not always in the United States. We would return home with questions about the Orthodox, but also about ourselves. Do we have a tradition that carries and sustains us? Can we learn to see ourselves as others see us? Our memories of Russia and Orthodoxy would call us to continued prayer and self-examination.

Allen Thompson is a middler M.Div. student. He was one of 11 participants on the Russia trip. Leaders included Dr. John Burgess and his wife Deb ’06. The other students were Brenda Barnes, Randy Boyer, Bob Rueffle, Jan Wachter, Vanessa Syvertsen, Abraham Peterson, Colleen McFarland, and Dave Koehler.

Submitting my reflections on Russia to a formal publication is an awkward charge. I am recently off of a two-week mission/study trip to Russia, but if you have never been to Russia, you are probably more qualified to speak about it than I. The complexity of the country, especially today, is confounding. We grew up with certain notions of Russia, and only three members of the mission group were younger than 36 years of age, and even we younger ones had distinct memories of events near the end of the Cold War. Aside from politics, you may remember some facts:

1. Russia is the world’s largest country.
2. Moscow is its capital (again) and St. Petersburg its former capital.
3. The Russian winter has cost many a foreigner on a mission his life (although those were different types of mission).
4. The Volga River is wide.

After becoming immersed in these and other aspects of Russia, some literally, I find that the country and its current struggles are more elaborate than I could ever express. There were 11 members of the PTS community on the trip, and we stayed in four different places (five if you count the separate stints in Moscow). Thus, I estimate that the group experienced at least 44 different Russias. It probably sounds cliché, but the difference from setting to setting—from context to context as we were missiologically considering the trip—was quite drastic.

Many on the journey had a particular interest or background in Orthodoxy and wanted to learn more about Orthodox traditions while in Russia. I went because it’s Russia. I can’t speak for anyone else’s personal encounters with ecclesiastical and theological tradi-
tions, but I can attest that the challenges facing these traditions are just as complex as the country itself. The extent to which church and state have interwoven identities is striking, as we were told numerous times that whether or not they actually went to church or professed any faith in Jesus Christ, 70 percent of Russians consider themselves Orthodox simply because “it is Russian to do so.” We also heard that Christianity is something that lies deep within Russians and was inherent in Russian life and tradition for a thousand years, but that Communism, and now secularism, have rendered many people incognizant of it. Meanwhile, the whole of Russian history and of the struggles of Russia as a nation seemed to be salient with everyone we met. Not only are people trying to figure out how to be Christian, but they are also trying to figure out how to be Russian.

“Being Russian”, however, is different in every context. The Orthodox in Moscow speak in terms of church and state and the broader struggles faced by each. At remote St. George’s Parish, 200 miles east of Moscow, priests and monks are helping to rehabilitate young drug-addicted men, providing us with firsthand accounts of the darker side of free-market Russia. In Kostroma, our hosts were trying to be both Russian and Protestant in a smaller (pop. 275,000) city, while in traditionally open-minded St. Petersburg, Orthodox and Protestant alike are looking for ways to move forward together.

Few things remained unchanged as we traveled through these varying contexts. The most enduring characteristic was Russian hospitality. Whenever we were not walking or riding, we were being offered food—milkshakes, cheese and homemade cakes, tea at every meal. Especially nice were the home-made preserves and honey from the monks and rehabilitants at St. George’s.

We did make a few faux pas and had some awkward moments, myself included (word of advice: keep your hands out of your pockets when talking about God). We also surprised people with our group’s intergenerational representation. Our hosts in each setting and especially our friends at St. Tikhon’s Orthodox University expected a group of young students, and were surprised to learn that many American seminarians are following their call to a second career. Most Russians do not have that luxury, and it is a testimony to their faith that those who are currently studying to serve the church are doing so in volatile times. Of course, many are called for that reason, and are curious about the American church’s own struggles with secularism and Western culture.

As they asked us questions, we began to comprehend their hopes and anxieties as Russian Christians looking forward. Our conversations also elucidated our own struggles with many of the same issues. We were the first group of Americans to interact with some of the people we met, and in addition to the forming of friendships in Christ, the real mission work of the trip was the ecstasy (in the Greek sense, ἐκστασις—standing outside oneself) that arises from encounters with those who are different.

Of course, we each had our moments of personal formation, too. I think most on the trip would cite the same single event when asked if they were ever pushed to their physical and mental limits. Personally, I was excited when I was told that we would be walking across the Volga (see #4 above) to get to St. George’s, but this news was met with trepidation by the group at large. I refer you to mission co-worker Ellen Smith’s March article on her pages of the PC(USA) website (www.pcusa.org/missionconnections/profiles/smitha.htm) for more details, but carrying our bags and suitcases two kilometers through ice and snow was both exhilarating and exhausting. It might have also been our most Russian experience—carrying the weight of our clothing, our identity, unsure of where we were going and unsure of the ground below us, but moving forward in faith to build the body of Jesus Christ.
Presbyterian College Chaplains’ Association Gathers on Campus

Of the 66 colleges and universities related to the Presbyterian Church (U.S.A.), most are served by a college chaplain providing a link between faith and learning, between the church and institutions of higher education, and between people exploring the meaning of life and the God who is the basis of that meaning.

These chaplains, along with a number of Presbyterians serving in similar roles at other private colleges, gather annually to reconnect as pastors, discuss common issues on their campuses, and develop their professional skills. This year, their meeting was held at PTS.

“We look forward to being with other people who have similar responsibilities on other campuses, who understand the particulars of our struggles, and who can serve as resources and support for our work,” said the Rev. Anne McKee, chaplain at Maryville College.

Working closely with the group, the Rev. Sherry Sparks ’95, director of admissions and vocations, organized a weekend of activities allowing the chaplains to explore campus and to serve as a resource for students.

“It was evident that the Seminary realized the impact chaplains have on students considering seminary, and it felt as if you recognized and appreciated that we were all part of the seminary admissions team. The evaluations of the weekend unanimously gave the Seminary the highest marks,” said the Rev. Jerry Beavers, chaplain at Muskingum College.

The Rev. Dr. Deirdre Hainsworth, assistant professor of Christian ethics, served as keynote speaker, presenting three workshops and a worship service to discuss how chaplains can relate with students by ethically using today’s technology, including community sites like MySpace and Face Book.

“Having reflected on her work with us, I am struck by the technological gulf between me and my students,” explained the Rev. Stephen Nickle, chaplain at Trinity University.

Often, in undergraduate school, a chaplain has great influence in a student’s call to seminary. This weekend provided these mentors the chance to reconnect, and provide guidance to many of these same students as they consider a future career in college chaplaincy.

“Meeting the chaplains from the different schools was great. They were both eager to discuss the specific joys and challenges of college ministry and also to find out about me, what I was interested in, and my thoughts about my own vocation,” said Lynda “Doodle” Harris, middler M.Div. student.

“I am especially aware at these types of events just how small the church is. I met several chaplains who were friends of friends and even one, Stephen Nickle, who served as a summer intern at the church I grew up in, when I was three years old.”

The Seminary was honored to host this group as their work comes full circle.
**Library Resources on Loan**

An exhibition celebrating the contributions to church music by the Wesley family, “Sacred Harmony: The Musical Wesley Family,” premiered this February at Perkins School of Theology’s Bridwell Library thanks to contributions from the Barbour Library.

The exhibit begins a series of events commemorating the tercentenary of Charles Wesley’s birth and includes correspondence, hymn and tune collections, books, and scores illustrating the formation and development of 18th-century British Wesleyan-style worship song, and the musical education and career of several generations of the Wesley family. This exhibition pays special attention to John, Charles, Charles Jr., Samuel, and Samuel Sebastian Wesley.

After Perkins, the exhibition will travel to the Duke Divinity School Library, June 15–Aug. 1, and then to the United Methodist Archives Center at Drew University, Sept. 15–Nov. 15.

On loan from Barbour’s collection are *Divine Musical Miscellany: Being a Collection of Psalm, and Hymn Tunes* (1754), *A Collection of Hymns and Sacred Poems* (1749), and *The Psalm Singers Help: Being a Collection of Tunes in Three Parts That Are Now Us’d in The Churches* (1770) by Thomas Knibb. A *Collection of Hymns and Sacred Poems* contains the first appearance of the tune “Irish” and is the only copy known to be in existence.

The James Warrington Collection of Hymnology at PTS contains several thousand valuable hymn and song books from the estate of James Warrington, Philadelphia. The Barbour Library houses more than 376,000 resources; it offers on-line public access computers, 100 study carrels, 20 study rooms, a comfortable reading room, and a lounge.

**SYI celebrates 10 years**

The Rev. Ellie Johns ’99
Director, Summer Youth Institute

It’s hard to believe that it was 10 years ago that the Summer Youth Institute took off at Pittsburgh Theological Seminary. In commemoration of this milestone, we will be hosting the ultimate SYI reunion, otherwise known as SYI X: A Celebration of Ten Years of the Summer Youth Institute. All 315 of our SYI alums, along with previous staff, have been invited back to campus for three days, June 29–July 1. The event will kick off with dinner and a concert by David M. Bailey. He has been playing for SYI since 2000, sharing his story of faith, hope, and life with the SYI community. Gathering alums from 10 years, Bailey will be one of the many ties that will draw them together.

The greatest appeal for young people to SYI is the opportunity to be taken seriously and really dig into theology. Drawing on the faculty who have honored this desire to engage questions of faith, the reunion will offer a keynote address by Dr. Dale Allison, Errett M. Grable professor of New Testament exegesis, and workshops with a variety of other faculty members. The community will worship together with the Rev. Dr. Ronald Peters, Henry L. Hillman professor of urban ministry and director of the Metro-Urban Institute on Saturday, and then again on Sunday with the Rev. Derek Davenport ’00 (SYI ’97) and the Rev. Michelle Wahila ’00 (SYI ’97). We look forward to building on the relationships created years ago and the formation of new friendships that will take place with alums from across the years.
NOTE: Churches mentioned in faculty/staff/alum notes are Presbyterian and in the Pittsburgh area unless otherwise identified.

The Rev. Dr. John Burgess, James Henry Snowden professor of systematic theology, recently hosted Wolf Kroetke, a German theologian from Berlin who is world-renowned for his work on Karl Barth. Burgess helped translate for Kroetke at presentations he gave on campus and at the Karl Barth Society of North America in Washington DC. He attended the annual meeting of the American Academy of Religion in Washington DC; the annual meeting of the Society of Christian Ethics, in Dallas, Texas, where he is co-chair of the Scripture and Ethics Interest Group; and the Re-forming Ministry Core Cluster, a program of the Office of Theology and Worship, Presbyterian Church (U.S.A.), in Houston, Texas. Burgess preached or taught at the following: Pleasant Hills PC; Eastminster PC; Bower Hill PC’s adult education class on “The Church in Russia Today”; Good Samaritan service at East Liberty PC; and chaired a meeting of the self-study subcommittee of the East Liberty PC; and chaired a meeting of the self-study subcommittee of the East Liberty PC; and chaired a meeting of the self-study subcommittee of the East Liberty PC; and chaired a meeting of the self-study subcommittee of the East Liberty PC; and chaired a meeting of the self-study subcommittee of the East Liberty PC.

The Rev. Dr. Ronald Cole-Turner, H. Parker Sharp professor of theology and ethics, spoke on a panel on “Societal Implications of Anti-Aging Research” at the 59th Annual Scientific Meeting of the Gerontological Society of America, held in Dallas, Texas. An article, “The Budapest Meeting 2005: Intensified Networking on Ethics of Science—The Case of Reproductive Cloning, Germline Gene Therapy and Human Dignity,” written with 21 other co-authors and reporting on a November 2005 meeting in Hungary, sponsored by the European Union, was published in Science and Engineering Ethics (vol. 12 no. 4, 2006). He spoke on the ethics of stem cell research in a workshop at the annual “Summit of the States,” held by the Center for Policy Alternatives for state legislators, in Washington DC, in December. In January, he participated in a day-long meeting in London of the executive committee of the International Society for Science and Religion, for which he serves as one of the vice presidents. He served as the Campbell Weekend speaker at Sewickley PC (where Board chairman Jack Isherwood, former chairman Ed Clarke, and other Board members worship) appearing each Sunday morning during the month for a class and also as a dinner speaker and as preacher.

The Rev. Dr. James E. Davison ’69, director of continuing education, preached at United PC in Ingram, where John Free ’68 is pastor. Davison taught a training class for teachers at Calvin PC in Zelienople, where Graham Standish ’88 is pastor; a three-week class on the period between the Testaments at Oakland PC where Stephen Wilson ’66 and Brad Walters ’65 are pastors; and four classes at Christ United Methodist Church on “What We Believe about the Bible.” At the annual Association of Presbyterian Educators (APECE) Conference, held in Philadelphia, he taught a three-hour workshop on “Bible Study with Adults: Building Your Teachers’ Effectiveness.”

Anne Malone, registrar, was elected to the Vestry at Fox Chapel Episcopal Church. In addition to singing in the choir, she also serves as a lay reader and Eucharistic minister. Malone sang alongside the Rev. Sherry Sparks ’95, director of admissions and vocation, at the memorial service for Eva Anne Vogele ’96 at Heinz Chapel.

The Rev. George E. Tutwiler, organist/choirmaster and lecturer in church music and United Methodist studies, served as guest organist at Memorial Park PC, Fox Chapel Episcopal, South Avenue United Methodist, and First PC, and was organist for a compline service at Heinz Memorial Chapel, University of Pittsburgh. He taught the adult forum at Westminster PC during Advent. Tutwiler participated in a colloquium of the National Association of Pastoral Musicians on Liturgy and Language in Washington DC. He also preached at a PTS communion service in February.

Nancy Lapp Retires as Chair of ACOR Fellowship Committee

Nancy Lapp, curator emerita of the Bible Lands Museum at PTS, retired from the American Center of Oriental Research Fellowship Committee in June. Under Lapp’s leadership, the ACOR exponentially grew its fellowship program, many endowed by private and government funds. Her tireless efforts and far-sighted leadership have nurtured generations of scholars.

Lapp earned her bachelor’s from the University of Cincinnati, her master’s from McCormick Theological Seminary, and doctorate in Near Eastern studies at Johns Hopkins University. She served on the board of ACOR from 1988–2006 and as curator of the Bible Lands Museum from 1970–2000. With her husband, the late Paul Lapp, she conducted excavations at a number of sites in the West Bank and participated with Walter Rast and Thomas Schaub on the Expedition to the Southeast Plain of the Dead Sea. This research resulted in an impressive list of publications and vast knowledge of pottery. At the ACOR board meeting Lapp was elected a trustee emerita.

ACOR is dedicated to promoting research and publication in the fields of archaeology, anthropology, art history, earth sciences, history, languages, religious studies, sociology, and other aspects of Near Eastern studies. Since it was founded in 1968, ACOR has served as a liaison between Jordanian institutions, both academic and governmental, and international scholars working in the Near East.
1940s
Paul M. Musser '47 and his wife Peggy received a Distinguished Alumna/i Citation from Westminster College, New Wilmington, Pa. During the 80th anniversary celebration, Musser served as the interim pastor at the church from 1990-2002.

1950s
L. Gordon Tait '51 has recovered well from a total knee replacement and is now ready to join a chorus line (if anyone would happen to call!). He keeps his carrel at the College Library warm with his study of and writing on the Rev. John W. Witherspoon (1723-94). His recent published works include an article in a new four-volume Encyclopedia of British Philosophy, a Witherspoon chapter in a new book, Colonial Presbyterianism, and a July 4 op-ed piece in the Philadelphia, Pa. Inquirer on Witherspoon as a forgotten founder of our nation. Gordon's son Paul and family are in Brecksville, Ohio and continue to be a blessing.

Marie Allison '51 recently had one of her books, Seed Thoughts of Faith, published. She will be editing and rewriting a devotional book once she publishes. She will be editing and rewriting a devotional book once she

Robert (Bob) Kelley '51 and his wife Ruth celebrated their 55th wedding anniversary in December and enjoyed family reunion time over the holidays. During Lent, Kelley taught a class on “Parables Jesus Told on the Way to Jerusalem” (Lk 10-18 context) at Mt. Lebanon Methodist Church.

Dwight White '53 has just published The Down of the Thistle - 20th Century Ryegate VT, a social history of the town which was founded in 1773 by the Scotch American Company of Inchinnon, Scotland. The early settlers were members of the Presbyterian Church of Scotland. In the book, White traces the manner in which the down of that early thistle, planted on American soil, continues to influence civic and religious affairs of the town, and how other cultures have modified and enriched.

James Gillespie '54 and his wife Irene recently celebrated their 51st wedding anniversary.

Karl W. Bowman '54 had open heart surgery in February 2006 for a fourth bypass and a new heart valve. In August he had a new joint put in his left knee. Bowman, 79, continues to work at Greenfield PC.

Don E. Keller '57 and his wife Carol (Grinn) are enjoying married life. They celebrated their first anniversary in November. He stays busy as the stated supply pastor for Chapel by the Sea in the state of Washington. Keller also enjoys his time volunteering with the Agency on Aging. He will be honored in July 2007 for his 50 years of active ministry. On July 14 there will be a picnic followed by a spaghetti dinner in the evening. July 15 will bring a special worship service, followed by a reception at Chapel by the Sea.

Anyone who would like to send photos or remembered vignettes to be placed in a scrapbook may mail them to Carol Reeve-Keller, 1214 Sequalish St., Steilacoom, WA, 98388. Photos will be returned.

Don Steiner '58 is married to Deila, director of federal programs for the Lincoln Public School District. Steiner is the stated clerk for Homestead Presbyterian with the office in Lincoln.

Dean Caruso '58 and his wife Mary Ann are enjoying retirement. They stay active at First Presbyterian in New Bern, N.C. by singing in the choir, teaching church school on occasion, and participating in other aspects of their faith community.

Jo Ann Griffith '59 continues to find retirement in her small South Carolina town both exhilarating and challenging. She is tutoring teenagers with their English lessons at a close-by alternative school.

John (Jack) W. Stewart '59 was honored by faculty and staff of Princeton Theological Seminary upon his retirement as the associate professor of ministry and evangelism. Stewart’s three sons and their families were present for the occasion.

1960s
Richard S. Buterbaugh '60 and his wife Clara have celebrated 65 years together. They have now become “snow birds” spending November to April in Pasadena, Texas.

Joseph J. Gasper '62 is serving as stated supply pastor for Westminster Church in Deland, Fla. He led his 19th tour to the Holy Land in May.

W. Terry Schoener '63 retired from the Presbytery of Baltimore in December. He was serving as the pastor of Woods Memorial Church in Severna Park, Md. at the time of his retirement.

Carl Bogue '65 retired in December as the pastor of Faith PC in Akron, Ohio. He is a member of the Presbyterian Church of America.


Donald G. Campbell '67/80 had been serving as the director of Congregational Ministries Division of the GA Council in Louisville, Ky. In March, Campbell began serving in his new capacity as interim executive presbyter of Mission Presbytery for 18–24 months. His office is in San Antonio, Texas.

Hetz Marsh '68 and his wife Barbara were delighted to announce that their daughter, Liz Marsh, and her husband, Bihbsh Das, gave birth to a little girl, Asha Elizabeth Das, Dec. 30, 2006. Asha weighed 6 lbs. 14 oz.

Pete Leathersich '68 retired from the Presbytery of Geneva in November.

Robert Brown '69 is serving as interim pastor of the First Congregational Church in Port Huron, Mich., in addition to his chaplaincy work.

1970s
Dwight Tawney's '72 wife Ann died in February.

Moses L. Stith '72 retired from the Presbytery of Tampa Bay in September. He served as a US Navy chaplain.

1980s
Neota Nichols '73 is serving as stated supply pastor for Westminster Church in Detroit, Mich.

Leonard Graham '73 retired from the U.S. Department of Energy and is serving as stated supply pastor at Sugar Grove Church in Morgantown, W.Va.

Jonathan Speck's '74 wife, Sandy, lost her courageous battle to cancer in May 2006.

Donald G. Scandrol '75 was appointed Pittsburgh District Superintendent for The United Methodist Church in July 2006.

Mawood (Woody) Meredith '75 and his wife Kathy are pleased to announce the arrival of a new addition to their family. They have their first grandchild! Emma Makenever, born to parents Blair and Glenn Patterson, Feb. 24 in Fort Worth, Texas. She was 7 lbs. 15 oz.

W. Hullatt Gior '75 has been the professor of preaching and Christian scriptures and director of the Truett Center for Effective Preaching at George W. Truett Theological Seminary at Baylor University in Waco, Texas since 2000. His wife, Sheila, is a lecturer in the School of Education at Baylor.

David L. Klingensmith '76 completed his 16th year as a chaplain at Saint Agnes Medical Center in Fresno, Calif. He serves as chaplain in their Heart and Vascular Center.

Donald Aull '77 is serving as the interim pastor of First PC of East Palestine, Ohio.

Kenneth Jones '79 was appointed to the McKeesport: West Side/ Boston United Methodist Churches.

Susan L. Nelson '79 is enjoying her work as vice president of academic affairs and dean at Claremont School of Theology in Claremont, Calif. There are many students there who are interested in studying feminist theology and Susan has been asked to serve on many committees. Susan and her husband Dave have been busy with some home remodeling, but she still manages to find some time to enjoy the sunshine by swimming and working in her garden.

Agnieszka Brady '81 accepted a call as the pastor of Norwood Church in Allexia, Ill.
Judy Angleberger '87 mother, Erma Vaughn, died in December.

Nancy J. Bassett '88 was honorably retired from the Presbytery of Cincinnati in October 2003. She is currently serving an interim at Franklinville Church in Franklinville, N.Y.

Stewart E. Bair '88 is serving as the interim pastor of Mt. Pisgah in Greensboro, N.C., while pastor Kay Day '97 is on a one-year leave in Africa.

Carol Pitts '89 and her eight-year-old daughter, Erin, spent the first half of 2006 preparing for a visit to Erin's homeland of China. In June, Carol, her mother, and Erin traveled to China for two weeks. They had the opportunity to visit Beijing, Chengdu, Guiyang, Li-Jiang, Guiling, and the Guishuang Mountain Retreat. Pitts enjoys her counseling practice as well as supervision and teaching. She will be leading an ethics course this spring.

1990s

Roger D. Peterson '91 is serving as a part-time interim pastor at Saltsburg PC.

Richard Paul Minnich '92 is serving on the board of directors for Salt Lake Theological Seminary.

Ralph C. Watkins '93 recently authored a book along with fellow contributors, entitled The Gospel of Jesus: Reaching the Hip Hop Generation, about the challenges and opportunities facing the black church today. Watkins is the assistant dean of African American church studies and associate professor of society, religion and African studies at Fuller Theological Seminary. He is also director of Christian education for First African Methodist Episcopal Church in Los Angeles. He earned his doctor of ministry degree from PTS and a doctorate from the University of Pittsburgh.

Judy Angleberger '96 served last year as chair of the World Wide Ministries Division of the Presbyterian Church (U.S.A.). She was a delegate to the World Council of Churches Assembly held in Porto Alegre, Brazil. While serving as a delegate, Angleberger was elected to the Central Committee for the World Council of Churches. She will serve a seven-year term as one of 150 delegates on the Central Committee which met in Geneva, Switzerland in fall 2006. Angleberger received her doctorate of ministry degree in preaching through the Association of Chicago Theological Seminaries. The degree was awarded by McCormick Theological Seminary in May 2006.

Joseph Hedden '97 and his wife Jennifer welcomed a new little addition to the family in November 2006. Elizabeth Jane made her debut at 8 lbs. 4 oz.

Mary Catherine (Kay) Day '97 is representing Pittsburgh Presbytery as a missionary to the Synod of Blantyre in Malawi, Africa. After several trips to Malawi, she fell in love with the wonderful, warm people in this country that is the fourth poorest in the world. The Zomba Theological College requested that Day teach theology and Old Testament to Malawi theological students to help prepare more pastors. She will serve there from December 2006 to December 2007.

Bobbi Neason '98 accepted a new call to First PC of Bandon, Oregon. She and her husband George began the next chapter of their lives there beginning in March.

Clark Kerr's '99 father, the Rev. C. Russell Kerr, passed away in January.

David Perry '99 accepted a call as the pastor of Flat Branch PC in Bunnlevel, N.C. He was installed in January.

James C. Yearsley '97 preached the sermon and gave the charge.

2000s

Jeri-Lynne Bouterse '00 accepted a call as the pastor of Valley PC in Imperial, Pa.

Christine Ziem '00 and her husband Kurt welcomed a new granddaughter in November. Molly Elizabeth Ruthenberg weighed 7 lbs. 9 oz.

Rebecca Innerst '01 and her husband John welcomed a new granddaughter, Galiena Rebecca, in June 2006. Galiena joins her big sister, Adaline, who is now three years old.

Carmen Cox Harwell '01 accepted a call to serve as the designated pastor for Mt. Hope Community PC in Penn Hills, Pa.

Norman "Chips" E. Koehler III '02 was ordained into the Sacred Order of Priests in the Episcopal Church by Bishop Robert Wm. Duncan in December. The Rev. Dr. Andrew Purves, Hugh Thomson Kerr professor of pastoral theology at PTS, presented him for Holy Orders.

James Kimmel '04 was appointed as the pastor of the West Middlesex United Methodist Church in West Middlesex, Pa.

Louise Rogers '04 is ordained to minister of Word and Sacrament by the Pittsburgh Presbytery at Westminster PC in January. Participating in her service of ordination were Gail Buchwalter King '66/76 and Hetz Marsh '88/87. Rogers was installed as the associate pastor of John McMillan Church in Bethel Park in January.

James Davison '09, director of continuing education at PTS, participated in the service of installation.

William (B.J.) Livingston '04 is the assistant director of admissions at Waynesburg College, Waynesburg, Pa. His wife, Jen, is teaching part-time at the college in the athletic training/sports medicine program.

Barbara Hines '04 married Ed Kennedy in November.

Brian Snyder '05 accepted a call to the Presbyterian Church of Kane in Kane, Pa. where he will serve as the pastor. He was ordained and installed in March. The Presbytery of Lake Erie consecrated him as a minister of Word and Sacrament in the Presbyterian Church (U.S.A.). Dr. Teresa Stricklen, assistant professor of homiletics at PTS, preached for the service. Brian's wife, Michelle, a student at the Seminary, is looking forward to being a full-time mom and completing her graduate degrees (M. Div. and MSW). Their daughters, Chloe, 2, and Greta, 1, are doing well.

Kate Lockard Snyder '05 and her husband Josh Snyder, a senior at PTS, were married in August. The groom's father, the Rev. Donald R. Snyder Jr. '91 officiated at the ceremony. The Rev. Dr. Charles Partee, P.C. Rossin professor of church history at PTS, gave the homily.

Twyla Boyer '05 accepted a call as the associate pastor of Kirkwood Church in Yorktown, Va.

Elizabeth Broschart '06 was ordained to minister of Word and Sacrament by the Presbytery of Pittsburgh at the Gladden Church where she is serving as the designated pastor. Several Pittsburgh alumnae/i participated in the service including: Carol Divens Roth '85, moderator of Pittsburgh Presbytery, Tim Spring '84 who delivered the sermon; Louise Rogers '04, and Becky Cartus '06. Elizabeth and her husband Jerry, the pastor of the Dormont Church, who also participated in the ordination, are living in the Gladden manse.

Jonathan J. Ellegood '06 is serving as the director of youth ministries at Chelsea First United Methodist Church of Chelsea, Mich.

Maria Baugh Barontini '06 was married last summer.

Robert Holet '06 announced that his parish, St. Nicholas Orthodox Church, moved into new church facilities in fall 2006.

Samuel Hunter Gray '06 was ordained to minister of Word and Sacrament in July. He accepted a call as the associate pastor of the New Covenant Church in Mandeville, La.
Lyle Byers

Lyle W. Byers, husband of PTS Board member Sandra McLaughlin Byers, died Feb. 15. In addition to his wife, other survivors include his daughter Cynthia B. Casto, son Douglas S. Byers, and six grandchildren.

Byers audited nearly 30 courses at PTS before his death. “He had a delightful, voracious mind, and an unquenchable curiosity,” said the Rev. Dr. Steven Tuell, associate professor of Old Testament.

Byers was an active elder at Shadyside Presbyterian Church, recently sitting on the Session. Over the years, he had served on most of the committees of the church, with a special devotion to the building and grounds committee. At the time of his death, he was also serving as a Session representative to Pittsburgh Presbytery.

“He was a great believer in the importance of the partnership between our congregation and the Seminary,” said the Rev. Dr. M. Craig Barnes, Robert Meneilly professor of leadership and ministry, and pastor of Shadyside. “He helped to interpret the benefits of having the senior pastor spend half of his time as a chaired professor at the Seminary and he constantly encouraged the Christian education committee to invite other seminary professors to teach courses at the church.”

Barnes went on to say: “His thirst for theological knowledge was insatiable, and that is what led him to take so many courses at the Seminary. His only reason for enrolling in all of these courses was to grow in his Christian identity. Thus, he embodied the Reformed notion of the priesthood of all believers.”

Having dinner together on occasion, Barnes recalls, “It was always a delight to watch how he cared for his beloved wife Sandy through all of the ordinary things.”

Former PTS Faculty Member Dies at 92

Former PTS faculty member the Rev. Dr. J. Gordon Chamberlin died Nov. 30 at the age of 92. Survivors included his four children John Stephen, Judith, Philip David, and Mark Andrew. Chamberlin’s wife Mildred A. Eck passed away Jan. 10 at the age of 93.

Chamberlin earned his degrees from Cornell College in Mt. Vernon, Iowa, Union Theological Seminary of New York City, and Teachers College at Columbia University. He was ordained a minister in the Methodist church in 1938, serving in several congregations; a lecturer in religious education and psychology at Union Theological Seminary 1953–1960; and professor at PTS 1960–1979.

Chamberlin wrote many books during his long career in the religion and education fields, including The Church and its Young Adults, The Educating Act, A Phenomenological View, “I Don’t Have No Education” and Other Reflections, and Churches vs. Education, A Battle Lost. In retirement, he taught occasionally at Greensboro College, wrote books and articles, and participated in numerous organizations.

WITH OUR GRATITUDE

This issue of Panorama is the last that will be designed under the careful and creative eye of Kathy Boykowycz. Boykowycz, a freelance designer, has been providing design services to the Seminary for 13 years. She has moved Panorama from an eight-page format to the magazine that you see today. Her eye for design has brought a cohesive look to many promotional pieces for Seminary departments. Her gifts extend beyond layout and design, and her keen eye for detail has caught many the spelling error, too! As she moves to reduce her work-load, enjoying a brand new baby grandson and “sneaking up on” retirement, we wish her God’s every blessing. With our love and gratitude, we say... thank you.
When you adopt two babies very close in age, there are some things that you just don’t think about. Like the fact that they will both turn 16 and want to learn to drive at the same time. (Parents of twins who have survived this milestone now have my highest admiration and respect!)

So far our driving adventures have gone something like this: Sixteen-year-old climbs into driver’s seat and adjusts seat and mirrors to fit a height significantly shorter than Mom’s. Mom buckles into passenger seat and begins to pray. Teen turns key in ignition. Mom takes a deep breath, looks over, and is certain that not only should this child not be driving, but Mom’s world would be a better place if he or she were still in a child safety seat in the back. When did this happen? When did these babies turn 16? Dear Lord, protect them (and me)!

So far we’ve limited ourselves to the many back roads in our area. But I know that eventually the driving will have to extend to four-lane highways, city streets, and (gasp!) parallel parking. Looking back, my parents were brilliant. They signed me up for driver’s education, which then was offered through the school. The stranger with the extra brake pedal in the passenger seat bore the brunt of teaching me to drive. Ah, the good old days. Today in our school district driver’s ed is a course that teaches about safe driving. But if you want the stranger with the extra brake pedal to teach your teen to drive, you’ll have to arrange and pay for it on your own. Until recently I thought, I’m tough, I can do it. But, after just a few driving adventures, I’m having second thoughts. Some things really are better left to the experts.

Strangely, driving with my kids reminds me of our development efforts at Pittsburgh Seminary. Those of you who have read Panorama for a few years might remember that my work at PTS used to focus primarily on communications. In 2003, however, I was asked to add the duties of the chief development officer to my work, too. It has been a wild and sometimes scary adventure as we have worked hard to raise money for annual support and special projects. I love Christ’s Church and theological education, so I’ve never been ashamed to ask for money for our work. But I’ve learned that development work is really hard. And it’s just going to get harder. We need to raise more money for student scholarships so they don’t go out into ministry with huge educational debts. We’ve got incredible special programs that need more money if they are to thrive. We’ve got a president and a faculty with hopes and dreams about new programs that will prepare strong leaders and help to revitalize churches, but none of this can happen without increased financial support. I look at the fundraising challenges ahead of us and it’s just as scary as teaching my kids to drive.

A few months ago I began confessing my fears to my boss, our Seminary president, Bill Carl. I told him that I’ve loved working at PTS for 14 years but that my worries were keeping me up at night and maybe it was time for me to move on. Dr. Carl had another suggestion: he has invited me to continue serving here at the Seminary in a different way. I will be focusing more specifically on seminary relations, including communications, foundation and major donor relations, hospitality, esprit de corps within the employee community, and working closely with Dr. Carl by providing administrative support for board activities, special events, long range planning, evaluation, and accreditation reports. I am very excited (and
relieved!) to be focusing my efforts in these areas, and grateful that God continues to call me to serve here.

And while I am looking for an expert driver’s ed teacher, the Seminary has begun a targeted search for a chief development officer. Some things really are better left to the experts! Hopefully in the next Panorama we will be able to introduce you to this person. I know that he or she will come to us with a successful track record in fundraising in an educational setting, because this is what it will take us to the next level.

Please keep us in your prayers during this time of search and transition. (And your prayers for peace and patience for Mom during the driving adventures would be most welcome, too!) May God continue to bless all of us as we seek to serve Jesus Christ in many ways.

Peace to you!

The Rev. Lisa Dormire ’86
Vice President for Seminary Relations

P.S. The end of our fiscal year will draw to a close very soon, May 31. If you have not yet made a gift of support, please use the attached envelope to do so. It takes all of us working together to fund the transformational work of Pittsburgh Theological Seminary!

Introducing a New Talent

Pittsburgh Theological Seminary students who are eligible for financial aid receive a portion of that aid in exchange for participating in a work assistance job on the campus. These jobs exist in all aspects of seminary life: playroom, library, dining hall, offices, and custodial duties. The Seminary Relations Office is very pleased to introduce Jeff Schooley, a first-year student who will be completing his work assistance assignment as a writer for campus publications. Schooley comes to us well qualified for this assignment. He spent six years working for The Daily Kent Stater while receiving his degree and one year as a part time staffer on the Mansfield News Journal in Ohio. He will be writing feature stories with a special emphasis on student groups, student life, and student views of life here at PTS.

Celebration of Giving

In our recent “Celebration of Giving,” Pittsburgh Theological Seminary said thank you to our donors—friends, alumni, churches, organizations, and Seminary employees—for their generous donations from June 1, 2003–May 31, 2006. The following churches were missing from the Northumberland Presbytery Churches listing: First PC, Bloomsburg, Pa.; First PC, Wellsboro, Pa.; Lycoming PC, Williamsport, Pa.; Mahoning PC, Danville, Pa.; Montoursville PC, Montoursville, Pa. Also not included with the other Seminary family was the Rev. Dr. Byron H. Jackson. We apologize for the oversight and thank you again for your generosity!