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

Vision
Engaging preachers and teachers who interpret both
sacred texts and contemporary contexts, and have the
audacity to preach with joy amidst a broken and hurting
world—thelogians-in-residence who understand history
and the constantly changing culture in which we live.
—An excerpt from the Seminary’s vision statement.

To view the full mission and vision statements,
visit www.pts.edu, “About Us”, “Mission”.

Throughout this issue of
Panorama you’ll notice the
arrow symbol at the end
of various articles. This
symbol indicates that more
information is available
online regarding the topic.
Please visit the Seminary’s
website at www.pts.edu to
learn more.
Table of Contents

Mission Statement

Letter from the President

1 Letter from the Editor

2 Pastor-Theologians

22 Faculty Publications

24 Hot Metal Bridge Community

26 Faculty and Staff Notes

28 Faculty Obituaries

30 Upcoming PTS Events

32 Class Notes

35 Necrology Report

Celebration of Giving

In our recent Celebration of Giving, Pittsburgh Theological Seminary said thank you to our donors—friends, alumnae, churches, organizations, and Seminary employees—for their generous donations from June 1, 2006-May 31, 2007. Chaplain Steven Satterfield ’96 was missing from the consecutive years of giving section. Thanks, Steve for your six faithful years! We apologize for the oversight and thank you again for your generosity.
Representatives from the entire Seminary community have been engaged the last several weeks in review and discussion of the draft strategic plan that will guide us for the next five to 10 years. The Rev. Lisa Dormire '86, vice president for seminary relations, has brought together groups of students, alumnae/i, staff, faculty, and friends for this purpose and they have worked to hone and refine the plan so that it is focused around our mission and vision. One of the outcomes of these discussions will be the identification of the projects and programs that will help us to effectively fulfill that mission.

Again and again one area rises as a key priority for the future. We must secure additional endowment as well as unrestricted monies through the Annual Fund to provide our students with the financial resources to keep them from incurring large education-related debt. In addition to providing them with the finest theological education, scholarship support is vital to helping them pursue their call to full-time ministry. To raise endowment monies to support scholarship we will probably need to embark on a comprehensive campaign during the next few years.

There is a way you can help us meet this need for additional scholarship aid now. In as much as gifts to the Annual Fund are important at all levels, and much appreciated as well, we need donors who will on an annual basis provide gifts of $1,000, $5,000, and $10,000 for the Annual Fund. A $10,000 gift will fund a full-year scholarship for a deserving seminarian, $5,000 will fund half a year. At $1,000 you can provide a generous textbook allowance for two students.

I ask you to prayerfully consider becoming one of 15 donors that we need at each of these levels. That would provide an additional $240,000 for scholarship aid! Please feel free to call Tom Pappalardo, vice president for strategic advancement and marketing, or me if you have any questions or if you would like to help by providing a gift to the Annual Fund for scholarships.

Many blessings and thanks,

The Rev. Dr. William J. Carl III
President and Professor of Homiletics
Since the vast majority of Pittsburgh Theological Seminary graduates live out their careers in pastoral ministry, most of us have had “that moment.” In my case it came a long time ago on a snowy December night, just two nights before Christmas. I was a recent graduate and doing a Clinical Pastoral Education residency in a major hospital. This particular night, I was the chaplain assigned for night duty.

Close to midnight the call came through my pager: Report to the emergency room. The resident physician quickly filled me in. In a small private waiting room there was a family…Dad, Mom, and their three-year-old son. In route from their home in the Deep South to their parents’ home in New England, they had been in a fairly minor automobile accident. These three were unscathed. Their slightly older son, who had removed his seat belt in order to lie down on the back seat to sleep, had been ejected from the car and was now dead. Stepping into that room was like stepping into a deep pit of confusion, shock, grief, guilt, and unimaginable pain.

At some time in each of our ministries, we have had “that moment.” What course did we take in seminary that prepared us for that moment? Was it Greek, NTO1, pastoral care, medical ethics, perhaps even conflict resolution or crisis intervention? Probably not. Did anything in seminary prepare us for “that moment?” Perhaps the answer is no-thing, but every-thing.

Despite the sweaty palms and shaking knees, I entered that room knowing that around my shoulders I wore the cloak of those who had helped to prepare me for that moment—those who had helped to shape me as a pastor-theologian. Rooted and grounded by the biblical studies, theology, Christology, church history, ethics, and pastoral care courses offered at PTS, I approached that moment. Strengthened by the wisdom and faith of my professors—Gowan, von Waldow, Likens, Nelson, Kehm, Wiest, Kelley, Purves, and others—I had been shaped as a pastor-theologian and was ready to stand present with this family. In these moments, even out of our own brokenness, we stand ready as pastor-theologians to witness to the hope of Christ.

Pastor-theologian is front and center in the Seminary’s new mission and vision statements. It is also front and center in this issue of Panorama, as we explore what this term means from several different perspectives. We would love to hear your opinions, too. Submit your comments and read others’ thoughts by visiting www.pts.edu/Panorama.

May Christ’s peace be with us in our lives and ministries.

The Rev. Lisa M. Dormire ’86
Vice President for Seminary Relations
Theologian Stanley Hauerwas begins his book on *Unleashing the Scripture* with a provocative assertion:

No task is more important than for the Church to take the Bible out of the hands of individual Christians in North America. Let us no longer give the Bible to all children when they enter the third grade or whenever their assumed rise to Christian maturity is marked, such as eighth-grade commencements. Let us rather tell them and their parents that they are possessed by habits far too corrupt for them to be encouraged to read the Bible on their own.¹

One might argue in a similar if less provocative manner that the Church should also take decisions about call to ministry out of the hands of individuals. No more should people come to the Church and say, “I feel called to the ministry.” No more should anyone who has graduated from college and poses no imminent danger to society be able to self-select himself or herself into seminary. Rather, call to ministry should be God’s call to ministry through the Church. Ministry should be a matter of what the Church needs in order to be the Church.

But, as Hauerwas acknowledges, the Church itself can be possessed by bad habits that hinder it from rightly discerning God’s will for its life. In his estimation, we will not be able to read the Scriptures with understanding (or to worship rightly, or to participate in the eucharist with integrity) unless we are a people who have been shaped by the way of Jesus and his practice of confession and forgiveness, hospitality and peaceableness. Similarly, one might argue that the Church will be unable rightly to authorize call to ministry unless it is clear about its own nature and purpose, and therefore about the nature and purpose of its ministry.

Yet, it is precisely the question of the Church that finds no adequate answer in today’s ecclesiastical world. As sociologist Robert Wuthnow has noted, North American religion is in a time of restructuring.² People continue to profess belief in God but are suspicious of Church doctrine. They pray more than ever but distance themselves from other traditional religious practices. They devour books about the spiritual life but are ambivalent about practicing it with others. They do not feel beholden to religious traditions and institutions but, rather, pick and choose beliefs and practices that work for them.

North Americans want to be spiritual, without being religious. They seek religious resources that offer them healing and renewal and a sense of personal affirmation, but are not ready to commit themselves to a disciplined way of life in a community of faith. They are spiritual nomads, closely guarding their freedom to wander in and out of religious communities, even as they long for a sense of community, a place in which they will feel valued and supported in their personal journey.

This stance has vast implications for the Church. Almost inevitably, religious communities come to think of themselves as part of a “spiritual marketplace” in which they must compete for customers.³ In such a world, the key issue for people in ministry or considering ministry becomes that of identity. Just what is it that a minister is supposed to be or to do? Which expectations are right and reasonable, which are more peripheral? Where should the minister focus his or her time? How does the minister sort out just what his or her call is, when the implicit answer always is, “Whatever the market requires of you”?

A church that is not sure of its own identity conveys a baffling range of images of ministry to its ministers and candidates for ministry. Consider the pastoral activities to which persons in the Presbyterian Church (U.S.A.) are asked to respond when seeking a ministerial position—some 20 items, ranging from corporate worship to spiritual development of members to counseling, evangelism, planning congregational life, ecumenical and interfaith activities, and administrative leadership. A candidate can (and is implicitly encouraged to) circle eight of these activities as having highest priority. Eight priorities simultaneously? Is it any wonder that too many pastors wonder how they can do it all and whether any of it matters in the end?
PROSPECTS, CHALLENGES

A look at the ads that congregations place when they have a ministerial opening is equally revealing. Presbyterian Church is “looking for a pastor to excite our congregation . . . a pastor with strengths in preaching, pastoral care, and family ministry who will appeal to youth and children.” K. Presbyterian Church seeks “an engaging preacher . . . a compassionate leader, a good communicator, a strong administrator, and a self-motivated, friendly person who can challenge and nurture people of all ages.” Says another ad, “Our small, growing, interdenominational Church . . . needs a full-time minister who is a vibrant and versatile spiritual leader . . . [and] who will nurture and attend to one-on-one needs of the congregation, exhibit a strong visibility in the congregation, and develop an active youth program.” Or another, “We seek a creative team player, theologically in the center of the PC(USA), who enjoys life and is fun to be around.” Pastors are supposed to be all things to all people, ready and able to attend to every need that comes down the pike, always with a smile on their face and with nary a discouraging word.

What would it take for the Church to get clear about its identity and therefore about call to ministry? The Church in the Reformed tradition is best understood as a school of piety. In response to God’s grace in Jesus Christ, the Church has as its purpose—the awakening, cultivating, and exercising of what Paul calls the fruits of the Spirit “love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control” (Galatians 5:22). As Jonathan Edwards could write, “true religion, in great part, consists in holy affections . . . [i.e., in] vigorous and sensible exercises of the inclination and will.” While Edwards and other Reformed theologians rejected the emotional excesses of the revivals, they nevertheless insisted that religion was a matter as much of the heart as of the head. By Word, sacrament, and disciplined life together, the Church seeks to shape people’s deepest dispositions, and these dispositions serve as springs of transformed moral activity. In the Church, people learn to grow, however slowly and incompletely, into more trusting relationship with God and with each other. They learn to practice their faith—i.e., to make it a way of life, and to exercise and strengthen it.

While right belief cannot replace these dispositions and practices, it does play a critical role in shaping them. One of the historic principles of Church order of the Presbyterian Church (U.S.A.) states that truth is in order to goodness; and the great touchstone of truth, its tendency to promote holiness . . . And no opinion can be more pernicious or more absurd than that which brings truth and falsehood upon a level, and represents it of no consequence what a man’s opinions are. On the contrary, we are persuaded that there is an inseparable connection between faith and practice, truth and duty.

In his discussion of the Church in Book IV of the Institutes, John Calvin speaks of doctrine as the very soul of the Church. “The Church is called to be the faithful keeper of God’s truth . . . For by its ministry and labor God . . . feeds us with spiritual food and provides everything that makes for our salvation.” In faithfully proclaiming the Word and administering the sacraments, the Church sets forth God’s truth and shapes itself as a peculiar people who not only grasp this truth intellectually but also take it to heart. As Calvin puts it in his famous definition of faith, God calls us to “a firm and certain knowledge of God’s benevolence toward us, founded upon the truth of the freely given promise in Christ, both revealed to our minds and sealed upon our hearts through the Holy Spirit.”

God’s truth is existential truth—i.e., truth for us (Luther’s pro nobis). It is truth that cuts us to the quick and shows us who we really are—lonely and lost, yet loved by God. In Calvin’s thinking, the pastor plays a key role in promulgating this truth, hence, the tradition in American Presbyterian Churches of referring to the minister as a teaching elder. As Calvin says, “Nothing fosters mutual love more fittingly than for men to be bound together with this one bond: one is appointed pastor to teach the rest, and those bidden to be pupils receive the common teaching from one mouth.” (And note in the Reformed tradition the key role also of ruling elders who take regular measure of the congregation’s growth in piety.)
If the goal of the Church is not simply dissemination of information about God but proclamation of life-changing truth from God, the minister is not so much the academic expert who confronts the community of faith from without, but the prophet and pastor whom the community raises up from within. The minister is the one charged by the community of faith to remind it of the most difficult questions of life and death, and therefore of its existence before God. On behalf of the community, the minister will ask again and again how its members (and those beyond the Church, as well) might come to have their lives reoriented by and toward the living God. In this school of piety, the minister must be a pastor-theologian. As theologian, the minister represents the theological tradition and its efforts to hear the Scriptures faithfully. The Church needs the best thinking of the past, those insights that have proven to be of enduring value in reorienting people’s lives toward God. As pastor-theologian, however, the minister understands that the Scriptures and the theological tradition must speak to people’s lives today. God’s truth can be true for them only if they develop the capacity to hear God’s living Word for themselves and on behalf of the community of faith. The pastor-theologian leads people in making connections between belief and practice, between the wisdom of the past and the practice of a living piety in the present. The pastor-theologian is not only an authority but an authorizer—i.e., one who authoritatively directs the Church to be the Church, the community that listens faithfully for God’s living Word and lives it out in transformed dispositions and practices.

Call to ministry thus involves the Church in a process of discerning who is called to serve as a pastor-theologian and how such persons can be rightly guided and encouraged—and the Church will be capable of such discernment only to the degree that its own life is deeply shaped by a pastoral, theological discourse that is oriented by Scripture and the theological tradition, and in which every member of the Church engages. Ministers themselves play the key role in shaping this kind of ecclesiastical culture.

Ministers, however, can play this role only if they are alive theologically and remain challenged in their thinking. They must always be making connections anew between belief and practice in their own lives, and must be engaged continually in prayer, theological reflection, and practices of piety, both by themselves individually and among themselves corporately. Even as they seek to lead the community of faith to fulfill its theological vocation, they need a sense of being supported in their own theological vocation—and not only by the congregations that they serve but also by the Church’s larger institutional structures. The Church that authorizes the Pastors call must also provide for them to gather with colleagues in ministry for mutual encouragement in piety and theological reflection.

These colleagues will be first of all other ministers. In Geneva, Calvin began the Venerable Company of Pastors to meet weekly for study of Scripture and theological reflection and debate. The Venerable Company of Pastors was a disciplined community. Its meetings were more than conversations about abstractions, for their purpose was to encourage pastors to grow in love of God and thereby to grow in faith, hope, and love of neighbors. All of this was for the sake of the gospel—its proclamation, reception, and fulfillment throughout God’s creation. Similarly, the Confessing Church in Nazi Germany organized theological convents. Ministers in a given geographic area would regularly meet for prayer and theological reflection, in order to remain firmly rooted in their Christian and ministerial identity during a time of great turmoil and danger. No less today do ministers need to gather with each other in covenant communities, in which they can practice their core identity as pastor-theologians and can learn to resist the cultural pressures to become mere ecclesiastical service-providers.
These communities of mutual encouragement and accountability would be further strengthened if pastors met not only among themselves but also with judicatory officials and seminary teachers. In the Reformed tradition, the Church’s teaching office belongs to all three of these parties. Seminary professors are not beholden simply to the academic guild; they teach to and on behalf of the Church. Judicatory officials are more than bureaucratic administrators; they teach the larger Church through the resources that they prepare, the initiatives that they sponsor, and the positions that they take on behalf of the Church. Together, ministers, seminary professors, and judicatory officials need to strengthen each other in their identity as theologians of and on behalf of the Church, if the Church as a whole is to observe its theological vocation.

Ministers, seminary professors, and judicatory officials all play key roles in preparing candidates for ministry and authorizing their call. They meet regularly with candidates and with each other to ensure that candidates fulfill various requirements. How might these representatives of the Church’s teaching office be strengthened in their own theological identity and in their capacity to transmit this identity if they gathered together not only for business but also for sustained theological reflection among themselves?

If the Church wants to think clearly about call to ministry, it must recover clarity about its own life as a school of piety, in which attention to the Church’s inherited faith leads people to a deeper capacity to think theologically about belief and practice. As a school of piety, the Church needs ministers who have the gifts and preparation to serve as skilled pastor-theologians. Only an ecclesiastical culture in which ministers, seminary professors, and judicatory officials recover their shared teaching office can ensure that women and men are called into ministry not simply because they claim a secret call of God, but because the Church has called them publicly to the pastoral-theological work of Word, sacrament, and the shaping of life together.

Let the Church from now on call people into ministry who have one clear purpose: to be better theologians than their seminary professors, to be better shapers of Church life than any judicatory official, and to do these things with a pastoral sensitivity and wisdom that can teach seminary professors and judicatory officials alike.

**Endnotes**

8. Ibid., 1024 (4.1.10).
9. Ibid., 551 (3.2.7).
10. Ibid., 1054 (4.3.1).
The new mission/vision of Pittsburgh Seminary places specific emphasis on “preparing Pastor-theologians and joyful communicators of the Word…” —a bold task to be sure.

Who are these pastor-theologians who share responsibility with lay leaders for communicating the Word to the world? They are persons who are called by God through the Church of Jesus Christ and empowered by the Holy Spirit to challenge the Church to find her identity in both Scripture and theological tradition. They play key roles in the ekklesia (the called out ones) by becoming spiritual leaders, who help people ‘discern their gifts for ministry’ through worship and education. They are pastor-theologians because they not only ‘think theologically’ about the Scripture, the Church, and the world, but they show others how to do so as well. On the other hand, they are also pastor-theologians because they have learned to turn Descartes’ “I think therefore I am” into “I care therefore I am.”

Pastor-theologians, according to the new mission/vision are “theologians-in-residence who understand history and the constantly changing culture in which we live,” not just one or the other, but both. When I was senior pastor of First Presbyterian Church in Dallas, Texas (from 1983-2005), I periodically invited seminary professors to spend a semester or more at the church participating in the life of a local congregation. We gave these ‘teachers of the church’ an office, a computer, secretarial support, and time to think and write. But, these professors also attended some meetings, taught classes, preached on occasion, visited parishioners in hospitals, helped with memorial services, worked in our large social justice ministry program, and wrote their scholarly tomes in the context of the swashbuckling life of the parish. They all returned to the seminary with a greater appreciation for the rhythm and flow of the church for which they were preparing students year after year. I still encourage pastors to consider inviting professors to spend all or part of their sabbatical in local church settings. But, every time I remind pastors not to call these professorial interlopers theologians-in-residence because that’s what they are as pastors. Instead I tell them to call the faculty members who join them for a time scholars-in-residence, because the pastors are the theologians-in-residence in their congregations and they should never forget it.

What does that mean? It means that they should never stop studying and learning for two reasons: (1) church members today want to learn more about the Bible, the theology in it, and how both help them interpret and transform the world for the gospel; and (2) the laity represent the real front line of ministry, not the church building while the pastor-theologians, who are the true theologians-in-residence in their congregations, are “equipping the saints for ministry” every single week.

It is true that lay people want to know more and more about Scripture and tradition. I found that out in Dallas while leading a Bible study when one of the participants noted that I kept showing them key Greek words and asked one day, “Bill, you’re spoon-feeding us these Greek words; why don’t you just teach us the language?” Now, the participants in this Bible study were CEOs, partners in large law firms, and internationally known professors at University of Texas Southwestern Medical School. I said, “You want to learn Greek. Greek is pretty hard,” and one of them replied, “Yeah, well some of us are pretty bright!” Then it hit me, what are seminary students but very bright lay people? The truth is our churches are full of very bright lay people who are hungry for the Word, who want their lives to be shaped by the life-transforming truth of the gospel and want an encounter with the living God. So, I took the six-week crash course I’d taught at Union Seminary in Virginia and stretched it across nine-months, meeting with them once a week, and giving the same exams and a final I’d given my seminary students, which they passed with colors. By the summer they were reading the Gospel of John in Greek, and having the time of their lives. The word got out across the city, and I ended up teaching six years of Greek classes to laity from several different denominations.
Twenty-two of our church members went into the ministry of Word and Sacrament in the 22 years I was in Dallas, and many of them came through those Greek classes. However, most of the Greek students there were lay people who didn’t go on to seminary but who understood that their calling was to interpret Scripture and engage the culture wherever they lived and worked every day of their lives. My calling was to give them the tools to do that work in the world on behalf of the gospel, in other words, “equip the saints for ministry.”

If the real front line of ministry is not the church building itself (although some very important ministry is occurring there), but the wild and crazy culture in which laity live, then church members need to be “equipped” for that ministry by knowing the Word and the One to whom it points. They also need to know how theological ethics shapes the way they make small and large decisions at home, the office, the courtroom, the board room, and the public square. Who better to help them understand their role in God’s agenda to bring in the kingdom and transform the culture than their own pastor-theologians who are, in the words of the Seminary’s new Mission/Vision, “engaging preachers and teachers who interpret both sacred texts and contemporary contexts, and have the audacity to preach with joy amidst a broken and hurting world.”

Imagine—those of you who are pastors—if you knew when you were in seminary that you would someday be called on to teach your church members Greek, Hebrew, theology, church history, and ethics. How would you have studied them differently? Why not not teach more than a little Bible content here and there? Why not take laity deeper than they’ve ever gone before into the rich tradition of Scripture and systematic theology? They want to know it more than clergy realize. Just ask them. For those in Dallas who didn’t have time to take the whole Greek class and learn all about Genitive Absolutes and Articular Infinitives, I taught Greek Lite, which would last six or eight weeks. Here they learned the alphabet, how to read and look up Greek words, and how to use an interlinear Bible. Other pastors taught church history and theology. It was incredibly stimulating and fun and it kept me remembering something else from the Seminary’s new mission/vision—that we are all “life-long learners who continue seeking wisdom and modeling the faith...”

Our own John Burgess, James Henry Snowden professor of systematic theology, said it eloquently when he wrote, “The pastor-theologian leads people in making connections between belief and practice, between the wisdom of the past and the practice of living piety in the present...If the Church wants to think clearly about the call to ministry, it must recover clarity about its own life as a school of piety, in which attention to the Church’s inherited faith leads people to a deeper capacity to think theologically about belief and practice.”¹ (See page 4 for the complete article.)

Now you see the reason why we emphasize continuing education so fervently at Pittsburgh Seminary. Lay persons want to learn more and more, so they come in droves to classes and seminars that we offer here. Some even go to their churches week after week where there is a live, video-streaming connection from the Seminary to places around the country so they can see and hear professors lecture and be seen and heard as they ask them questions thanks to modern technology. Pastors come back to the Seminary to ‘tune up’ and continue their practice of ‘life-long learning’ because they understand, as true pastor-theologians, that their call is to be the best theologians-in-residence their church could ever have, not for their own glory but that God’s Word might be spread throughout the world. That’s why in the Seminary’s new mission/vision we take very seriously the preparation of pastor-theologians as leaders for the 21st century church.

Endnotes
In recent months, those of us serving on the faculty of PTS have been challenged to reflect on how our work serves the formation of “pastor-theologians.” As I have reflected on what happens in our classrooms and academic work in the Master of Divinity program, I have come to realize that we serve that formation in two ways: in helping students grow in their knowledge of the “building blocks” of Christian theology, and, perhaps more deeply, in inviting them to test and grow in the practices that will be needed to be a theologian in unanticipated times and places in their ministries.

The M.Div. curriculum starts with an overview of the basic resources of the Christian churches: introductory work that spans the breadth of Scripture, the history of the Church, an introduction to the practices of spiritual formation, and initial work in theological method. For some students, this is an opportunity to review and strengthen their knowledge of material encountered on the undergraduate level. For others, the first year of study can offer a sometimes overwhelming amount of new material to study and memorize. Yet, the goal of this year of study is not simply individual mastery of facts and dates, but that students become more literate in the Christian tradition which they will be interpreting to others in their ministry.

The second year of M.Div. work builds on the study of these basic resources, as students look outward to the communities they will serve and particular elements of congregational ministry. Field education, and students’ emerging role as pastors, serves as the background for students’ classroom work in the middler year. In their field education ministry settings, students use and test the skills they are learning through their middler coursework in pastoral studies—Christian education, pastoral care, and homiletics. Yet, they also have the opportunity to begin to connect their broader study to the work they will do in ministry. They study ethical analysis, issues in church and society, and continue work in systematic theology, reflecting on the implications of Scripture and doctrine for the Church’s encounter with the world.

To look at the third and final year of the curriculum for the Master of Divinity program, one might think that students are just about ready to leave. Students have two required courses in the third year, one focusing on missiology, the other on
engage theological questions in order to minister well. Common challenges that will require M.Div. graduates to actively across students’ particular areas of calling, there will be some as there are links to be made across the scholarly disciplines, have to bring together the work of pastor and theologian. Just as faculty, each of us has a particular calling as well. We each have responsibility for a particular area in the curriculum. The courses we design and teach are intended to offer students a window into a particular body of knowledge. Students taking my colleagues’ courses in biblical studies will encounter different resources and content depending on whether they are taking a course in Ezekiel or New Testament epistles, just as students who take my courses on theology, work, and vocation encounter a different set of readings and topics than in my course on ethics and technology.

Yet, these distinctions between and within our areas of responsibility in the curriculum are, in some sense, artificial. As an ethicist, I have to turn to the resources of theology, Scripture, and history to do my work, and ask my students to do the same. Students studying church history do something similar: they study how faithful people over time have made sense of the claims of Christ as revealed in Scripture, and how they have lived that out in their ecclesial and ethical decisions.

This work of building connections across the disciplines is essential to the work of good scholarship, as well as for meeting the challenges that students will face when they move from the Seminary to the work of ministry. Each, in their own way, will have to bring together the work of pastor and theologian. Just as there are links to be made across the scholarly disciplines, across students’ particular areas of calling, there will be some common challenges that will require M.Div. graduates to actively engage theological questions in order to minister well.

I think of these as the challenges of the ordinary times of ministry. One example would be in the area of worship and sacraments. In early February, the PTS Student Association organized a forum on pastoral ethics, offering students the opportunity to propose situations that would present potential ethical dilemmas for a pastor. My colleague Ron Cole-Turner and I responded to the various cases from our experience as ethicists and former pastors in congregational settings. Among the cases presented was a question of baptism: would we agree to a grandmother’s request to baptize a baby without the knowledge and assent of the baby’s parents?

As we discussed the case (each answering “no” to the request), it became clear that this was a situation that was both very basic and very complex. Certainly, pastors are presented with requests for baptism rather frequently. Sometimes these are more straightforward: a family of active church members, a healthy birth, a baptism anticipated and celebrated by the congregation as a whole. Often, however, even something as basic as baptism becomes more complicated: the grandmother’s request in case at our forum, a request from a family out of the area and unconnected with any church, an emergency situation with a child unexpectedly and critically ill.

Each of these situations needs a pastor who is also capable of being a theologian, one willing and able to the work of theology as part of his or her calling. These situations ask the pastor to connect the request to the larger process of reflection on baptism and its meaning as sacrament and to transmit and to interpret the guidelines of the Book of Order or the pastor’s denominational practices. The pastor must serve as a theologian in the midst of the gathered church community, articulating why baptism is a public act and a sacrament within the larger church body, as well as the commitment involved for the church in being a community of ongoing support, formation, and fellowship for the one baptized and his/her family. They ask the pastor to do the work of theological discernment with the person making the request, identifying the questions beneath those explicitly asked and making the connections back to the person’s relationship with Christ.

The “challenges of the ordinary” in the work of pastors requires the work of a theologian, both for the sake of the pastors’ ability to serve as well as for the sake of those served through their calling. The case we discussed at the forum brought us to these issues in the area of sacrament and worship. Our graduates encounter similarly pressing theological issues in other areas of
ministry. A pastoral call to a sick member of the church might take us deep into questions of the goals of human life and God’s provision for us after death—and ask students to reflect in new ways on their classroom work in Christian anthropology and eschatology. A breakfast meeting with a congregant struggling with issues at work brings to the fore the issues of money, justice, and calling raised in coursework on biblical teachings as well as the practices of faithful discernment and decision-making practiced in ethics courses.

The theological work involved in a pastor’s calling becomes apparent as well in the extraordinary times in a church’s or community’s life. Those of us serving churches on Sept. 11, 2001 found ourselves called to serve as theologians in the midst of frightened and angry communities. In my church in Philadelphia, people who had lost friends in New York and Washington sat side by side with people whose children were facing deployment as members of the military. Our neighbors in the city from Muslim immigrant communities began to experience the backlash of fear and discrimination. As pastors, we had to find ways of learning to reflect theologically with our congregations in the face of 24/7 news reports: to invite the community in to grieve, to remember our calling as Christians to pray and serve, to look beyond the rhetoric and uses of potent religious language on all sides, and to repent of prejudice and find ways to worship together even in the midst of our differences on issues of war. This was an extraordinary time to serve as a pastor, but for many of our graduates, the extraordinary will become a reality, whether through war, natural disaster, or some other dislocating event. For some of our graduates, called to serve in communities or ministries where Christian faith is inherently dangerous, the “extraordinary” is everyday life.

In all of these situations, the work of being a pastor is inseparable from the work of theological reflection and making decisions concerning one’s own theological commitments. Developing the practices that support this theological work may be the most important way our courses and academic life support our students’ calling to be “pastor-theologians” for the Church. These practices range from the personal—the disciplines of prayer and study that help us to grow in discernment and strengthen our own theological gifts—to the practices of community, learned in the process of working and worshipping with colleagues whose convictions challenge and sharpen our own. When we are at our best, our classrooms and the overall curriculum become places where our study of Christian tradition and the challenges of everyday ministry come together in the discussion of a text, case, or problem. When this happens, everyone in the classroom (the instructor included) is forced to consider what the claims of Christ are on our lives and decisions—right here, right now—and how we might best invite and support others in the church in their own work of theological discernment.

This ongoing work makes PTS a very exciting place to teach. In the end, there seems to be no one place in the curriculum where we teach the “how-to” of being both pastor and theologian. I find it is woven through and under and around the three M.Div. years, in the connections we ask students to make among disciplines and from the classroom to the church, as well as on the resources for ongoing formation and study that we hope they will take with them into their ministries. As a faculty member, our community’s emphasis on preparing pastor-theologians asks me to consider how my teaching and scholarship lets those questions and problems in to the classroom, and how the classroom and curriculum serves to form those I teach, rather than simply inform them. The gift and challenge I find in teaching here is the opportunity to take that question seriously, and the commitment to seek ways to bring the Church and those it serves into the classroom and faithfully pursue the living connections between what we do on this campus, in our own disciplines, and what the Church is doing in the world.

The Rev. Dr. Deirdre King Hainsworth, Assistant Professor of Ethics and Director of the Center for Business, Religion and Public Life
A Biblical model for pastor-theologian can be found in Scripture in the work of God through the apostle Paul in Ephesus (Acts 19). In the church and in the community, Paul leads people into a theological perspective which enables them to enter the fullness of the Triune God who calls them.

Among the believers in Ephesus, Paul discovers that they believe in the Lord Jesus Christ, but they have not heard of the Holy Spirit. Paul explains that the baptism of John leads the way to baptism in Christ. When the church folk understand this theological step, they are baptized in Jesus’ name and filled with the Holy Spirit.

Likewise in the community, Paul takes people where they are and presents his theological argument until they come into the fullness of faith. When he teaches that gods made with hands are not gods at all, people in Ephesus are drawn away from their trust in the goddess Artemis to believe in Jesus Christ even when it means the loss of their income (Acts 19:26).

In a similar way, I have seen God work in the Fourth Presbyterian Church as well as in the surrounding community of Washington as others and I have taught a theologically sound understanding of faith in Jesus Christ. It is not necessary to belittle others or their beliefs, but simply to expand the understanding of what is ours in Christ Jesus. There is no comparison when the truth is known. Paul lived and worked in Ephesus for years and acted as a pastor-theologian to both the church and the community to lead many to a greater truth in Jesus Christ. We can see this model later in John Calvin’s work in Geneva.

In our little city, several church pastors and lay leaders pray for the city and talk with the political leaders to let them know that we care and have ideas for our city and the welfare of its residents. In response, we have seen the mayor and other politicians come to faith in Christ and a better understanding of their political responsibility to the people. More Christians have stepped into politics as God’s call upon their lives.

I delight to hear church members expound upon their growing theological understanding. A young mother came to me with her questions about why some Christians refuse to baptize infants. In her own words, she was able to refute the theological understanding that was being taught to her neighbor about not baptizing children until they came to faith in Christ. She presented a clear Reformed perspective that God is the one who calls the Church to baptize, and baptism is a gift of God, not a reward for faith. I congratulated her on being true to her Presbyterian roots.

While I love to teach biblical and Reformed theology in my sermons, there is much teaching that takes place as we talk in a Sunday school class, a home Bible Study, or during a pastoral visit. The Holy Spirit is given to lead us into all truth, and the heart which is open to the correction of God will grow in faith and theological understanding.

The Rev. Susan E. Vande Kappelle, D.Min. ’95
PTS Board of Directors, Education Committee Chair
Pastor, Fourth Presbyterian Church, Washington, Pa.
Do you recall what you do with your car keys each time you remove them from the ignition? It is an automatic gesture: either to the pants pocket or into the purse. That is, until in one moment your keys are lost, nowhere to be found. There are moments when—like placing your keys—the living of theology is too mechanical, too separate from the core of the work and life of pastoral ministry. In fact, theology is too separate from the everyday language of faith. That is, until the assumptions we have made about faith and life and our place in it are upset by the unexpected. Even pastors lose their way. In a split second everything in our daily routine changes. In my view, if you are a pastor, you are a theologian. We are in danger of losing the core identity of pastor, especially pastor-theologian. We have lost the purposive joining of Minister of Word and Sacrament that informs pastor-theologian. Pastors are so caught in the tensions and perception of what ministry is supposed to do without a way to connect to what it might mean to be a pastor.

The keys to the kingdom have been misplaced. Even as our seminaries and divinity schools fit somewhat awkwardly into the early 21st century academy, somewhere along the way, a series of events has reconfigured the educating of pastors. A powerful tension results, including how to navigate between a reasoned set of expectations and the primary work of the Spirit. Where does the intellectual task begin and end? As recent studies ask, where is the claim of transcendent reality that serves as a primary reference point for the vocation of pastor and clergy? Pastors and the institutions who educate them are seeking how to rearticulate the primary questions of faith and belief. There is, suggests a Carnegie study on clergy, a strong demand for engagement and attunement to meaning, identity, critical reflection, and experiential exploration. This presents a particular and pointed challenge to pastors. One way forward is by reclaiming the pastor-theologian model for pastoral ministry. Yet, there is a most difficult transition to be made between expectations of the role and function of pastor not only in the church but also in the wider culture. In addition, the questions arise: What is a theologian anyway? Can a pastor be a theologian and a pastor at the same time? How? What happens to the administrative work, the daily ordering of a smoothly functioning institution? Who will implement the manual of operations?

Such a suggestion—that there is a necessary and important relationship between pastor and theologian—is certainly not a new one. As E. Brooks Hollifield points out, there was a time when theologians ruled the realm of ideas. To be clear, when I speak of pastor-theologian, I am claiming for the vocation of pastor a distinct correlation to a Christian theology in the context of pastoral ministry. The role and function of pastor as theologian is two-fold. First, it is the Barthian notion of theologian as a practitioner of the discipline that is primarily a theology of, for, and within the Church. However, and this is fundamentally critical, a pastor-theologian is keenly aware and open in light of cultural and conceptual changes. Second, there is a consciousness that the pastor-theologian is to develop as a necessary Christian self-description. In other words, the grammar and language of Christian faith is an ongoing narrative that is woven together through a re-narrating within each community of faith and church that radiates outward.

Therefore, it is my thesis that to link pastor and theologian together provides for the Church—and pastor as leader—a distinctive coupling so that in educating pastors and in continuing to provide forums and opportunities for growth and maturing, Pittsburgh Theological Seminary can offer a distinct model of pastoral leadership. This model is one that is less technical and managerial and more adaptive and rooted in the longing to know that may begin with the intellect but is only truly known through a primary theology of love. Patricia Hampl writes of Augustine as an example, “Augustine’s longing to know is not merely intellectual. He must know as one knows through love—by being known. Deus, noverim te, noverim me, he prays. ‘God, let me know You and know myself.’”
I deepen this knowing through a three-part unfolding of a theology of love that grounds the aim and intention of pastoral work, leadership, and daily life. In my view, this three-part unfolding of love is too often collapsed into a generic assumption about the practices and motivations that guide us as pastors. In an anxious time, fear rules. The gospel message is that perfect love casts out fear. Without love, a fully fleshed out love that is *eros*, *philos*, and *agape*, pastors are too often caught up in tasks, role, expectations—both self-imposed and assumed by elders and deacons.

With such a claim comes liberation to access a whole new form for leadership, shaped by a personal and community-based spirituality that is radical. As David Brown, the newly installed pastor of Kirkmont Presbyterian Church, Dayton, Ohio, says, “It is radical because it moves us from the place of adequacy—what will get us through—to a place of being—where we are [as pastors] the testimony and witness of the work of Christ.”

The first task for pastors is precisely the work of reconciliation between the language of theology and the language of faith but not in ways to which we are accustomed. In this profound moment of transition in the institutional Church, pastors are caught in a set of expectations that seem impossible; they hunger for something but are not sure it is or how to be satisfied. It is less about the tasks we as pastors do and more about the words we preach, the daily life we live, and the conscious presence of Christ to which we bear witness. It is less about the competing claims that are at cross-purposes to our primary calling and more about the orienting center of our work. It is about facing our fears, and taking risks. But, too often in the Church and among pastoral leaders, facing fears and accomplishing risk has become a pointedly pragmatic response rather than a theologically oriented form of leadership. As Brown has experienced, “If we love the people to whom we are called, the call will be confirmed.” This love, and this call, is made possible through, as current D.Min. student Kim Steinhorst, interim pastor of Farmville Presbyterian Church, Va., emphasizes, recognizing that the problems and issues of expectations are able to be transformed. Steinhorst notes that it is Christopher Lasch who claims that the issue is not that we as pastors desire too much but that we want too little. Steinhorst draws together a natural cohesion of pastor-theologian in reframing pastoral ministry from a “to do” list to an honoring of the deep desire and passion for a transformed world. It is to believe firmly that such is possible in face of all the odds.

Too often the work of pastoral ministry is shaped by long hours, external experts that provide quick fixes, and even more expectations, distancing us from God—the very meaning and identity that serves as the source. How ironic that those whose vocation is about meaning and identity have too often lost their way? I believe the work of reconciling the inner self with external codes that become a substitute for the work of being pastor-theologians is the heart of the struggle.

The first step begins with reconciling the role, function, and being of pastor and theologian with a movement back to the center—to the self. Too easily the call of God becomes one of being present among a people as a call to achievement; to measure the call of God by what we do as more important than whom we are. Echoing through the centuries is the summons to return to the deep knowing of self by being in the presence of the Holy One, by cultivating the experience of Christ. It is living metaphorically in the desert—where stillness, starkness, and beauty are the contextual reality. How else can pastors experience Christ as the uniting of deep desire and motivating passion and how can this deep knowing be formed if the pastor is so unaware of his or her own neediness? Such a reality begins as we claim our own personhood. Therefore to be pastor-theologian, the first step is most critical. It is the step of self-knowledge, self-care, indeed, compassion for the self that through a lifetime is ongoing transformation because of Christ in us, for us, and with us.

The compassion for self is less complicated than we like to admit. In reclaiming and reconciling the call to pastoral ministry as a uniting of pastor-theologian, pastors are able to develop the necessary personal authority in order to
become spiritual leaders. It is as simple as the difference between a pastor’s office and a pastor’s study; the one communicates a corporate and business model of and for doing ministry, the other communicates a place and space for real dialogue, for attending to the Spirit, for prayer and theological thinking that then begins to shape all the expectations of ministry.5

Without caring for ourselves, so much of our motivation comes from a place of pain and hurt, having lost the sense of God’s mercy and love and grace for us, as persons and pastors—even in the midst of the call to ministry for and with others. How ironic and strange is this? If we do not know how to care for our own souls, which constitutes the impulses that shape both our personal and narrative identity, how is it that we might care for others? How can we begin to grasp that it is Christ at the center, and not us, even while we complain from the pulpit that the problem is a self-centered, me-first, stiff-necked people we pastor? Because, the truth is that we as pastors cannot claim for others what we have not continually been open to receive for ourselves. Here is the center in which theology as personal narrative fuses with care of one’s soul in order to be fully present to care for the souls of others.

At the core, pastor as theologian transforms the basis of interaction. Only as the story of the Holy One becomes the shaping of a pastor’s personal life, will the primary leadership in the institutional Church be renewed. Much of the difficulty with boundaries, physical and mental health, disappears as pastors stay attuned to their own spirituality that includes physical, mental, emotional, and spiritual well-being. This is too simple almost, and yet, the single and most critical issue where pastors fail. As self-love, self-care, self-awareness develops the personal and narrative identity of pastor as theologian becomes fresh, new, and alive.

To live on the cusp of transformation and to be able to cope with the vast sea of changes in today’s world, we must recognize that we live in a world without the narrative framework to intuit the Christian story. Pastoring, that is as pastor-theologian, reorients the tasks of doing through the praxis of a theology of love centered in claiming a gospel for others that first is to be continually claimed for themselves. Therefore, to be a pastor-theologian is to cultivate a primary theology of love as the basis of integrating pastor, theologian, and person.

A theology of love that informs Theologians requires that each of us understand that we are truly unique, but not “special,” and it is in that particularity of gifts we are called to the discipline leading to quality in thinking,—theologically and biblically—quality in preaching, and quality in pastoral care. From my vantage point it is perhaps less about excellence—which gets back to the whole notion of achievement—and more about learning the art of agility in an age of constant change. But, however, not in the way we might expect. Such artful movement is to be led to compassion through prayer, study, and attending to the personal roadblocks in our own lives so that we are free to love and serve. How is this possible? It is as we frame the notion of the work of pastor-theologian as a study of love. The search for excellence connotes strategies and a form of specialness. Excellence is too easily programmatic, rather than the call of God as the quality of attending to that still, small voice. This may be the hardest work we are to be about—the being present to the primary sense of God with us, Christ in us—which puts us back in the study again and again. Pastor-theologians, who are they? We are those who dig deep into the source of the gospel, the love of God through Jesus Christ. Furthermore, I believe that we are in danger of losing a sense of this source as the reality of God’s love. We work to be special, to be powerful, we work to be seen—to achieve—but we have lost the ability to speak of Jesus Christ as love because we ourselves are not open to the experience of love. It is too easy to develop an intellectual argument for pastor-theologian.

The issue at the core is one of personal identity. Pastor and theologian; self and others. That is why I consider the fundamental work of pastor-theologian as rooted in—grasping and living out consciously—a fullness of love: eros, philos, and agape. It is hard for pastors to talk about a complete and embodied love, and yet is this not the constant chatter about the state of the Church as the initial aim of relational community; indeed, it is the yearning within the self and the broader culture now mirrored in the church community too.
Without *eros*, *philos*, and *agape* love, power and position, being right and correct is motivated by fear of loss and of control rather than a deep knowing of God that fulfills the yearning for community and a relational reality that bears witness to love.

I begin with *eros* as the vital source for the living of life because we rarely talk about *eros* as the erotic in the Church. Yet, none of us would be here without the creative love of *eros*. *Eros* is that pulsating vital center for energy, beauty, color, tasting of food and drink, riding a bike on a mountain road, rising early and praying as the sun lights our world. *Eros* is energy, life-giving, deeply relational. Pastors are theologians called to know and speak of *eros* as much as they are to experience *philos*, the gift of friendship to counter a culture of undisciplined loneliness. We are described in society today as a nation in which people feel isolated, lonely. We spend hours on the Internet—conjuring up a false intimacy—false selves. There is no greater call for pastors today than to model—meaning to live authentic friendship—friendships in the community, neighborhoods, and cities. How many pastors have deep friendships outside the church, or outside their pastor cadre?

*Agape* is the love with which we are most familiar or most often talk about in the Church. But, as theologians, we are called to experience *agape* as the divine source that comes full circle to that primary question of what lies at the heart of a pastor’s life and work. *Agape* is not distant, up there, but here. It is present in each moment with the Holy Spirit, the down source that allows any one of us to become pastoral leaders so that we bear witness to a Christos-centric *eros*, *philos*, *agape*. God-talk is what pastors do. So it seems that a discussion of *agape* ought to be rather straightforward. And yet, I sometimes think that the familiarity and use of the language serves to numb us to the reality of what we say or do not say. This accounts partly for the deep disconnect of the institution to the lived experience of everyday life within the wider culture. Through the years of ministry, whose journey are you on and why? What might God be calling each of us as pastors to be that we have not yet considered? These are the two questions that keep us coming back to the fullness of love—this is the heart, the beginning, middle, and ending of being and doing as pastor-theologian.

And in this is freedom to be pastor: not as a leader to perfection, but to a journey of stages lest it become a leadership in search of perfect order rather than (if I may) perfect disorder. This is a leadership in which full-bodied voices are heard, and one in which as pastor and theologian such a calling is to faithfully translate purpose into practice again and again and again.

*Continue your journey through a program of study in the Doctor of Ministry Program at PTS. Join a cohort group of pastor-theologians seeking to further articulate their vocation and grow their call. For more information about upcoming cohort groups, contact Susan Kendall at 412-441-3304 ext. 2112 or skendall@pts.edu. You can also learn more online at www.pts.edu/ministry.html.*

*Endnotes*
1 Educating Clergy, p 4.
2 Ibid.
5 Credit for the clarity of this point and many others goes to a group of Doctor of Ministry students and graduates of Pittsburgh Theological Seminary, and in particular Parish Focus 2004 cohort members Philip Oehler, Doctor of Ministry graduate in 2007, and Kim Steinhorst and David Brown, currently students in the program. I have appreciated their time and engagement and theologically astute observations and suggestions in ongoing dialogue for this article.

*The Rev. Dr. Susan Kendall, Director of the Doctor of Ministry Program*
To learn more about how Pittsburgh Theological Seminary alumnae/i are serving as pastor-theologians in their congregations, organizations, and the world, we asked five questions surrounding the term. Following are excerpts from their responses.

PTS: What does the term pastor-theologian mean to you?

PO: I wonder if it’s better to talk about this subject in terms of theologian-pastor, as opposed to pastor-theologian. We can’t be pastors unless we understand the theology of God and our relationships. Regardless, pastor-theologian is a mindset that focuses on caring for self. Often the pastor is labeled as administrator, CEO, and everything to everyone. As pastors, we take care of the spiritual side of others. We don’t often study the Scripture and theology for our own relationship with Christ, however. Pastors create relationships—with their congregations, friends, communities, and others—and in these relationships we need to demonstrate our relationship with God. We need to remember to spend time building and rebuilding these relationships, not just focusing our energy on strategic plans and committee meetings.

LM: A pastor must understand her primary role as the theological leader of those she is called to pastor. This means for one thing that the pastor-theologian is called to understand the context of the entire life of her congregation through the hermeneutic of God’s Word. The pastor-theologian will find herself in the precarious role of prophet as well as priest as she interprets the Word of the Lord for the community of faith. All facets of the pastor’s call, including teaching, preaching, administration, counseling and care-giving, all of these must be deeply rooted in her own commitment to theological thinking. For this, the pastor-theologian must be committed to study and the spiritual disciplines that draw her closer to God in order that she may hear what the Spirit is saying.
TH: The term pastor theologian means using my understanding of what I know to be true about God to help those I serve to translate what that knowledge means in their lives of faith. It's not enough to know who God is. Those whom I serve need to know who God is in relation to them and their lives. It is not enough to say we believe something to be true about God. We must also be able to make that knowledge relevant in the day to day lives of believers.

PTS: In what ways are you a pastor-theologian?

LM: I design and lead corporate worship and as a teaching preacher. In these areas especially, my goal is to hold the Word of the Lord before God's people, to help people to see and hear what God's Word is revealing to us, and then to issue an invitation to them to think theologically; to consider the ways in which the voice of the Lord, the message of the Word, impacts and intersects their own lives, as individuals, and as the body of Christ. Pastoral care, a broad term to be sure, is another area of ministry that reflects my call to be pastor-theologian. How can I offer support to those who suffer if I myself am not absolutely convinced of God's promised faithfulness? I have nothing to offer someone in crisis or sickness or in sorrow if I myself have not found, or do not trust God to be able. I can be a loving, caring, present person to those who seek pastoral care, but it is the theology I embrace that equips me to be all of that; theology profoundly informs pastoral care.

PTS: How have you shared what you've learned in seminary with your congregation, organization, or community?

LM: Most pointedly with the Bible study I created for my Doctor of Ministry project, a Bible study for the missional congregation. I want to share my passion in this area of ministry and hope to find more ways to do just that in the future.

TH: If what I claim to be true about God is not shown in my life with them—in how I respond to their needs and concerns, in the faith I call them to exhibit and the walk I ask them to walk—than it is nothing more than another interesting mental exercise. Inmates who are used to hearing big talk are always watching for what is actually being practiced. So, I always seek to be mindful that my life and work with them is how the men judge the truth of my “theology.” I can only share what I am willing to be faithful in living. My only hope is that God's help and God's grace will permit some of my “truth” to shine through despite my own weaknesses and limitations.

PTS: What was the most important theological lesson you learned in seminary?

PO: Our job as pastors is to build relationships. The greatest relationship was between Christ and human beings. We need to develop these same types of relationships.

TH: The most important theological lesson I learned in seminary is that God is a God of relationships. First, it calls me to understand that meaningful definitions of God must focus on who God is in relationship to us. In addition, it requires us to consider our faith journey in terms of relationships. We are defined by our relationship with God, our relationships with others, and our continually changing relationship with the person God created us to be. It also means recognizing that for any of these relationships to be positive and transformative, they must be rooted in and guided by love. Finally it means that we must allow that, as in all relationships, we can never fully know or define the other. In terms of our relationship with God, it means learning to be content with the fact that there are some things we do not and will not understand but believing in God's goodness and God's love and God's faithfulness to who God is in Godself and for us.
COMPANY OF NEW PASTORS

Pictured left to right: Senior, M.Div. students Chris Brown, Allen Thompson, and Janice Krouskop

The group meets once a month at one of the faculty member’s home for fellowship, as well as reflection and discussion on a part of the ordination vows. They also hold one another accountable in maintaining a regular prayer life and in commitment to daily devotional readings out of the lectionary.

“The lectionary readings, for me personally, have been encouraging because when I go to read, I know that there are people not just at the Seminary, but around the nation and around the world reading those same Bible verses that day,” said Chris Brown, senior Master of Divinity student and current member of PTS’s Company of New Pastors.

The focus on prayer and a devotional life comes from the “burn out” noted among many young pastors that are transitioning to their first call.

“What happens in the first three years (of ministry) will determine whether a person stays or goes, as well as how they’ll do ministry the rest of their lives,” Burgess said.

“In order to make the transition well, they need basic pastoral disciplines, which root them in their identity.”

The Company also takes a trip each fall to Louisville where they meet with other members of the CNP from other schools.

“The trip stood out for our group as a time we got to know each other better,” Brown said of their trip this past October.

And this intimacy within the group is not shared by just the seminarians involved.

Whether moving from one city to another, having your first child, or even just moving from one theological point to another in a sermon, transitions can be tough.

And one of the toughest transitions most seminarians will face will be from the safe and nurturing environment afforded by Pittsburgh Theological Seminary’s community to that of being a first-call minister. As such, the Presbyterian Church (U.S.A.), in conjunction with a Lilly Endowment Inc. grant, has sought to directly address the problems that come from this transition in a program called The Company of New Pastors (CNP).

CNP, which has been part of PTS for eight years now, is currently at five PC(USA) seminaries across the United States and each uses the same formula. At each institution, two faculty members serve as mentors to a select group—typically eight to 10—of students. At PTS, these faculty members are the Rev. Dr. John Burgess, James Henry Snowden professor of systematic theology, and the Rev. Dr. William J. Carl III, Seminary president and professor of homiletics.
“We’re interacting with students in completely different ways—in our homes, doing the daily lectionary readings…there’s a lot of intimacy in the group,” Burgess said. “We’re really equals around that circle.”

Brown echoes Burgess’ comment. “When I look at the entire CNP experience, the best part has been being in relationship with professors, spending time in their houses,” Brown said. “This is especially true with Dr. Burgess, it’s an opportunity to learn from his wisdom both in the classroom and at his home.”

CNP also makes a potentially arduous task of seeking ordination into something more spiritually nourishing.

“I’m grateful for the fact that it asks students to reflect theologically on their ordination vows. It has provided great conversations,” Brown said. “It changes the candidacy process of being one of hoops to jump through to one of support and encouragement.”

Yet what makes the CNP program stand out is that it transitions with the students into their first call. The program is a little more than a four year commitment, of which only the first year-to-18 months are spent as a seminarian. Once students accept a call, they are placed in regional pastor cohort groups with other members of CNP. They then spend the rest of their time doing much of the same as they did as students, but with other first-call pastors.

The second phase of the program still includes encouragement and accountability in prayer and devotional readings, but also includes a yearly retreat, during which the newly-ordained gather for fellowship and reflection on a chosen theological work.

“One thing that is fun and exciting about CNP is the time each year where I’m forced to think theologically like I did while still at seminary,” said Heather Tunney ’07, associate pastor at East Liberty Presbyterian Church in Pittsburgh. “As a pastor, I still think theologically, but it’s different than when I am among my peers. It’s fun to have these theological dialogues with other pastors—to be a student together and to maintain that life-long learning.”

According to Burgess this time of theological reflection is important for being a good pastor.

“I think that theology shapes the way we do ministry,” Burgess said. “The way you think about the cross (for example) will affect the type of pastoral care you do.”

The post-seminary regional groups provide first-call pastors community. A difficulty in transitioning from seminary is being in a place surrounded by colleagues to a place where the professionalism needed to care for one’s congregants so often creates a distinct loneliness in a pastor’s life.

“I enjoy forming collegial relationships with other pastors,” Tunney said. “There’s also plenty of prayer support. I’m lucky that I’m at a church with a larger staff and so I’m not lonely, but I have some colleagues that are at smaller churches and they feel that loneliness a lot more.”

CNP has been going for almost a decade now and Burgess recounts a story of a participant from the program’s first year.

“One of the first participants said that the group became so important that they kept meeting—at their own expense—after the second phase was over,” said Burgess. “It was a safe place, a place of community, a place to be open and honest.”

Brown can already see the future benefits of the group. “I think often times, the way our churches are connected we end up creating situations when pastors relate with one another only in time of controversy or at Presbytery meetings, and rarely in times of genuine fellowship and friendship.”

Ultimately, the program is not just about caring for incoming pastors, though it certainly meets that end as well, but is serving the broader Church as a whole.

“It [pastor burn out] is part of the Presbyterian Church’s struggle, but it isn’t a hot button issue,” said Burgess. “I think this program can do a lot of good in the Presbyterian Church (U.S.A.).”

Jeff Schooley,
Middler M. Div. Student
Professor Releases Text on the Crucifixion of Ministry

Hugh Thompson Kerr Professor of Pastoral Theology the Rev. Dr. Andrew Purves has released a new book *The Crucifixion of Ministry: Surrendering Our Ambitions to the Service of Christ* (InterVarsity Press, 2007).

Recently Purves sat down with InterVarsity Press Electronic Publicist Krista Carnet to discuss the text.

**IVP: What are the effects of this lack in Christian ministry?**

**Purves:** Burnout, depression, exhaustion, loneliness, etc. By mid-career it can become a major crisis—the burden is too heavy to carry. We come to the ministerial Jordan, so to speak. The Lord, in effect, says to us, “Let me carry you across and henceforth let me do the ministry, while you bear witness to what I am up to; or stay here, keep trying to do it by yourself, and you’ll work your way to retirement embittered and weary.” Thus I have developed the classical doctrine of our union with Christ. He joins us to himself so that we share in what He is up to.

**IVP: In what ways do you think ministry is lacking today?**

**Purves:** Far too many ministers cast their ministry back upon themselves. The danger is ministerial messianism. The fact is, we can’t raise the dead, heal the sick, forgive the sinner, comfort the afflicted and so on. It comes as a shock, I think, when we finally discover we are not the Messiah. When we think it is all up to us, our ministries have become a hindrance to the work of Christ because we have put ourselves into the place where only He should stand. When we do that, God kills our ministries—the crucifixion of ministry. But, that’s good news, for us and for our parishioners. Ultimately, they need a savior more than a minister. Jesus Christ is Lord, and as such He is the true and only minister. The real failure in practical theology is timid and limited Christology. Our perception of a living, acting, reigning Lord is just not vigorous enough.

Generally, we have turned Jesus into a long-gone moral influence whom we have to imitate, rather than a living Lord who is at work in every aspect of the world’s life.

**IVP: What made you decide to write a book on the crucifixion of ministry?**

**Purves:** Frankly, in part my own sense of inadequacy—I can’t pray like Peter or preach like Paul. I am weary of people attempting to guilt me into ministry. I have also watched my wife, a Presbyterian pastor, struggle with big questions: How can I preach hard and true year after year and nothing seems to change? Why do the sore heads remain sore-headed? Why is ministry so terribly draining and as such becomes joyless? It is only when one is long in the tooth in ministry that one comes to see, to know in a deep way, that Jesus—in the freedom of His love and in the power of the Spirit—has to show up. So this has become the principal hermeneutical question for ministry. What is Jesus up to, here in this hospital room, with this congregation this Sunday morning, with this couple whose marriage is struggling? What does it mean to reframe ministry as bearing witness to a living, reigning and acting Lord at work among us? This means, of course, that at its core ministry is therefore a theological act.

A native of Edinburgh, Scotland, Purves received degrees in philosophy and divinity from the University of Edinburgh, and a Th.M. degree from Duke Divinity School. Purves completed his doctorate at the University of Edinburgh. Licensed by the Church of Scotland, Purves came to the U.S. in 1978. He was ordained by the Presbytery of Philadelphia in 1979.

He served as minister of the Hebron Presbyterian Church in Clinton, Pa. until 1983, when he was called to the faculty of Pittsburgh Theological Seminary.

Humphrey Explores Vision-Reports in New Book

Although they do not constitute a dominant genre, vision-reports—such as those surrounding the nativity, the transfiguration and resurrection, Stephen’s martyrdom, and Jesus’ appearance to Saul—appear at crucial moments in numerous New Testament texts. Surprisingly, however, they have occasioned few detailed studies.

Dr. Edith M. Humphrey, William F. Orr professor of New Testament, addresses these vision-reports in her new text And I Turned to See the Voice (Baker Academic, 2007).

Humphrey’s careful work neatly fills the vision-reports gap in the scholarly literature. By means of a literary and rhetorical approach, she offers new insights into the use of vision-reports, moving beyond previous studies that have tended to focus only on the recorded event (what actually happened?) to the deeper polemical, literary, and theological dimensions (how and to what end do the authors embed the vision-report in their writings?). Humphrey details four uses of vision-reports: to complete the narrative, to direct the argument, to shape the narrative, and to fire the imagination. Taking the cue from these narratives, which are at once “open” and “directive,” she commends a hermeneutics of receptivity to the reader. This work is directed largely at scholars and students who will find much here to stimulate and inform their studies of the vision-reports and their narratives. Clergy will also find this an enlightening and accessible work that will give them much material to consider when preaching on these or related New Testament passages.

“Humphrey lifts the veil from the mysterious vision-reports of the New Testament. She clarifies how the words and images of vision-reports work together to create the rhetoric of sacred texts,” said Duane F. Watson, professor of New Testament studies, Malone College. “Humphrey has brought the vision-reports of the New Testament into full conversation with rhetoric and hermeneutics in a whole new way. She has produced a delightful work of great imagination and powerful argumentation in its own right.”

Humphrey earned her doctorate from McGill University, Montreal. As well as being the author of numerous articles, she is the author of three books, Ecstasy and Intimacy: When the Holy Spirit Meets the Human Spirit (Eerdmans, 2005), Joseph and Aseneth (Sheffield Academic 2000), and The Ladies and the Cities, Transformation and Apocalyptic Identity in Joseph and Aseneth, 4. Ezra, the Apocalypse and The Shepherd of Hermas (Sheffield, 1995). She is a co-author of Wrestling with God, a three-volume workbook series (ABC 2001, 2002 and 2004).

An active church person, she is well known as a popular speaker at church and seminary events. She is a member of the Anglican Communion Institute, and serves on Pittsburgh Diocese’s Commission on Ministry.

After speaking with a number of young pastors in his church, PTS alumnus Wayne Rideout ’06 wrote the following poem.

The Preacher

Feeling dry as a windblown leaf
He gathered his notes in his study
Waiting for a word from the Lord
But the earthen vessel was empty.

What could he say?
That had not been said before?
What could he offer to God’s people
Who were broken, lost and poor?

The apostle struggled without success
Sunday came as it was wont to do
He did not know how he could face
The believers seated on the pew.

He took up his cross
And carried it through the arid land
Past the gathering of the faithful
To the pulpit stand.

Alone and helpless
The preacher in fear and trembling stood,
But the scales were lifted from their eyes
And they saw not him, but the Word.

Then he knew that he was not alone
And felt the hand of God upon his head
He heard a voice from heaven above
“It is not you, but I, who speak”
He said.
Aft er communion, as they held candles and sang “Silent Night,” tears streamed down many faces among 450 people at the last worship service that Hot Metal Bridge Faith Community will hold in the South Side's Goodwill cafeteria.

The building will be sold and, despite months of searching, the church of college students and tattooed countercultural folk has been unable to find an affordable location. For now, it will hold services at Mt. Washington Presbyterian Church. Members are praying to buy a former bar on the South Side.

But, this past Christmas, there was no room at the inn for this young church, which has grown from 25 to 400 in three years.

Co-pastors Jeff Eddings, current PTS student, and the Rev. Jim Walker ’03, met 20 years ago as theater majors at Point Park University. Now, for sermons they present hilarious one-act plays. On Christmas Eve Eve as they dubbed their last service, it was a Christmas pageant.

The Angel Gabriel was a man built like a linebacker, in blue jeans and a white shirt, with enormous feathered wings soaring from his back. After he struck Zachariah mute for doubting him, Zachariah tried to convey what had happened through charades. Members laughed as the actors concluded he had seen a giant chicken.

But, Walker closed with a serious message.

"Sometimes we like to see Jesus in the manger, sleeping. We don't want Him to wake up because, when He wakes up, He says 'Come, follow me,'" he said.

Like Mary's husband, Joseph, who was called in a dream to take Jesus to Egypt, Walker believes he was called in a dream to take Jesus to the South Side. He was at the Seminary when he dreamed of a bridge that looked like a trestle. A man called from the other side to "Come over and help."

He told Eddings about it. After Point Park they had collaborated in Christian drama ministry, became youth ministers at mainline suburban churches, and entered Seminary.

“We saw all these young people who were leaving traditional churches and never coming back," Walker said.

But, they had seen young people respond to their dramas and joked of starting a church where the sermons were plays. After Walker described his dream to Eddings, his friend said he knew a bridge that looked like that. It was the Hot Metal Bridge, which led to the South Side.

In 2002, the two began walking the South Side streets. Feeling called to ministry, they sought help from the United Methodist Church and the Presbyterian Church (U.S.A.).

“It’s totally proof that there is a Holy Spirit that we decided to participate in sponsoring this new church,” said the Rev. Vera White, director of new church development for Pittsburgh Presbytery.

“Both of the pastors were Methodists at the time, neither one of them was ordained, they had no financial backing, no core group of members—none of the things we generally expect. But, they did have an incredible passion for the South Side.”

The Western Pennsylvania Conference of the United Methodist Church also co-sponsored the mission church.

“These guys are reaching people that we can't reach," said the Rev. Don Scandrol, district superintendent for Pittsburgh.

For many disconnected people, whether they are homeless or college students or recently released prisoners, Hot Metal is home. A meal is served after the service. They hold Bible studies in coffee shops and a tattoo parlor. They care for the homeless, visit the jail, and serve meals at a South Side social service center.

“We have energetic young people with a lot of idealism. They don’t have much money, but what they can give to you in terms of energy is unbelievable," Walker said.
Corrine Shetter, an office assistant at Carnegie Mellon University, came to Hot Metal as a Point Park student who had rejected Christianity. She had heard about the free meal.

She met “awesome people,” she said, and came back because she liked them as much as the food. Last year, during a time of personal crisis, she longed for church and realized that “I wasn’t coming here to look for people, but to look for God.”

Such responses have made Hot Metal a magnet for those seeking new ways of ministry. It has 26 young adults in “apprenticeship” to explore church leadership. This year, at least five members entered seminary, and other seminarians attend.

“I’ve seen a lot of these kids grow spiritually. They’ve become leaders. They still have spiky hair, but they can lead a Bible study that’ll knock your socks off,” Walker said.

Hot Metal is theologically conservative but encourages open discussion of difficult issues. At Bible Fight Club, held in the basement of a tattoo parlor, participants must argue for their own interpretation of a biblical issue.

“We try to foster dialogue. We work at how we can hold opposing views on things like homosexuality but still love each other and claim Jesus as Lord,” Eddings said.

“We are not relativistic by any means,” Walker said.

“But, our job isn’t to insist that people follow the rules. It’s to be a bridge to the kingdom of God, so that people taste and see that the Lord is good and begin hungering for that communion with God. When you do that, you start seeing people living holy lives.”

Their embrace of the South Side community is rarely overtly evangelistic. When they serve a free meal at the Brashear Association on Tuesdays, they don’t say it’s from a church unless someone asks. The meal, called The Table, typically draws 75-90 people.

Joe, a muscular middle-aged man, carried a vat of soup to the dining room. He won’t give his last name because he says he’s a retired professional wrestler with obsessive fans. He encountered Hot Metal when he fell asleep on a bench near the Birmingham Bridge and was awakened by the church’s rock band holding an outdoor worship service. He stuck around.

“They don’t stereotype you or tell you ‘you should be all dressed up,’” he said of why he went back to the church. “No one has to be anything other than who they are.”

For the Hot Metal Bridge night’s final service, candles cast a soft glow in the darkened cafeteria.

In his parting words, Eddings said that Hot Metal Faith Community would do more than survive.

“I don’t know much, but I know that God is not done with what He is doing here,” Eddings said.

Copyright, Pittsburgh Post-Gazette, 2008, all rights reserved. Reprinted with permission.
All churches in News Sections are in Pittsburgh and Presbyterian unless otherwise indicated.

**John P. Burgess**, James Henry Snowden professor of systematic theology, published “Community of Prayer, Historical Museum, or Recreational Playground? Challenges to the Revival of the Monastic Community at Solovki, Russia” in the *International Journal for the Study of the Christian Church*, August 2007. He attended the annual meeting of the Society of Christian Ethics in January where he served as co-convener of the Scripture and Ethics Interest Group. Burgess taught adult Sunday school at Beulah PC on “Christian Identity Markers” and at Westminster PC on “Encountering Russia and Orthodoxy” and preached at Eastminster PC. He read the charge to Sarina Meyer ‘07, as she came under candidacy in the Presbytery of Pittsburgh. Burgess also preached at the installation of Elizabeth Wallace ’07. His denominational service was extensive and included continuing service as chair and chief writer for the Self-study Review Committee of the Presbyteries’ Cooperative Committee on Examinations; representing the committee at the meeting of the Committee on Theological Education; and serving as co-convener of the Pittsburgh Reading Group of the committee. Burgess was the faculty mentor along with President Carl for Presbyterian students involved in the Company of New Pastors Program of the Office of Theology and Worship of the Presbyterian Church (U.S.A.), and attended the annual retreat in October. He also continued service as a member of the Re-Forming Ministry Initiative of the Office of Theology and Worship of the Presbyterian Church (U.S.A.), which met twice.

**William J. Carl III**, president and professor of homiletics, wrote an article on doctrinal preaching “Doing Doctrine in the Pulpit” which appeared in *The Register of the Company of Pastors*. He preached extensively at Friendship Village Retirement Community, Pittsburgh, where Cindy McClung ’88 is the chaplain; Salisbury PC, Midlothian, Va. where PTS Board Member Lawrence Chottiner ’74 is the senior pastor; New Lisbon PC, Lisbon, Ohio where Mark Wilds ’73 is senior pastor; Derry PC, Hershey, Pa. where Richard Houtz ’72 is the senior pastor; First PC, Warren, Pa.; First PC, Pittsburgh where Stuart Broberg ’90 is interim pastor; First PC, Orlando, Fla.; Kiskiminetas Presbyterian meeting worship service in Corsica, Pa.; Detroit Presbyterian worship service in Detroit, Mich.; Korean PC of Greater Metropolitan Detroit, Rural Valley PC, Rural Valley, Pa., and 100th Anniversary Celebration of Christian Unity Movement in McKeensport, Pa. held at St. Stephens’ Episcopal Church; International City Managers’ Association Prayer Breakfast in Pittsburgh; “Faith and the Business Community” mid-week talk at First PC, Pittsburgh; and leadership seminar for Detroit Presbyterian. Carl attended the Presidents’ Seminar sponsored by the Association of Theological Schools in Santa Fe, N.M. and Committee on Theological Education Presidents’ Retreat in Savannah, Ga. Carl met with President George W. Bush in the Oval Office in January as part of his son, Jeremy’s, exit interview and departure photo with the President. Carl’s wife Jane, their other son David, and Jeremy’s wife Melissa, were also present. Jeremy worked at The White House for four and a half years and is now associate director of external affairs for the National Credit Union Administration where he deals with strategic communications and public affairs initiatives and outreach.

**Ronald Cole-Turner**, H. Parker Sharp professor of theology and ethics, gave a lecture entitled “Potential Persons and Other Oddities” at a conference on the theme of “Human Persons and the God of Nature,” in September at Oriel College, University of Oxford. Three days later he was in Sibiu, Romania, where he attended a conference on Orthodoxy and science and spoke on the topic “Apophatic Technology and the Mystery of Human Becoming.” In October, he participated in a conference hosted by Pacific University and held in Portland, Oregon, on the theme of “Challenging Assumptions: Religious Faith, Genetic Science, Human Dignity,” giving a talk entitled “My Genes Made Me Do It: Some Theological Reflections on Freedom and Responsibility.” Cole-Turner later spoke on a panel at the Annual Meeting of the American Academy of Religion, held in San Diego, on religious responses to the prospect of radical life extension. Since that meeting, he has become part of the Steering Committee for a three-year consultation, just approved by the AAR, on the theme of “Transhumanism and Religion.” In December, he participated in a European consultation on “Science, Social Innovation and New Humanity,” held in Brussels, where he spoke on religious dimensions of the question of human technological modification. In the new year, he participated in a London meeting of the Executive Committee of the International Society for Science and Religion, which he serves as a vice president. The following month, he spoke at a meeting on “Ethics, Science, and Politics: The Debate about Stem Cell Research in Germany and the United States,” sponsored by the American Institute for Contemporary German Studies and held in Brussels. Cole-Turner has been busy as well presenting lectures and preaching at area churches. In September he began a four-week series at the Community Church of Ben Avon on emerging technologies and the human future. He presented the same series of talks at Longwood Retirement Community. Cole-Turner also taught classes, preached twice, and gave an afternoon talk at the United Churches of Olympia, Wash. (Presbyterian and United Church of Christ). In November, he gave the keynote address at a combined gathering of two northeastern Ohio associations of the United Church of Christ, meeting in Bath, Ohio, and led a workshop on the ethics of stem cell research. At the beginning of the year he went to the United Church of Christ main office in Cleveland where he joined the Rev. John Thomas, president of the UCC, in preparing a video to promote “A New Voice Arising: A Pastoral Letter on Faith Engaging Science and Technology,” which appeared in late January. Cole-Turner recently became a grandfather when his first grandchild, Bernard “Ben” James Vincent, was born Tampa to Sarah and Hal Vincent. Cole-Turner and his wife, Rebecca, were both present for the birth.

**Carolyn Cranston ’99**, director of alumnae/i and church relations, preached for the Rev. Dr. Chris Taylor at the Fox Chapel PC where Joan Hogge ’04 is the associate pastor in pastoral care. She gave the charge to the pastor during the ordination service of Tom Moore ’07 at Southminster PC in Mt.
Lebanon, Pa. and the charge to the congregation at the installation of Rob Marrow ’97 at Cross Roads PC in Monroeville, Pa. Cranston serves as parish associate at Pleasant Hills Community Church where Paul Thwaite, D.Min.’06 is acting head of staff. In addition, Cranston serves on the Committee on Ministry for the Pittsburgh Presbytery.

In September, James Davison ’69, director of continuing education and special events, taught three classes at Oakmont PC on “Major Themes in the Bible.” He also spoke at a Sunday evening session at Paris PC, where Tina Hosler ’04 is pastor. The congregation participated in Davison’s The Year of the Bible Program in 2007. Also in September, in the Teacher Training Workshop, held annually on campus, he taught a workshop on the theme, “Adult Learners Are Different! Principles and Skills for the Classroom.” In November, he taught two classes at Bower Hill Community PC on “How We Got the Bible.” In January, he went to Bethel Park, to teach four Sunday morning classes at Christ United Methodist Church. The next month, he also spoke twice at Fox Chapel PC.


Michelle Lapinski, administrative assistant to the vice president for academic affairs and dean of faculty and the vice president for student services and dean of students, welcomed her first child Hailee Grace to the world Feb. 2. Mom, dad James, and baby are going great.

George E. Tutwiler, organist-choirmaster and instructor in church music and United Methodist studies, taught an adult education class, “Singing the Faith” at Mt. Lebanon United Methodist Church and “The Golden Texts of Handel’s ‘Messiah’” at Shadyside PC Advent 2007. Tutwiler also taught a class on the beginnings of Methodism for the Pittsburgh District United Methodist Lay Speaking School in January. He served as guest organist-director at First PC, Fox Chapel Episcopal Church, and Trinity Episcopal Cathedral.

The Seminary welcomed Cheryl De Paolis to campus in January. She serves as the director of financial aid. A resident of Murrysville, De Paolis earned her bachelor’s from Clarion University of Pennsylvania, majoring in secondary education, her computer information specialist certificate from the Community College of Allegheny College, and her master’s of education from Pennsylvania State University. Most recently De Palois served as assistant director of financial aid at the University of Pittsburgh at Greensburg.

De Paolis filled this position left vacant following Cynthia Bonetti’s departure. Bonetti served at the Seminary for more than 11 years. She left the Seminary to take a position with the University of Pittsburgh as executive director for admissions and financial aid. We thank Cynthia for her years of dedicated service and wish her well in her new endeavors.
Dedicated Former Library Director Dies

The Seminary’s Barbour Library, is a theological treasure today thanks to the hard work of those in its history. One such supporter was Dikran Y. Hadidian, the Library’s former director, who died in November.

Hadidian came to the Seminary in 1967 as director of the Barbour Library and professor of bibliography. He served faithfully until his retirement in 1986. Born in Turkey in 1920 and after growing up in Lebanon, Hadidian came to the states following World War II. He earned his bachelor of arts from the American University of Beirut; bachelor’s of divinity and master’s of sacred theology degrees from Hartford Seminary Foundation; master’s of art from Hartford School of Religious Education; and master’s of library science from Columbia University. Prior to coming to the Seminary, Hadidian also served as librarian at Hartford Theological Seminary.

Upon arriving in Pittsburgh, Hadidian’s challenges were many. Pittsburgh-Xenia and Western Seminaries had merged in 1958 and the two libraries were at first crowded into Long Administration Building. In 1964, the Barbour Library building was opened and the major job of re-cataloguing began. One of the seminary collections was catalogued with the Library of Congress system and the other with Dewey Decimal, so all of the latter books had to be re-catalogued before the collections could be merged. At the time of Hadidian’s arrival, about 23,000 volumes still needed to be processed. He guided his able staff through that process, and soon an easily accessible library collection was available.

Acquisitions of new books continued at a good pace and during his tenure faculty members learned that he kept closely in touch with developments in scholarship and that they could depend on him to have important new works available soon after they were published. Another of his interests was developing an impressively large collection of periodicals.

In the 1970s, he ventured into publication, establishing the Pittsburgh Theological Monograph Series, published by his own company, Pickwick Publications. After retirement, he and his wife Jean sold the company to Wipf and Stock, who still make all of the Hadidians’ publications available. He was also responsible for founding the journal *Ex Auditu*, which is dedicated to the theological interpretation of Scripture and publishes the papers read at an annual symposium.

Pittsburgh Seminary’s faculty and students benefited greatly from Dikran’s dedication to making Barbour Library one of the finest theological libraries in the country, and those who had the pleasure of knowing him well and working with him for years will remember him with fondness and gratitude.

Hadidian is survived by his wife and their two sons, Eric and Andrew who reside in California.

The Rev. Dr. Donald E. Gowan,
Robert C. Holdiland Professor Emeritus of Old Testament

From Warrior to Peacemaker:
In Memory of
Professor Eberhard von Waldow


He never called me by my first name. He only used my last name, “Krieger.” When he said my name, he exaggerated his deep German accent. The first day of the first class I had with von Waldow, he called out my name as he was scanning down the class list. “Krieger,” he called out now scanning the class to identify me. As usual I was sitting in the front row. I politely responded, “Yes, sir.” Do you know that your name “Krieger” in German means “warrior”? Then with one of the classic von Waldow rhetorical questions he muttered quietly, but loud enough for the whole class to hear, “Why are they letting warriors into this seminary?” No one laughed, no one responded, we were still unsure how to respond to his air of superiority. I smiled to myself. I had already learned of von Waldow’s penchant for sarcasm and cynicism from my upper class friends. I was proud that I was his first victim in this class.

In the mystery of God’s providence and blessing, this harsh, proudly German, Old Testament professor and I became close. We were not really friends; he was the teacher and I was an eager disciple. I count him as one of my most influential professors during my time at Pittsburgh Theological Seminary. But, his influence on me was not really academic or biblical, his area of expertise. His influence was personal and visceral.

I see grace and transformation in the story of his life. He was a Nazi tank commander who now taught Hebrew and was a powerful voice for peace. I sat in the front row of von Waldow’s Hebrew class for a whole school year. I never missed class, any class. For von Waldow’s class I was always early because then I could hear his daily editorial comments on the world.

By the time I started my years at the Seminary, von Waldow was already approaching retirement age. Many students had perceived, as I did, that his heart was not much interested in teaching Hebrew language any longer, as he had done for a long career. His teaching was rote and routine; he had done it all before. But, throughout each class were interspersed his little, thoughtful editorial comments which always caught my attention. Sometimes they were points of preaching, looking at a particular Old Testament passage; sometimes they were points of politics and social commentary about our world; sometimes they were discussions of history; and, now and again, there were the personal stories about his life which quickly morphed into the von Waldow folklore among the student body. Beneath all his wandering
When I was at Pittsburgh Seminary during the mid-1980s there was a comprehensive commitment to peacemaking emerging. The Presbyterian Peacemaking Program was a new emphasis at the General Assembly. There was a call to focus on peacemaking in the Seminary curriculum. The world was caught up in a cold war with the Soviet Union which the Reagan administration was heating up. Professors von Waldow and Doug Hare team taught a course titled “Peace in Theological Studies.” Unlike his more lackadaisical teaching of Hebrew, in this class on “Peace” von Waldow was motivated, passionate, and very engaged. They invited many other faculty to lecture. My mind and heart were captivated by this conversation, and, once again, I was in the front row, never missing a class. It was a joy to simply listen in as the faculty talked with one another about peace in theological studies.

As a senior I asked von Waldow to lead an independent study for me on the topic of peacemaking. It was this personal time with von Waldow which really blessed me. I sat quietly with him in his small office and listened to his meandering thoughts. I received a glimpse of the character of this man. I heard a little of his story. Like a whole generation of Americans, World War II was a formative experience for von Waldow. Of course, he was then our enemy. He told me two personal stories from the war which I will never forgot. I still wonder if these stories are completely accurate. Von Waldow had a gift for embellishment and exaggeration. Nonetheless these are great stories.

After von Waldow was first drafted as a teenager into the German army, he was soon in a training program for a Panzer division. One day his unit was out in the training field learning to operate the new, state-of-the-art German tank. It was his turn to drive the tank around a course set up in the large field. A group of officers stood nearby evaluating each young soldier. As von Waldow was driving the tank, he made a mistake, the tank veered onto the side a little bank. He overcorrected his mistake, and the tank rolled completely over. Von Waldow used an escape hatch to climb out of the now, up-side-down tank. He was not hurt. He impulsively burst out laughing. As von Waldow told this story, I remember the glimmer of laughter in his eye and voice. He thought that it was hilarious that he had rolled over, and completely disabled this huge tank. A very high ranking commander walked over to him and questioned him. Then, immediately on the spot, von Waldow was promoted to a tank commander, a rank he held for the remainder of the war.

Von Waldow told me another World War II story which has also deeply touched me. In 1945, the war was essentially over. He was serving on the German western front as the British and American armies were relentlessly pushing toward Berlin and victory. Since there was no fuel available, the German tanks were abandoned. Von Waldow was put in command of ground unit of new recruits. I remember the sadness in his voice as he told of very young boys and very old men who were now being forced to serve on the front lines. There was not enough ammunition, and many of the new recruits had no training, and some did not even have weapons. von Waldow was supposed to use these recruits to stop the oncoming allied forces! As they were on the very front lines waiting for the attack, von Waldow walked up and down his line instructing them not to shoot until his command. His troops were to wait as long as possible as the allied forces advanced until he personally gave the okay to attack. Finally, their unit could see the British troops advancing toward them; von Waldow was screaming orders for his men to hold their fire until his command. The Brits kept advancing toward their line. Before any of his men fired their weapons, with the British forces in sight, von Waldow personally stood up, raised his hands, and surrendered himself and his whole unit to the British. As he told this story I remember the pain in his voice, but also the pride that he had not caused the inevitable death of those young boys and old men who were under his command.

I graduated with my M.Div. in 1985 and started serving a small church in Kiskiminetas Presbytery. I asked Professor von Waldow to preach at my ordination service. He preached beautifully from the First Letter to Timothy. I remember his word to me. He said in essence, “I hear all the time in our churches people saying, ‘We love our pastor. Our pastor is wonderful. We have such a great pastor. I hope our pastor will stay forever.’ These comments make me sick. I ask myself what is wrong with our pastors when everyone in the church loves them. Are they really preaching the gospel? Where is the word of the prophets? Where is the call to transform our society? Where is call of the cross of Jesus Christ? We need pastors today who are not concerned with making everyone happy and comfortable, but with being faithful and obedient to the gospel.”

Thanks be to God for the life, ministry, and prophetic witness of Professor Eberhard von Waldow. May he rest in peace.

The Rev. Mark Englund-Krieger ’85
### April

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>3-5</td>
<td>Metro-Urban Institute Intensive Weekend Race, Religion &amp; Reconciliation</td>
</tr>
<tr>
<td>5</td>
<td>Admissions Spring Journey Visit Event</td>
</tr>
<tr>
<td>7, 14, 21, 28</td>
<td>Continuing Education New Look at Old Calvin</td>
</tr>
<tr>
<td>7-11</td>
<td>Continuing Education</td>
</tr>
<tr>
<td>8</td>
<td>Christian Educators Certificate Program</td>
</tr>
<tr>
<td>13-18</td>
<td>Journey Inward; Journey Outward</td>
</tr>
<tr>
<td>18-19</td>
<td>Continuing Education</td>
</tr>
<tr>
<td>23-25</td>
<td>Alumnae/i Days</td>
</tr>
<tr>
<td>23</td>
<td>Spring Choral Concert</td>
</tr>
<tr>
<td>24</td>
<td>Continuing Education Albright-Deering Lectures, Marjorie Suchocki, Speaker</td>
</tr>
<tr>
<td>24</td>
<td>Bible Lands Museum Archaeology Lecture, Jonathan Reed, Speaker</td>
</tr>
<tr>
<td>25</td>
<td>Continuing Education Henderson Lectures, J. Wentzel van Huyssteen, Speaker</td>
</tr>
<tr>
<td>28-5</td>
<td>Doctor of Ministry Eastern Christian Focus</td>
</tr>
</tbody>
</table>

### May

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>13-14</td>
<td>Annual Board Meetings</td>
</tr>
<tr>
<td>16-17</td>
<td>Continuing Education</td>
</tr>
<tr>
<td>22</td>
<td>Commissioned Lay Pastor Training</td>
</tr>
<tr>
<td>26</td>
<td>Memorial Day, Seminary Closed</td>
</tr>
</tbody>
</table>

### June

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>2-27</td>
<td>Summer Languages</td>
</tr>
<tr>
<td>8-11</td>
<td>Continuing Education</td>
</tr>
<tr>
<td>10</td>
<td>Summer Leadership Conference</td>
</tr>
<tr>
<td>16-27</td>
<td>Admissions Summer Discovery Visit Event</td>
</tr>
<tr>
<td>16-27</td>
<td>Doctor of Ministry Reformed Christian</td>
</tr>
<tr>
<td>30-25</td>
<td>Doctor of Ministry Parish Focus</td>
</tr>
<tr>
<td>30-25</td>
<td>Summer Languages II</td>
</tr>
</tbody>
</table>

### July

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Independence Day, Seminary Closed</td>
</tr>
<tr>
<td>5-19</td>
<td>Summer Youth Institute 2008</td>
</tr>
</tbody>
</table>

Additional details about these events can be found online.

---

**212th Commencement**  
**Thursday, May 22, 2008**

- **10:00 a.m.** Baccalaureate  
  Hicks Memorial Chapel  
  **Speaker:** The Rev. Dr. Ronald E. Peters, Henry L. Hillman Associate Professor of Urban Ministry and Director of the Metro-Urban Institute, PTS  
  **Noon** Alumnae/i and Awards Luncheon  
  **5:00 p.m.** Shuttles between PTS and East Liberty Presbyterian Church begin

- **5:30 p.m.** Graduating class assembles at ELPC  
- **7:00 p.m.** Commencement  
  ELPC  
  **Speaker:** The Rev. Dr. Kang-Yup Na, Associate Professor of Religion, Westminster College  
  **8:30 p.m.** Reception at ELPC (Shuttles run through 10:00 p.m.)

---

**Race, Religion & Reconciliation**  
**A Conversation Aboutsaving Our Communities**

**April 3-5, 2008**

---

**A Conference of**  
**Pittsburgh Theological Seminary**  
**Metro-Urban Institute**
Connected? Pastor-Theologians and the Annual Fund

The theme for this issue of *Panorama* is taken from the new Pittsburgh Theological Seminary mission/vision. We seek to prepare women and men who are pastor-theologians to serve the church of Jesus Christ. How are the theme of pastor-theologians and the *ministry of fund raising* at the Seminary connected?

I must admit, I stumbled a bit as I thought about writing a piece that tied the two together. Then it came to me in the car—usually where I do my best thinking. Of course, a pastor is called to meet the immediate needs of a congregation. When someone is ill, grieving, rejoicing or struggling, it is the pastor who responds quickly with counsel, tears, wisdom and guidance.

In the same way, the Annual Fund, the unrestricted gifts we receive are used for the here and now, for the immediate needs of our faculty and students. One key need that monies from your gifts to the Annual Fund address is need of our students for scholarship assistance.

Theologians are concerned about understanding God and His love for us as it is manifested through Jesus Christ our Lord. Theology is the big picture, the world view and the God view. Our understanding of it shapes our lives and informs the decisions we make each and every day.

In the same way, gifts to endowment address the bigger picture. Whether these gifts are used to establish a named student scholarship, a faculty chair or a named lecture series, they continue to shape and inform the future of the Seminary through their ongoing support. The endowed gift is never spent. It is only the income from such a gift that is used to support the ongoing needs of scholarship, both aid and in the classroom types of scholarship.

We need you, as donors, to help us not only prepare pastor-theologians through your giving but also to give like a pastor-theologian. A portion of your gift each year to support the Annual Fund and another portion to support an endowment makes it possible for us to respond to the immediate needs as well as the ongoing direction and vision of Pittsburgh Seminary.

Thank you for your generosity. Please feel free to call or e-mail me if I can help you make a gift to Pittsburgh Theological Seminary. You can reach me at 412-362-5610 extension 2122 or at tpappalardo@pts.edu.

Tom Pappalardo
1940s
Robert E. Andreen '43 is the pastor emeritus of First United PC of Tarentum, Pa.


Kenneth Kettlewell '47 baptized four great-grandchildren at the Christ PC in Canton, Ohio in September. Those baptized include James Ryland Kite, son of Randy and Emily (Kettlewell) Kite; Katherine Anna Steinert, daughter of Ryan and Natalie (Kettlewell) Steinert; and Ada Claire and Joy Liden McCune, daughters of Asher and Hilary (Kettlewell) McCune. All four children are the grandchildren of Jim and Kathy Kettlewell and the great-grandchildren of Lillian Rotilie and Ken (and the late Jean) Kettlewell. During his 60 distinguished years of ministry, Kettlewell presided at 1,803 baptisms, 732 weddings, 927 funerals, and received 3,477 new members.

1950s
Robert L. Kelley '51 conducted a one week Advent seminar at Westminster PC entitled “Our Gospels and His Coming.” In February he led a six week Lenten Sunday seminar series at the Mt. Lebanon Methodist Church on “Philippians: JOY for an Anxious Age.”

Byers '52, Alice Jocelyn “Joy” Byers, died in August.

Cloyd E. Kress '54 is now in his 54th year of active service in the church. Throughout his career Kress has served in pastoral positions both in the parish setting and in the hospital setting. In 1997, he retired as the director of pastoral care at Mansfield Hospital in Ohio. Kress began his 11th year of part-time service in the First English Lutheran Church of Mansfield, Ohio in November.

1960s
Robert C. Armstrong '60 sent word that after 60 years of marriage, his wife Maudie died peacefully in September.

William L. Davis '61 was honorably retired from the Presbytery of Newton in August 2002. He served for 28 years as the pastor of Fairmount PC, the longest pastorate in the church’s 260 year history. Davis is now the pastor emeritus at Fairmount.


More than 40 years ago, Donald Wilson '67 recognized a call to ministry and paid attention. He was ordained to Minister of Word and Sacrament in Washington Presbytery in 1967. For the first 38 years of his ministry, Wilson served as pastor of Lebanon United PC in West Middlesex, Pa. Although he contemplated retiring, Wilson was called to serve as the interim of First PC in Waynesburg and now as the interim at First Baptist Church of Waynesburg. The congregants celebrated his 40 years in ministry in July with family and friends participating in worship and a meal hosted in his honor.

Robert Orr ’67/77 is serving as interim pastor of Deltona PC in Deltona, Fla.

Leonard O. Knox ’55 and his wife Ellen celebrated 65 years of marriage in October. They were married in Guthrie, Okla. in 1942. The Knoxes have two married children, five grandchildren, two step-grandchildren, and five great-grandchildren that live in Colorado, Illinois, and Massachusetts.

1970s
Bob Salmon ’70 continues to serve as an intentional interim pastor in Central Ohio.

Lutrelle Rainey ’72 participated in the installation service of the Rev. Dr. L. Bryant Parker, D. Min. ’06, as the Minister of Word and Sacrament, at the historic Witherspoon PC of Indianapolis, Ind. in September. This church was pastored by PTS alum and former moderator of the General Assembly Dr. Clinton Marsh ’44. Rainey is currently serving as the pastor of Trinity PC in Dayton, Ohio, where Dr. James I. Davis ’47 previously served.

Two Pittsburgh Theological Seminary alums were brought together in the aftermath of flooding in Minnesota and Wisconsin. They had not seen each other since 1973. Wayne Peach ’74 came from West Allis, Wis. with a truck and trailer to pick up flood relief items which had been collected and stored at Westminster PC in Madison, Wis. where Marian Bauer ’73 is the director of Christian education.

Donald K. McKim ’74 was promoted to executive editor for theology and reference at the Presbyterian Publishing House. McKim has been with PPC since 2000 as senior editor for biblical studies. He is one of the most distinguished scholars and authors in the field of Reformed theology and is the author of such classic works as The Westminster Dictionary of Theological Terms, Presbyterian Questions, Presbyterian Answers, as well as the editor of the Encyclopedia of the Reformed Faith. He has served as academic dean and professor of theology at Memphis Theological Seminary and as professor of theology at Dubuque Theological Seminary. McKim recently
edited the *Dictionary of Major Biblical Interpreters* published by InterVarsity Press. McKim also serves on the Board of Directors at PTS.

John V. Spahr ’74 was appointed to the Stone United Methodist Church in Meadville, Pa.

Kay (Trafican) E. Huggins ’77 is serving as the pastor of New Life Church in Albuquerque, N.M.

1980s

Dan Corll ’80/’01 was elected to the Board of Directors of Presbytery Pastoral Care Network. PPCN is an affiliated organization of the PC(U.S.A.) which advocates, trains, and encourages support and care of pastors so that they may more effectively minister to others. Corll continues to serve as the President of PTS Alumnae/i Council in 2008. He is currently the pastor of Mt. Pleasant PC, Wexford, Pa.

Debe Weiss ’82 and her husband Rick, members of the West Hills Christian Church in Moon Township, began a ministry at His Place more than 30 years ago. Working at His Place, a space to go, learn, and stay out of trouble for intercity children, began as a volunteer position for Rick. When Rick accepted a new call, Weiss took over as the director of His Place. She celebrates her 16th year of the West Hills Christian Church in Moon Township, began a ministry at His Place more than 30 years ago. Working at His Place, a space to go, learn, and stay out of trouble for intercity children, began as a volunteer position for Rick. When Rick accepted a new call, Weiss took over as the director of His Place. She celebrates her 16th year of the West Hills Christian Church in Moon Township, began a ministry at His Place more than 30 years ago. Working at His Place, a space to go, learn, and stay out of trouble for intercity children, began as a volunteer position for Rick. When Rick accepted a new call, Weiss took over as the director of His Place. She celebrates her 16th year of

Carol Orr ’84 is a parish associate at Port Orange PC in Port Orange, Fla.

1990s

James E. Mead ’91 left his position as the Pastor to the Large Churches in Pittsburgh Presbytery to return to the state of Washington. Meade will be serving as the stated supply associate pastor of Chapel Hill PC in Gig Harbor.

Rebecca Hickok ’93 began serving as the interim pastor of Waverly United PC in December.

In 2007, Scott Wilson ’95 celebrated his 10th year as the pastor of Palmetto PC in Florida. Caroline Wilson ’95 continues as pastor of Braden River PC, in Bradenton, Fla. Their daughter Anna, a graduate of the Seminary Playroom, is off to college next year!

Robert (Rob) Marrow ’97 was installed as the pastor of Cross Roads PC in Monroeville, Pa. in November. Doug Dorsey ’96 gave the charge to the pastor, Carolyn Cranston ’99 gave the charge to the congregation, Jeri-Lynne Bouterse ’00 prayed the prayers of the people and Eugene Blackwell ’05 dedicated the offering for the Oldman Fund of Pittsburgh Presbytery. Ben Libert, a PTS student who is doing his field education at Cross Roads, also participated in the service.

Deane Armstrong ’99 was installed as the pastor of St. Michael’s United Church of Christ in September.

Merle Timko ’99 accepted a call as the pastor of Claysville PC in the Washington Presbyterian. She began serving there in October.

2000s

Susan Ramsey ’01 and her husband Tom are enjoying the time they get to spend with their daughter Sarah who turned two in September. Along with the joy of motherhood, Sue is diligently working on her dissertation.

Michael Evans ’02 is serving as the designated pastor of the Berean PC in Philadelphia Presbytery.

Nan Chalfant-Walker ’02 is serving as the pastor of St. Stephen’s Episcopal Church in Wilkinsburg, Pa.

Gary Nelson ’03 accepted a new call to Community Lutheran Church in Summerfield, N.C.

John E. Harris ’04 is now serving as the designated pastor of the North PC of Flushing, N.Y.

Leone Poland ’03, the Seminary’s first graduate of the joint degree program in law and theology, opened his new law office in Keyser, W.Va. in October. Serving as the pastor of Keyser PC since 2005, Poland plans to find a way to continue his pastoral work in the congregation along with his law practice. One thing is certain, however Poland manages to handle this combined ministry, his wife Karen (former PTS staff member) will be part of the team.

Eugene Blackwell ’05 was installed as the pastor of Bethesda PC in December. Serving on the Administrative Commission were the Rev. Dr. Ronald Peters, Henry L. Hillman associate professor of urban ministry at PTS and the Rev. John Welch ’02, PTS vice president for student services and dean of students.

Jason Sinagra ’05 accepted a call to serve as associate pastor for youth at the United PC in Canon City, Colo. He was ordained to Minister of Word and Sacrament by the Pittsburgh Presbytery in September 16 with Carmen Cox Harwell ’01 serving as the moderator designee.

Jeff Harris ’05 accepted a call as the pastor of Trinity PC in Butler, Pa.

Shanea Leonard ’05 is serving as temporary supply youth pastor at Bidwell Street PC. She was ordained by Pittsburgh Presbytery in December. Seminary graduates participating in her service were Eugene Blackwell ’05, John Welch ’02, Carmen Cox Harwell ’01, and DeNeice Welch ’04.

John Creasy ’06 was called as the organizing pastor for the Open Door New Church Development in the Pittsburgh Presbytery. He was ordained in October with Carmen Cox Harwell ’01 asking the constitutional questions. Catherine Purves ’97 convened the ordaining commission which included David Shrader ’05 and Chad Collins ’05. B.J. Woodworth ’07 preached the ordination sermon.
All churches in News Sections are in Pittsburgh and Presbyterian unless otherwise indicated.

2000s, continued

Mandi Richey ’06 is serving as the director of family ministries and contemporary worship at the Northmont United PC.

Andrea Ceplecci ’07 and Sean Hall, PTS middler, were engaged to be married in August. The following month Ceplecci began her mission work with Young Adult Volunteers in Ketchikan, Ala., where she will be located for one year. The couple is planning a fall 2008 wedding.

B. J. Woodworth ’07 will serve as organizing pastor for The Open Door, a new church development in Pittsburgh Presbytery. He was ordained in January at the Union Project. David Shrader ’05, DeNeice Welch ’04, and Chad Collins ’05 participated in the service.

Bob Rueff ’07 is serving as director of ministries to youth and young adults at Southminster PC in Mt. Lebanon, Pa.

Catherine Craley ’07 accepted a call as associate pastor for youth and family at the Sardis PC in Charlotte, N.C. She began her work there in August.

David M. Koehler ’07 was ordained by the Presbytery of Kiskiminetas in January. He and his wife Emily accepted a call to co-pastor the Beechwoods and Sugar Hills PC in Falls Creek, Pa.

David Peters ’07 is working as a staff accountant for a firm in Richmond, Va. He stays very busy serving in the community. This fall, Peters will teach soccer at the YMCA and tutor for the school system. He also does volunteer chaplaincy work at a local nursing home.

Deborah Saxe ’07 is assistant pastor at Tylersville Road Christian Church (DOC) in Mason, Ohio.

Elizabeth Wallace ’07 was ordained to Minister of Word and Sacrament by the Beaver-Butler Presbytery in September. The Rev. Dr. Teresa Stricklen, assistant professor of homiletics at PTS, preached the sermon. Current PTS student Ronee Christy and Pamela Maloney ’71 also participated in the service. In October, she was installed as the pastor of Knox PC. The Rev. Dr. John Burgess, James Henry Snowden professor of systematic theology at PTS, preached the installation sermon. “Elijah or Mary?” Pittsburgh Seminary was well represented at Wallace’s installation by Gary Weston ’93, moderator of Beaver-Butler Presbytery, Allison Bauer ’05, Ralph Fogle ’53, and Andrew Shaffer ’93.

Emily Miller ’07 was ordained and installed at the Hamilton PC in Bethel Park, Pa., in December. Lance Chapman ’85, the senior pastor, and Gail Buchwalter King ’66 participated in the service.

Heather A. Tunney ’07 was ordained by the Presbytery of Pittsburgh in January. Participating in her service of ordination at East Liberty PC, where Tunney serves as an associate pastor, were Dana Gold ’87 and DeNeice Welch ’04.

Jacob Gordon ’07 is serving as the director of music and organist at the Poke Run PC in Apollo, Pa.

James Purdie ’07 is assistant to the parish priest at St. George Antiochian Cathedral.

Jeff Tindall ’07 was ordained to Minister of Word and Sacrament by the Pittsburgh Presbytery in October. Stephen Wilson, D. Min. ’00 and Marsha Sebastian ’99 took part in the ordination service held at Southminster PC. Tindall accepted a call as pastor of the Carnegie Church where he was installed in November. The Rev. Dr. Scott Sunquist, W. Don McClure associate professor of world mission and evangelist at PTS, took part in the service of installation.

Joshua Snyder ’07 accepted a call to serve as the pastor of Mt. Lebanon Christian Church (DOC) in Mt. Lebanon, Pa.

Kimberly Merrell ’07 is serving as strategic coordinator for Auberle, an organization dedicated to caring for and healing abused, neglected, and troubled children throughout Southwestern Pennsylvania.

Matt Skolnik ’07 was ordained to Minister of Word and Sacrament in October. He accepted a call to Northminster PC in North Canton, Ohio where he is serving as the solo pastor.

Kevin Long ’07 accepted a call as associate pastor of Orchard Park PC in the Whitewater Valley Presbytery. He was ordained by Pittsburgh Presbytery at the Shadyside PC in January. The Rev. Dr. M. Craig Barnes, Robert Meneilly professor of leadership and ministry at PTS and senior pastor of Shadyside PC, participated in the ordination.

Tammy Yeager ’07 was ordained to Minister of Word and Sacrament by the Presbytery of Pittsburgh in June. Gail Buchwalter King ’66, vice-moderator of Pittsburgh Presbytery, and Robert Humes ’52 took part in the service. Yeager is serving as an associate pastor of Westminster PC in Upper St. Clair, Pa., where she was installed in September. Buchwalter King ’66 and Louise Miller ’04 participated in the installation.

Thomas Thomas ’07 is serving as associate pastor for the Asian Indian Christian Church of Pittsburgh.

Tom Moore ’07 was ordained to Ministry of Word and Sacrament by the Pittsburgh Presbytery in September. Carmen Cox Harwell ’01 served as the moderator’s designee and Carolyn Cranston ’99 gave the charge to the pastor. Moore’s fiancé, Amy DalBon, gave the prayer of illumination. In September, Moore was installed as the designated pastor of Emsworth United PC. The Rev. Jean Henderson ’68/’91 took part in the service.
WEDDINGS
Anna Maria Dyke ’07 and David Parkinson were united in holy matrimony in August 2007 at First PC in Warren, Pa. They moved to Goshen, Ind. where she accepted her first call as the pastor of First PC in Goshen. Dyke was ordained in North Warren PC in September.

BIRTHS
Craig M. Forsythe ’03 and his wife Beth are the proud first-time parents of a baby boy. Ezekiel Craig Forsythe was born Aug. 17, weighing 7 lbs. 14 oz., and was 20 inches long.

Kevin Long ’07 and his wife Rebecca welcomed their new daughter, Katelyn Noelle into the world Dec. 14.

RETIREMENTS
Larry Corbett ’68 was honorably retired from the Presbytery of the Grand Canyon in October. He had been serving as the senior pastor of Pinnacle PC in Scottsdale, Ariz.

J. Robert Henderson ’38
Nov. 13, 2007
Gibsonia, Pa.

Kenneth Warriston McCracken ’38
Nov. 20, 2007
Atlantic Beach, Fla.

C. Bradley Watkins ’39
Sept. 20, 2007
Cranberry Twp., Pa.

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

George S. Wilson ’44
Nov. 20, 2007
Sun City West, Ariz.

J. William Brewer ’49
Sept. 30, 2007
Wichita, Kan.

Thomas L. Harrington ’50
Feb. 19, 2007
Ormond Beach, Fla.

Alfred Cecil Casey ’51
Oct. 24, 2007

Chase H. Stafford ’52
Feb. 27, 2006
Santa Rosa, Calif.

William H. Jacobs ’52
Oct. 2, 2007

Maria J. Clark ’53
Aug. 7, 2007
Portland, Ore.

Conrad Steinbrenner ’53
Dec. 21, 2007
Cornwall, Pa.

John W. (Jack) Scott ’55
Sept. 7, 2007
Woodbridge, Va.

James T. Whitehead ’58
Nov. 6, 2007
Detroit, Mich.

Richard S. Buterbaugh ’60
Aug. 8, 2007
Corfu, N.Y.

Robert E. Temple ’60
Sept. 29, 2007
Maryville, Tenn.

David E. Rider ’71
Nov. 16, 2007
Cambridge Springs, Pa.

Arthur Lee Harris ’76
Oct. 9, 2007
Lewisburg, Tenn.

Alice Bicking Thornton ’77
Dec. 2, 2007
Morgantown, W.Va.

SEEKING A CALL?
Alumnae/i are encouraged to regularly visit the Seminary’s online newsletter for a listing of various church positions. Visit the E-Prologue at www.eprologue.org and follow the Placement link. Contact the Placement Office at 412-441-3304 ext. 2233 or placement@pts.edu.

TELL US WHAT YOU THINK
Recently we made a number of changes to the Panorama including design, feel, and theme. Please take a moment to tell us what you think. Visit www.pts.edu/survey to complete the online survey. One lucky responder will be selected at random to receive a copy of both faculty books highlighted in this issue.
Stay Connected!
Visit www.pts.edu and sign up for monthly news updates. Click the “PTS News Sign-Up” button found in the bottom left corner, complete the form including your e-mail address, and begin receiving exciting updates about events, faculty books, and other developments in Seminary life.

Alumnae/i Days 2008
Come and See What God has Done!
April 23-25