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Address correspondence to:
Editor, EDS Now
Episcopal Divinity School
99 Brattle Street, Cambridge, MA 02138
comms@eds.edu
Editor: Brendan Hughes
Issue Design: Brendan Hughes
Magazine Design: Tamara Gurman

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It is the policy of Episcopal Divinity School not to discriminate on the basis of race, color, ethnic origin, sex, marital status, sexual orientation, physical disability, or age.
As many of you already know, Episcopal Divinity School celebrates its 40th anniversary this year. In the life of an institution of higher learning, 40 years is the blink of an eye. Compared to Oxford, Cambridge, Bologna, or Salamanca, EDS is in its infancy. And yet, in those 40 short years, a raft of great minds have passed through the doors of St. John’s Memorial Chapel and the classrooms of Sherrill Library. In just four decades, scores of women and men who have changed the church and the world have been formed here at 99 Brattle Street. EDS has always been a school that has punched above its weight, and as we celebrate our 40th anniversary we recommit ourselves to the work of our collective past even as we face a future that will undoubtedly bring new challenges.

The entire EDS community is energized as we celebrate the school’s 40th anniversary—and we hope you will join us in October as we celebrate this milestone, for the Dewey-Heyward Lectures on October 2; the EDS Women’s Leadership Forum, which will feature our Presiding Bishop, Katharine Jefferts Schori, on October 3; and for our 40th Anniversary Gala on October 24. You can find more information about these events on our website at eds.edu/calendar.

Over the last 40 years, EDS has been defined—indeed, made vibrant and vital—not by any one event or anniversary, but by its people. Our faculty, our students, our staff, our alumni/ae, and our supporters continue to be the source of our institutional strength. As we celebrate our 40th anniversary, we celebrate their accomplishments as individuals, and our collective achievements as a community.

The 2013–14 academic year was both a productive and rewarding one. In addition to celebrating our 40th year, we welcomed our largest Distributive Learning class in school history—14 students from 11 states and Canadian
provinces matriculated in St. John’s Memorial Chapel this past June. The success of this unique program is a testament to our students’ commitment to their own education and spiritual formation, as well as EDS’s commitment to adapting to the ever-changing landscape of theological education.

The recently completed academic year also brought several faculty retirements. Fredrica Harris Thompsett, Mary Wolfe Professor of Historical Theology and faculty emerita, has retired after a career of more than 35 years teaching at Episcopal seminaries (some thirty of them at EDS). The Rev. Dr. William Kondrath, William Lawrence Professor of Pastoral Theology and Director of Theological Field Education, retires after two decades at EDS, and The Rev. Cn. Ed Rodman, John Seeley Stone Professor of Pastoral Theology and Urban Ministry, also retires this year. It has been an honor and pleasure for me to work with these three great scholars and teachers. Their sharp insight, wise counsel, and caring presence on this campus will be mightily missed.

The past year has also brought new additions to the EDS community. The Rev. Frank Fornaro ’96 has joined EDS as Interim Director of Field Education Placement and Supervision. Frank’s long and distinguished career as an educator and in ministry means that our students embarking on their field education assignments are in capable hands. In February, I was pleased to announce that EDS faculty member The Rev. Dr. Patrick S. Cheng, Associate Professor of Historical and Systematic Theology, was granted tenure. Patrick’s reputation as one of the brightest young minds in theology precedes him, and I am thrilled that he has chosen to make EDS his academic home.

As has often happened over the course of its 40-year
history, EDS also broke new ground in 2013–14, welcoming The Rt. Rev. James Tengatenga as our inaugural Presidential Fellow. Bishop Tengatenga and his wife, Josie, were in residence on the EDS campus from January through May, spending much of their time at 99 Brattle Street writing, worshipping with the community, and making themselves available to EDS students seeking consultation or guidance in academic or spiritual matters. The Presidential Fellowship was made possible with the support of the Dioceses of Connecticut and Massachusetts, and by contributions from across the church. Bishop Tengatenga has set a high standard for future Presidential Fellows, and we are grateful to him and to Josie for sharing the last six months with us.

You can read about these and many other stories in this issue of *EDS Now*—about Jonathan Daniels ’66 and how EDS students and alumni/ae are honoring his legacy today; about EDS’s historical connection to St. Michael’s Church in Marblehead; about current EDS student Bill Cruse and his semester of study in Southeast Asia; and about the ever-changing landscape of theological education. They are stories about our past, our present, and our future, and while I hope they entertain and engage you, I also hope that they inspire you—to visit our beautiful campus, to attend one of our regular worship services, to come back for Alumni/ae Days or the Kellogg Lectures, or any of the many events held in 2014–15 at EDS.

The Very Rev. Katherine Hancock Ragsdale ’97
President and Dean
The people of the Episcopal Diocese of Massachusetts have elected The Rev. Alan M. Gates, an Ohio parish priest and a 1987 graduate of Episcopal Divinity School to be their next bishop.

At the special electing convention held on Saturday, April 5, clergy and lay delegates elected Gates, the rector of St. Paul's Church in Cleveland Heights, Ohio, to succeed The Rt. Rev. M. Thomas Shaw, SSJE as the 16th bishop of the Episcopal Diocese of Massachusetts. The electing convention took place at the Cathedral Church of St. Paul in Boston.

In order to be elected, a candidate needed to receive a simple majority of votes from both the clergy and lay delegates, voting separately as “orders,” on the same balloting round. Gates secured election on the fourth ballot, receiving 157 clergy votes and 188 lay votes, with 145 and 164 needed, respectively, for election.

There was a delay in the proceedings after the third ballot had been cast because an error was discovered in the first ballot’s lay vote tally. Once the corrected results for ballot one were posted, ballots two and three were deemed invalid. Fourth ballot results and the election were announced at 3:40 p.m.

Gates’s election must now receive consent from a majority of the Episcopal Church’s diocesan bishops and a majority of its dioceses. Pending that consent, the bishop-elect’s consecration is scheduled to take place on Saturday, September 13 at the Agganis Arena at Boston University, with the presiding bishop and primate of the Episcopal Church, The Most Rev. Katharine Jefferts Schori, presiding.

“To return to the Diocese of Massachusetts a quarter century after my ordination to the priesthood there will be a genuine delight. To be called to do so as bishop-elect is an unimagined honor and a privilege beyond the telling,” Gates said in a statement following the election. “I am humbled to follow the episcopate of Bishop Tom Shaw who has led the diocese with grace and courage for 20 years.”

The other six candidates were The Rev. Holly Lyman Antolini, Rector of St. James’s Church in Cambridge, Mass.; The Rev. Timothy E. Crellin, Vicar of St. Stephen’s Church in Boston; The Rev. Ronald Culmer, Rector of St. Clare’s Church in Pleasanton, Calif.; The Rev. Ledlie Laughlin, Rector of St. Peter’s Church in Philadelphia; The Rev. Canon Mally Lloyd, Canon to the Ordinary of The Episcopal Diocese of Massachusetts; and The Rev. Sam Rodman, Project Manager for Campaign Initiatives for the Episcopal Diocese of Massachusetts.

“Alan is a skilled pastor and he has an appreciation for the complexity of the Diocese of Massachusetts. I have real confidence in his ability to lead this diocese forward with creativity and dedication. It will be a pleasure working with him in these next months,” Bishop Shaw said following the election.

“It was a long day, but it was worth taking that extra procedural time,” Shaw said of the tally correction made during the balloting process. “I was impressed with people’s desire to make sure everything was in order,” he said.

Shaw became the 15th bishop of the Episcopal Diocese of Massachusetts in January 1995. In preparation for retirement, he plans to resign his office at the time of the bishop-elect’s consecration in September.

The Diocese of Massachusetts, established in 1784, is among the Episcopal Church’s oldest and largest, in terms of baptized membership, and comprises 183 parishes, missions, chapels, and chaplaincies in eastern Massachusetts.

Gates, 56, has been the rector of St. Paul’s Church in Cleveland Heights, Ohio, since 2004. He is a graduate of Middlebury College and undertook graduate studies at Georgetown University. He holds a Master of Divinity degree from EDS. He was ordained to the priesthood in 1988 and served congregations in the Episcopal dioceses of Massachusetts, Western Massachusetts, and Chicago prior to his call to Ohio. He and his spouse, Patricia J. Harvey, live in Shaker Heights, Ohio, and have two children.
President of the House of Deputies of the Episcopal Church, The Rev. Gay Clark Jennings '77, the first ordained woman to hold that position, addressed the 2014 graduating class of Episcopal Divinity School, along with families, friends, faculty, and staff at the seminary’s Commencement Exercises on May 22.

EDS President & Dean, The Very Rev. Katherine Hancock Ragsdale presented Jennings with a Doctor of Divinity degree (honoris causa) at the ceremony, which was held at First Church in Cambridge, Congregational.

EDS presented honorary degrees to: The Rev. Canon Malcolm Boyd, writer and civil rights activist; Janet Penn, founder and president of Youth LEAD, a Sharon, Massachusetts-based community organization that is a nationwide model of creating a culture of pluralism in communities; Julia Perez Kennedy '99, former executive director of the YWCA Cambridge and women’s rights advocate; and The Rt. Rev. James Tengatenga, former Anglican Bishop of Southern Malawi and EDS Presidential Fellow.

As president of the House of Deputies, Jennings is committed to fostering a new generation of leaders in the Episcopal Church and encouraging the church to stand with children in need through the actions of General Convention and the work of Episcopalians throughout the church. She works closely with the Presiding Bishop and other church leaders for wholeness, reconciliation, and

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justice in the Episcopal Church and the world.

Jennings is a priest, ordained in 1979, and an eight-time deputy from the Diocese of Ohio. She is also the Episcopal Church’s clergy representative to the Anglican Consultative Council. She previously served for 17 years as canon to the ordinary in the Diocese of Ohio and for nine years as associate director of CREDO Institute Inc., a church wellness program.

From 2006–2012, Jennings served on the Executive Council of the Episcopal Church, which governs the church between General Conventions. She has held many elected and appointed leadership positions since her ordination, including chairing the General Convention legislative committees on Structure, World Mission, Communications, and Canons. She is a founding steering committee member of the Chicago Consultation, which supports the full inclusion of gay, lesbian, bisexual, and transgender Christians.

Jennings is a graduate of Colgate University and Episcopal Divinity School. She lives in Sagamore Hills, Ohio, with her husband, Albert, who has been a parish priest for 35 years. They have been married for those same 35 years. Their son, Sam, lives nearby and is a sound engineer. Their beloved daughter, Lee, died in 2010.

The Rev. Cn. Malcolm Boyd was born in 1923 in Buffalo, New York, and was raised in New York City and in Colorado. He was ordained as an Episcopal priest in 1955 after a successful career in advertising and television. Time magazine dubbed him “the coffeehouse priest” in the sixties when he read his prayers accompanied by some of America’s best-known musicians. Boyd has long served the cause of civil rights, commencing with a Freedom Ride in 1961. He is a writer of several best-selling books, including Are You Running With Me, Jesus?, Take Off the Masks, and As I Live and Breathe: Stages of an Autobiography.

Boyd has served parishes and college chaplaincies in

Episcopal Divinity School awarded him a Doctor of Divinity degree (honoris causa).

Janet Penn is founder and president of Youth LEAD, a Sharon, Massachusetts, based community organization that inspires and mobilizes youth leaders to reflect upon their values and beliefs, connect with others across difference, and act together to address local and global change. Formerly known as Interfaith Action, Youth LEAD was founded in 2004 and has grown into a nationwide model for creating a culture of pluralism in communities.

Youth LEAD has gained national and international recognition from academia, including the Pluralism Project at Harvard University, in the media, featured on Linda Ellerbee’s Nick News as “youth waging peace” in the name of religion, and with international partnerships, including the Tony Blair Faith Foundation and the Jordanian Coexistence Research Center. Youth LEAD was recently called upon by the U.S. Department of State to host visiting delegations of scholars and religious leaders from the Muslim world to learn how, using Youth LEAD skills, Muslim-American youth integrate their identities and navigate across religious and cultural divides. Ms. Penn was sent by the U.S. Department of State to Jordan and Egypt, as part of their program “Islam: Scholarship and Practice in the U.S.”

She has a Bachelor of Arts degree from Oberlin College and Master of Business Administration and Master of Social Work in Community Planning degrees from Boston College.

Episcopal Divinity School awarded her a Doctor of Divinity degree (honoris causa).

Julia Perez Kennedy ‘99 is the former executive director of the YWCA Cambridge, which, since its inception in 1891, has advocated for women’s rights and provided affordable accommodations and support services to women. Ms. Perez Kennedy has strengthened the YWCA’s commitment to being a place for women, children, and families to find shelter, support, and opportunities to learn and grow.

Episcopal Divinity School awarded her a Doctor of Divinity degree (honoris causa).

The Rt. Rev. James Tengatenga was born in Kwekwe, Zimbabwe. He is a graduate of Zomba Theological College in Malawi and The Episcopal Theological Seminary of the Southwest at Austin, Texas, where he earned a master’s degree in divinity. In 1998 he was consecrated bishop of Southern Malawi.

The bishop has been involved in HIV ministry as a member of the Malawi National AIDS Commission, which coordinates the national response to HIV and AIDS. He is currently a member of the executive committee of the Malawi Partnership Forum, which is the forum for the government and all partners in the fight against HIV and AIDS.

He has been involved in many mediation talks among political parties in the country and during the 2004 elections he chaired the church leaders committee that facilitated the multi-party talks that led to the Mgwirizano Coalition.

Since January 2014, Bishop Tengatenga has been in residence as a presidential fellow at Episcopal Divinity School. He and his wife, Joselyn, are parents of nine children.

Episcopal Divinity School awarded him a Doctor of Divinity degree (honoris causa).
Text of the address given by The Rev. Gay Clark Jennings ’77, President of the House of Deputies of the Episcopal Church, at the 2014 Commencement Exercises of Episcopal Divinity School on May 22, 2014.

President Ragsdale, Bishop Tengatenga, Malcolm, Janet, Julia, and all of you students, alums, family, and friends who have gathered today, it is an honor to address you on this happy occasion.

Forty years ago, I was a young woman of 23 when I went to see the bishop of Central New York to tell him I was going to seminary. I had already been accepted at EDS and I was going on my own self-devised trial year. I didn't really see what the bishop had to do with it, but the rector of my parish said I should let him know. So I met with Bishop Ned Cole, who looked like Methuselah, and I told him what I was doing.

It was two weeks after the ordination of the Philadelphia Eleven, the brave women who defied the canons of the Episcopal Church to be ordained to the priesthood by Bishops Daniel Corrigan, Robert DeWitt, and Edward Welles. Although he was in favor of the ordination of women, Bishop Cole was not amused. He said, “Young lady, why exactly are you here? What do you want from me?” I said, “I came because my rector told me I had to come see you. And so here I am. And I don’t want anything from you.” He replied, “You are the first person in a long time to come to see me who doesn’t want anything.”

He then looked at me over the bridge of his bifocals, and asked me a question that I somehow knew was important to him. He asked, “Gay, what will you do if you aren’t ordained?” I looked him square in the eye and said without hesitation, “Something else!” He burst out laughing and told me he hoped he would be the first to know if I decided I wanted to be ordained.

What I didn't know at the time, but learned a few months later, is that while I was busy restructuring my life—with or without the bishop's permission—Episcopal Divinity School was restructuring its life too. I was a member of the first class admitted to this institution that resulted from the merger of the Philadelphia Divinity School and the Episcopal Theological School. And in ways that formed me then and continue to shape me today, I have inherited the vision of social justice and inclusion that those two institutions embraced in the 19th century and continue to advance today.

These values are still a hallmark of EDS students and alums. And today, forty years after the merger that formed our school and the fateful ordination of the Philadelphia Eleven, our beloved Episcopal Church is much in need of these values.

Like EDS did 40 years ago, today the Episcopal Church is restructuring for mission. There’s no doubt that, to be a new church in a new economy, we have to change and we’re going to have to let go of some things. Our passions about restructuring the church are evidence that we know the church many of us once knew is coming to its end. Some of us are grieving that loss, while others of us are being liberated by it.

Around the church, I hear people talking about how to support relationships and networks around the church without a large, unsustainable corporate hierarchy.

We’re talking about how to conserve our treasures—buildings, fabric and fine arts, and the remarkable work of the Archives of the Episcopal Church—without becoming overseers of museums.

We’re talking about how to restructure, reorganize and consolidate dioceses for local mission.

We’re talking about the future of lay and ordained ministry and how to educate people to answer God's call to transform the church and the world.

We’re talking about the justice issues of living wages and health care and how to compensate people for ministry in the new economy.

We’re talking about how to broaden our long, hard struggle to eliminate canonical discrimination against women, people of color, and LGBT people so that our energy and vigilance for securing and maintaining rights
within the church is matched by our passion for justice in the world. And we’re talking about how to restructure our governance.

Sometimes in these discussions, I hear a false choice—an assertion that in order to do mission, we have to get rid of much of our participatory governance.

“It’s too big, it’s too bloated, it’s too expensive, it’s too messy.” “If only we could concentrate authority in a CEO, or in a primate, we’d be nimble enough for the 21st century.” By the way, in case anyone asks you, General Convention costs 1.1% of the churchwide budget.

Let me be clear: While our governance can benefit from updating and new ways of collaborating, our governance does not hamper our mission. In fact, our fundamental value of shared governance makes God’s mission possible. In her seminal book *We Are Theologians*, your beloved Professor Fredrica Harris Thompsett, who is also a deputy to General Convention, writes: “Historically, laity have brought essential gifts to Christian societies and institutions. They have been successful organizers, pushing the frontiers of Christian mission beyond the confines of parochialism and denominationalism. They have identified pragmatic needs for reform and social welfare, shaping institutions and occupations accordingly. Lay people have broadened our social understanding, expressing diversity as a fact of life, not a problem to be solved.”

This is the DNA of our Episcopal identity, and it is at the center of the EDS education you have received.

Most senior deputies can tell you, with little or no prompting, that the House of Deputies is the senior house, founded in 1785, and that the House of Bishops did not join the General Convention until the third convention convened in 1789. When deputies refer to the House of Bishops as the junior house, it can sound like hidebound attachment to ancient history or refusal to compromise.

But too often in the structure debate, we forget our church’s long history of clergy and laypeople who have urged, cajoled, and sometimes forced the church to move ever closer to God’s kingdom of mercy and justice.

As my friend and colleague Michael Barlowe, the executive officer of General Convention says, “We are not a church in which bishops sat around debating whether to include clergy and laypeople in the governance of the church. We are a church in which clergy and laypeople sat around debating about whether or not to include bishops.”

Let me assure Bishop Tengatenga, Bishop Grew—whom, I served as Canon to the Ordinary—and Bishop Ely, that I believe the right decision was made. With shared, churchwide governance, we have progressed—sometimes haltingly, sometimes kicking and screaming—toward equality for women, people of color, and lesbian, gay, bisexual, and transgender Christians. Without the shared leadership of bishops and deputies, we might not have achieved our prophetic stands on the death penalty, racism, gun control, and poverty or been able to carry out as effectively our churchwide work toward justice and peace.

When we talk about structure as if it will save us or kill us, we are not really talking about structure. We are talking about how our identity and our vision of the Beloved Community could become impoverished and imperiled if we lose sight of the gifts that all orders of ministry offer. We are asking who we are as the people of God if we are not the church we have been. We are getting clear about what is unnecessary bloat, and what is the inevitable messiness of our democracy—democracy that makes possible not just

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The following is the text of the sermon given by The Rev. Dr. Stephen Burns, Associate Professor of Liturgical Theology and the Study of Anglicanism at Episcopal Divinity School, at the 2014 Commencement Eucharist on May 21, 2014, in St. John’s Memorial Chapel.

Reflections on the Work and Future of Theological Schools (Grand Rapids, MI: Eerdmans, 2008), p. 31: People tend to assess the work of ministers and priests in terms of three broad questions: Do they truly love God? Do they relate with care and integrity to human beings? Do they have the knowledge and skills that the job requires?… Not only do people ask them, they tend to ask them in this order. If the answer to the first question is “no,” people don’t even proceed to the second and third questions.

• St. Matthew 20.20-28 (NRSV): The mother of the sons of Zebedee came to Jesus with her sons, and kneeling before him, she asked a favor of him. And he said to her, “What do you want?” She said to him, “Declare that these two sons of mine will sit, one at your right hand and one at your left, in your kingdom.” But Jesus answered, “You do not know what you are asking. Are you able to drink the cup that I am about to drink? They said to him, “We are able.” He said to them, “You will indeed drink my cup, but to sit at my right hand and at my left, this is not mine to grant, but it is for those for whom it has been prepared by my Father.” When the ten heard it, they were angry with the two brothers. But Jesus called them to him and said, “You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life a ransom for many.”

Blessed be God, who holds the world in mercy, joins us in our need, and stirs up our yearning for liberty. Amen.

INTRODUCTION
I would be remiss if I did not begin with a straightforward statement of delight about being asked to speak at this commencement eucharist. I am both honored and happy to do so. And maybe it’s in part because “commencement eucharist”
sounds so much more grand than its British equivalent—“the leaver’s service.” Preaching at the commencement eucharist feels important, and it is important, as we gather together in holy communion and send you on the way with our blessing, giving thanks to God for your presence here.

The leaver’s service, though, typically takes the form of a missional charge to students, distilling what the preacher thinks (or hopes) the students might have learned in seminary that will serve them well in ministry. And that, I think, is a great tradition. So I was pleased when I started to ask people what they thought I should speak about today, here, now. It quickly became obvious that people wanted to speak about leadership. I think that’s a fine topic for a commencement eucharist at EDS: after all, EDS literature talks about “forming leaders in pastoral ministry [being] at the core of EDS’s mission.”

So, dear leavers, let me, for a few minutes, invite you to reflect on your formation—on what kind of shape you are in—as we send you as leaders with resources from your time at this college.

I need to say another word of introduction, too. To say what an intimidating bunch you are, sitting there with your heads brimming full with biblical studies and all the rest after these years of study. Of course you and I are all aware that no neat conclusions can be drawn from the biblical readings we have heard about the governance of communities today. There are certainly no tidy three-fold ministries in the Bible, and the fragments on different leadership roles—apostle, deacon, elder, bishop, etc.—that were later melded into patterns that at least some of us have inherited are in so many ways frustratingly opaque. We can, however, be absolutely clear about a couple things. Notably: that one Greek word which the New Testament never, ever, uses to describe Christian leaders is archon, the normal secular Greek word for a leader of business or politics. Also, that the New Testament unambiguously challenges hierarchical models of leadership replete with notions of status and power and replaces these with its overwhelming emphasis on service. Did you hear the Gospel? (By the way, against this background, we are not surprised to find so many Christian theologians thinking that secular management models can be countersigns of ministry in Christian communities: Steven Croft—the bishop of Sheffield and the principal of the first seminary in which I worked—calls them “false trails,” and “broken cisterns,” for example.)

So, with these caveats and with this clarity about the scriptures on which we are leaning, here are my three points, some simple things I believe.

**SCRUTINY**

First: let me remind you that taking on leadership involves being scrutinized. I understand that the Greek word, skopos, which shapes the word episkope, “oversight,” means, literally, “the object seen.” Leaders are supposed to be seen to symbolize the values of the people they serve and represent. And so I want to urge you, dear leavers, always to recognize that, if you want to be a leader, those people have a rightful role in scrutinizing you.

Some of you have shared in many conversations with me about ordained ministry as a way to be “visibly vulnerable”: not so very different from any other Christian, but sometimes with more public ministry, and always more vulnerable for being so public. Most of you have heard me—again and again—talk about the meaning of “presider” being “to sit in front of.” We have spoken often about how, as you preside, a few people will be watching you to see whether how you arrange the silver or pots, or fold the cloths for communion, conforms to whatever passes as their local sense of tradition. But many other people will be watching you in far less trivial things: they will be watching how you, as a leader, live, whether your words are congruent with your actions, and they will be making a measure of your integrity.

One of my favorite stories is of Evelyn Underhill preaching about the London Docklands priest Father Wainwright. She said of him, more or less bluntly, that he was an absolutely rubbish preacher. But then she reminded people that they didn’t come to church to hear Fr. Wainwright’s sermons. Rather they came to church “to look at his face,” they came Continued on pg. 14
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to church “to be in his atmosphere.” It was through Fr. Wainwright’s company, his manner, his actions, that they learned that they were beloved of God. Evelyn Underhill reminds us that good leaders have faces that people want to look at; good leaders have an atmosphere that others want to be in. So, dear leavers, be those kinds of leaders.

If you are preparing for ordination—and many of you are—consider your calling to care for, through, and with word and sacrament—the heart of your ministry—in terms of what you hope people will see in you: Hans Urs von Balthasar—not a theologian I am often found citing—once wrote beautifully about saints (and we might also say leaders) as persons who embody with great passion one verse, one portion, one line, one image of scripture. What divine promise in the Bible will you, as a leader, seek to bring alive for others?

Austin Farrer—sometimes credited as being the greatest Anglican theologian of the last century—famously spoke about persons in ministry being “walking sacraments,” in all kinds of circumstances “being there,” like Christ in the eucharist. How will you, as a leader, strive to be a sacramental presence, a means of grace for others’ lives?

John Patton—an elder of contemporary American pastoral theology—has written I think so sagely about “care” meaning both anxiety and love. Anxiety: think of the phrase, “cast your cares” (we heard it in the 1 Peter reading). Love: think, caring as cherishing, treasuring (again from the reading, “he careth for you”). In your work as a leader, what and whom will you get upset about and relish, and be seen to get upset about and relish?

These are all ways in which you will lead people. And people will be watching you.

As a leader, you will be scrutinized in many ways, and all the time. It is par for the course. So attend to the atmosphere you create. As a public figure in the church, or in some other public sphere, welcome the scrutiny that leadership invites. Carefully consider what is seen in you. This is my first charge to you.

LISTENING

Second: always remember that oversight depends on understanding. And understanding depends on listening. So, dear leavers, be leaders who listen.

One of the things that I most appreciate about EDS is its purpose statement’s claim to be “enlivened by liberation theologies.” You will know well Gustavo Gutierrez’s stirring image of liberation theology being done (and only able to be done) “at sundown,” after the day’s labor struggling for justice and trying to amplify the voice of the oppressed, as you listen to people speak for themselves. EDS has a precious and splendid pedigree of doing liberation theology, and I hope that it will never be lost either from this place or from your own ministries. Listening to people is the only viable way to be a leader in a liberative community.

As I have been praying for you as you take leave of this place this week, I have also been remembering very keenly how 20 years ago this week, I was not leaving seminary, but just beginning an extended piece of fieldwork at the end of my first year. I had been sent to a town in North Yorkshire, just as a new presiding priest was appointed to the parish. I remember the first staff meeting when we gathered to think about how the new vicar, and me, would start a program of visiting. Would we begin with the parish council (the equivalent of the vestry)? Would we begin with the people whose family names started with the letter A, and work our way through the membership list? Would we subvert the alphabetic ordering and start with those who names began with Z, and work backwards? Would we start in the middle of the list and work outwards to the edges? The new priest felt very strongly that the place to begin listening was definitely not with the parish council, because they already had voice and power; rather we should start listening to the people who had left church in the last three years, we should talk to the people who were part of the fringe groups, but not at the center, so that the marginal—perhaps excluded—voices were not silenced, and so that dominant stories were opened to question. The visiting program, the listening program, was
wide and expansive, and involved face-to-face talk with all kinds of people. That Monday morning meeting has left a deep impression on me, even all these years later. I do not suppose that the priest would have thought of himself as a liberation theologian—or ("pretentious, moi?") a postcolonial contrapuntal strategist—but I can see he was teaching and enacting a liberative instinct in pastoral ministry.

So always remember that oversight begins with understanding, and understanding begins with listening. As a leader, it is simply crucial that you listen, because you will rightly never be trusted unless you gain the understanding that only comes from you yourself hearing people speaking for themselves. So, dear leavers, I urge you to make listening central to your leadership. This is my second charge to you.

POWER

Third: leadership gives you some power, but your authority—what will really move people to follow your lead—always has to be earned. To put it bluntly, you’re not a leader if no-one is following!

I recall the artful title of an excellent book I studied at seminary, Celia Hahn’s Growing in Authority by Relinquishing Control. The title gives all the clues you need to get the point. I recall another classic on Christian leadership—actually on resistance to leadership: John Dittes’s When the People Say No, which stresses how when leaders recognize (no doubt because they are listening) that people are saying “no” to them, then all is not lost, for this can be the beginning of the challenge to start ministry. I urge you, dear leavers, to be leaders to whom others can give authority. You will do this by leading with ministry, with service, with care; and by being seen to model the values the Gospel proclaims.

Some of us have (in class, in prayer together, in long walks along the river, and sometimes crying into our beer, or G. & T.) pored over the charge for ordination in the prayer book of the Anglican Church of Aotearoa New Zealand. It stirs us up, as it calls us to: Follow Christ whose servant you are. Share the burden of those whose cross is heavy. You are marked as a person who proclaims that among the truly blessed are the poor, the troubled, the powerless, the persecuted. You must be prepared to be what you proclaim. For some of you leavers, this is your calling. But that’s not all: the charge continues: “Let your joy in Christ overcome all discouragement.” Always remember that where the Gospel is told, power is shifting: in communities that sing the praises of One who casts down the mighty from their thrones and fills the hungry with good things; amongst folks who keep at the center of their hearts a heart-breaking Passion and who feel the power of Resurrection rumbling in the ground beneath their feet. As a Christian leader, you have to confront these mysterious wellsprings of joy and hope, and, more than that, you have to live from them. The power of the Gospel of Christ Jesus means that Christian people can sometimes expect things to be, well, exhilarating. As leaders, you should never try to grasp at power—you will fail—but you can and always should pour yourself into its paschal courses; you can and always should seek and celebrate its revolutionary rivulets. I encourage you to trust that we grow in authority by relinquishing control, by keeping close to your heart the example of leadership of that strange lord, Jesus. So, dear leavers, follow Christ whose servant you are. This is my third charge to you. (And by the way, servant leadership isn’t just something for naïve Christians with fashion sense from the 1960s; it is proposed by serious people—like professor James Heskett, around the corner at Harvard Business School—as a viable way to lead any institution.)

ENDING

These, then, are some simple things that I believe. Tonight it’s my privilege to offer them to you as your missional charge from EDS:

be a leader who is open to scrutiny;
be a leader who listens; and
be a leader who trusts that the Gospel is powerfully manifest in servant leadership.

I hope that you will reflect on these things. I trust that you will embrace them. I pray that you will enact them, for Christ’s sake. Amen.
The Rev. Frank Fornaro ’96
NAMED INTERIM DIRECTOR OF THEOLOGICAL FIELD EDUCATION

By Sam Humphrey, Staff Writer

The Rev. Frank Fornaro ’96 returns to EDS this month as Interim Director of Theological Field Education—but then again, you might say he never really left.

“It’s wonderful… to come back to where I was formed as a parish priest, and re-connect with people I worked with in the past,” said Fornaro, who will succeed the legendary William Kondrath in the position. Kondrath is on sabbatical for the spring term and will retire in June 2014. Fornaro, who graduated EDS with a master of divinity degree, was previously the rector at St. Paul’s Church, Bedford from 1999 to 2010, and has also done consulting work advising vestries.

An integral part of the curriculum for MDiv candidates, field education, or “field ed,” allows students to put their progressive theological education into practice in parishes affiliated with the program. Fornaro will also oversee clinical pastoral education, or CPE, an optional component of field education in which students work with patients in hospitals, hospices, and chaplaincies.

Each student approaches his or her field education differently. “I advise that every student realize what they want to learn and what they need to learn—that’s two different things. Explore different parishes through research, visit them, and make the choice that fits with their needs,” Fornaro said.

Students have fulfilled field education in places near to EDS’ campus, across Eastern Massachusetts, and as far away as Wyoming. They use the successes and challenges of field education to reflect on where and how they want to practice their ministry after graduation.

Fornaro fondly remembers his own field education, which he completed at All Saints Parish, Brookline, MA, as both challenging and rewarding. “As a student I participated in field ed practicum with Bill Kondrath, which was a combination of academics and didactics and possibilities to share our stories. It was a very positive experience for me, and probably one of the most formative experiences I had on my journey to the priesthood.”

In his new role, Fornaro will help students identify where they would like to fulfill their fieldwork requirement, and what they hope to gain from their experience. “At the beginning of their field ed assignment, the student sits down with the supervisor and creates a learning agreement, where they list the student’s goals and how they’re going to achieve those goals and the resources that they’ll need,” Fornaro explained.

“The critical piece is that on site, the student has consistent supervision, with weekly instruction with the supervisor, and then participates in a practicum here at EDS.”

Fornaro looks forward to helping students find field education that prepares them for work after graduation. “I’m attracted to congregational ministry and clergy who are thinking about parish work, because field ed is a critical part of their formation,” he said.

Fornaro’s connections with other EDS graduates, students, clergy, and local Episcopalians, give him a wide network of people who could help EDS students find field education placements.

“I’m excited to work with students in formation and help them find work that suits them and completes their education at EDS,” Fornaro said.
Given by The Rev. Frank Fornaro ’96 in St. John’s Memorial Chapel at Episcopal Divinity School, Cambridge, Massachusetts on June 11, 2014

Dean Ragsdale, Dean Bauer-Levesque, Dean Gelfer, faculty, staff, returning students, parents, friends, and matriculating students, I am honored to welcome you to Episcopal Divinity School.

I am sure you’ve been welcomed many times since Sunday. Today we all participate with you in a liturgical welcome. This celebration of your presence here marks an important part of your life’s journey and an important part of your lifetime of learning. And it also marks an important part in the journey and life of Episcopal Divinity School. When you sign the book you join hundreds who preceded you. At the same time you sign that book, EDS commits itself to you.

In 1993, I sat there at matriculation with my own basket of emotions: excitement, wonder, nervousness. I wondered what it would be like to be here and be studying churchy things. I wondered what emotions you are experiencing now. I don’t remember much of the exact words of the matriculation address given by Dr. Fredrica Harris Thompsett. I do remember the cordial and welcoming tone of encouragement and support she offered. I also remember her sharing the etymology of the word seminary, which I thought was interesting, funny, and telling. Today, I encourage you to consider the matriculation and its womb-like history to think of EDS as a place of nurture, growth, hope, and joy.

One thing I learned pretty quickly was that everything I was learning here was more than preparing for a particular ministry but this learning was a major factor in my human formation. All the lessons and all the faculty were helping me be more of myself than I had ever been. It was not easy. I was 50. I came here pretty clear about most situations and most things in the world. For instance, in my mind, I was a certified, dyed in the wool feminist. I learned pretty quickly, with the help of faculty and the community of students—especially the women—that I had a lot to learn about that still minimally addressed area of justice.

When I started here the foundations course didn’t exist; I wish it had. It is a great way to develop a frame of mind to see the world through different lenses. Instead my first lesson in feminism came from a hands-on experience.

I believe EDS has been and continues to be the vanguard school of the church, and not only the church but also a vanguard in places in the world where there is injustice and oppression of so many kinds. I believe what EDS offers us is strength, wisdom, and courage to go into the world equipped to speak a language of redemption and freedom for all people.

What is offered here is a radical way to understand the world and a radical invitation to act. What is offered here will be new for some people, perhaps, and not new for others, but convictions of justice and true peace will be affirmed and strengthened.

What is offered for some is a new way to see the world. New challenges of faith and understanding. These challenges may frighten or even anger some. Imagine showing up here at age 50 and discovering that Jesus was probably not born on December 25, or that God doesn’t have gender and even more mind boggling, not a gender like mine.

I was confused many times by the new language I was hearing. Words tossed about as if everyone understood them. Found out that most people did, but not me: hermeneutic, exegesis, periscope. I didn’t even understand the definitions when I looked them up in the dictionary. Eventually though, with the help of faculty and student colleagues, I got it.

There were so many things that challenged my preconceived notions that I went home confused about something everyday for a long time. By the way, it still happens and I’m grateful to God, the Divine, that I still have wonder and I still feel open.

There are a few things I think are important to say to you (to everyone here) but especially to the new students and since I have the podium, here they are.

First, be open. Recognize there are many wonderful and powerful things you bring here with you but be...
Episcopal Divinity School welcomed its largest-ever class of Distributive Learning students this week, as 14 students matriculated in the school’s historic St. John’s Memorial Chapel. EDS’s Distributive Learning program is an innovative low-residency program that allows students to earn a Master of Divinity, Master of Arts in Theological Studies, or Doctor of Ministry degree by taking online courses during the fall and spring terms, as well as intensive courses on the EDS campus during two-week terms in January and June.

Designed for students who feel called to pursue a seminary education, but who are unable to relocate to a seminary setting for a traditional fall and spring term residential program, the Distributive Learning option emphasizes small group formation and education, with regular interaction among students and faculty and an intentional focus on theological reflection and sharing practical experience in ministry, whether lay or ordained.

The Distributive Learning class entering in June 2014 comes to EDS from 11 states and provinces in the United States and Canada. Geographically, students hail from states ranging from Maine to Hawaii, and from Florida to California. The class includes members of the Episcopal Church, the Metropolitan Community Church, and the United Church of Christ, and includes several candidates for ordination in their respective denominations.

The matriculation service is a longstanding EDS tradition, with new students signing a matriculation book, and with faculty processing in full academic regalia. These traditions signify EDS’s commitment to the matriculating students, and the students’ entry into a community of academic study and spiritual formation. ●
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open to what may be new, what may be challenging. Be open to new ways of thinking and exploring. Don’t be afraid to challenge your own preconceived ideas of what is right and what is wrong. There is an expression used quite often at CREDO (a wellness program of the church) that says there is more than one right way. Remember that as you study here.

See yourself in your own future. Imagine yourselves as ministers and leaders in the various avenues into which the Holy Spirit is calling you. This time at EDS and all that it offers is not only a time for intellectual challenge and growth but also a time for personal and spiritual growth. It is in the broad formative experiences that you could be transformed day-to-day, year-to-year. Some of you are leaders already in your various work in the world. The notion of leadership in this seemingly callous 21st century of consumerism and ownership must be challenged by us all. Jesus was the supreme model of a leadership style that works. His style worked wherever he ventured. In only three years he changed the thinking of the world he was in. What was his style? Compassion. The one consistent approach he used in every single interaction whether threatening or pastoral was compassion. We have seen it since in Mother Theresa, Mahatma Gandhi, Martin Luther King Jr., Jonathan Daniels, and I’m sure you can name others living and dead. Allow what you learn here from your teachers and from one another to build a deeper, broader commitment to compassion in all things.

Pray everyday in whatever way you reach out beyond yourself. Look across the way at the faculty and staff that will serve you during your time here. They are dedicated to your potential. They will become your teachers, mentors, and friends. You can trust them to care for your learning but more importantly they will care for you as persons. They are wise and knowledgeable, they are full of compassion and joy. They love what they do and they will work with you and for you. They are committed to your success.

I could speak forever about this wonderful school, but Miriam said I only had ten minutes. I want to tell you how much this place changed my life and the lives of so many I know. I want to tell you that it wasn’t easy but it was truly worth it. I want to tell you that I love EDS and all it has to offer. I love its potential to change each of us, I love its potential to change the world. And now you have come here to give it further strength, further commitment and further joy.

I heard a preacher ask this question: What does God want? The answer is to make community. At morning prayer today, Monte offered the Psalm 133 and we have shared it again (a different version). And now with you and through you and with all those affiliated here, EDS becomes a new community. You, with all those of the past, with those who are here now, and with those who will join us in the future, make EDS a new community. Together, let’s continue the great tradition of EDS as a place of learning, a place that cries for justice, a place that prepares ministers (lay and ordained) that are inspired to change the world. Together, we can really do it.

On behalf of the Board of Trustees, the administration, faculty, staff, and students past and present, I welcome you to EDS. I pray you have joy here, that you increase in wisdom and curiosity, and that you hear the loving voice of the Holy Spirit as she sings encouragement, as she cheers you on, as she lifts you up and carries you into the next years and all the years to follow. God bless you.
Bucking the nationwide trend of increased student costs across higher education, Episcopal Divinity School announced on Monday that tuition and fees for the 2014–15 academic year will remain steady at the previous year’s levels.

“Our top priority is to provide value, flexibility, and accessibility for EDS students in a world-class learning environment,” said The Very Rev. Katherine Hancock Ragsdale, the School’s President and Dean. “Controlling tuition growth is a cornerstone of that commitment.”

Tuition in 2014–15 will be $585 per credit, the same as in 2013–14.

Over the last two years, EDS has standardized tuition across all courses and programs. These changes allow students to easily compare degree programs and learning options, while offering greater flexibility to part-time and Distributive Learning students, even allowing students the freedom to switch between full time residential and low residency Distributive Learning programs from one year to the next.

“As an independent seminary and theological graduate school, one of EDS’s strengths is that we offer our students options,” said Ragsdale. “Whether you aspire to be a full-time student or part-time, whether you are enrolled in our Traditional Learning program or low-residency Distributive Learning program, there’s a program at EDS that you can tailor to all of your needs—spiritual, intellectual, and financial.”

In addition to freezing tuition for the 2014–15 school year, EDS is participating in a groundbreaking loan forgiveness program for graduates sponsored by a diocese who go on to serve in underserved areas or congregations. In 2013, EDS was also awarded a $250,000 Lilly Endowment grant to support the School’s efforts to improve the economic wellbeing of future ministers.

The School’s flexible, student-centered approach to learning has made its innovating Distributive Learning program a success, setting School enrollment records in two of the last three years.

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The Distributive Learning class entering in June 2014 comes to EDS from 11 states and provinces in the United States and Canada. Geographically, students hail from states ranging from Maine to Hawai‘i, and from Florida to California. The class includes members of the Episcopal Church, the Metropolitan Community Church, and the United Church of Christ, and includes several candidates for ordination in their respective denominations.
Ethelbert Talbot Professor of Biblical Studies, Larry Wills has been elected President of the New England and Eastern Canada Region of the Society of Biblical Literature. The election was held at the organization’s April meeting. Wills will serve as President for the 2014–15 academic year.

Wills has taught at Harvard Divinity School and Wesleyan University. He came to Episcopal Divinity School in 1994, where he has taught courses in both Hebrew Bible and New Testament.

Employing a number of interdisciplinary methods, he enjoys exploring the parallels and differences between the issues of the biblical world and today.

His most recent book is Not God’s People: Insiders and Outsiders in the Biblical World, and his The Jewish Novel in the Ancient World was named an Outstanding Academic Book of 1995 by CHOICE magazine for academic librarians. His present research involves two different areas: religious identity among ancient Jews, Christians, and others, and the social world of popular literary genres in Judaism and Christianity. Both of these areas inform his present project, a commentary on the Book of Judith for the Hermeneia series.

Founded in 1880, the Society of Biblical Literature is the oldest and largest learned society devoted to the critical investigation of the Bible from a variety of academic disciplines. As an international organization, the Society offers its members opportunities for mutual support, intellectual growth, and professional development through advancing academic study of biblical texts and their contexts as well as of the traditions and contexts of biblical interpretation, collaborating with educational institutions and other appropriate organizations to support biblical scholarship and teaching, and developing resources for diverse audiences, including students, religious communities, and the general public.
Dr. Gale A. Yee
AWARDED 2015
KRISTER STENDAHL MEDAL BY THE GRADUATE THEOLOGICAL FOUNDATION

Dr. Gale A. Yee, Nancy W. King Professor of Biblical Studies at Episcopal Divinity School, has been awarded the 2015 Krister Stendahl Medal in Biblical Studies by the Graduate Theological Foundation. Named for the Swedish theologian and New Testament scholar, Emeritus Bishop of Stockholm, Professor Emeritus, and former dean of Harvard Divinity School, the Krister Stendahl Medal is awarded annually to an eminent Biblical scholar. Past recipients include The Rev. Professor John Barton of Oxford University, and Dr. Christo Lombaard, Professor of Christian Spirituality at the University of South Africa.

Dr. Yee will be awarded the Medal on May 8, 2015, at the Graduate Theological Foundation in Mishawaka, Indiana. As 2015 Krister Stendhal medalist, Dr. Yee will also give the 2015 Lord Robert Runcie Convocation Lecture at the GTF on May 7, 2015. The lecture is named for the Lord Robert Runcie, former Archbishop of Canterbury and longtime supporter of the GTF.

“I am honored to receive the 2015 Krister Stendahl Medal in Biblical Studies,” said Yee. “I would like to thank the Graduate Theological Foundation, The Rev. Dr. Hugh Page, and the Stendahl Medal search committee for selecting me. I am flattered, but most of all humbled, to be chosen.”

Dr. Yee joined the EDS faculty in 1998 after many years at the University of St. Thomas (St. Paul, Minnesota) as a Professor of Hebrew Bible and Director of Women’s Studies. Although grounded in traditional historical critical methods, she enjoys applying the newer methodologies and approaches to the study of the biblical text, such as postcolonial criticism, ideological criticism, and cultural criticism. Yee also explores feminist theory and Asian American studies to enhance her interpretations of the Bible.

She is particularly active in the Society of Biblical Literature, and was general editor of its series Semeia Studies for a number of years. She is currently an editor of the Texts @ Contexts Series for Fortress Press, which is devoted to contextual examinations of the Bible. She is also the co-editor of Fortress Bible Commentary project, which will not only approach the text from a historical-critical perspective, but also deal with its reception history and application to contemporary issues. The author and editor of several books and many articles, Professor Yee’s current book project is Open Your Hand to the Poor: The Creation of Poverty in Ancient Israel, which operates under the assumption that if poverty was historically created, it can be historically eliminated.

Her book Poor Banished Children of Eve: Woman as Evil in the Hebrew Bible (Fortress Press) has been widely acclaimed as a major contribution to feminist biblical scholarship and an exemplary study utilizing ideological criticism. Most recently, Dr. Yee edited Joshua and Judges, part of the Texts @ Contexts series, to which she contributed her essay “Jael, Fa Mulan, and American Orientalism.” She also researches the sexual depiction of Hebrew Bible women in art. Yee earned her BA and MA at Loyola University of Chicago, and her PhD at University of Toronto, St. Michael’s College. ·
Episcopal Asiamerica Ministries (EAM) and Episcopal Divinity School (EDS) announced an expansion of the EAM Doctor of Ministry (DMin) program at EDS, a low-residency Distributive Learning program for Asian American clergy and ordained church leaders from Asia. The program, which was launched in 2012 and is the only DMin program tailored to the interests and experiences of Asian and Asian American Episcopal clergy, prepares students for leadership roles in the church both in the US and abroad. Accepted students receive funding to cover almost 80% of tuition.

“Expanding the EAM Doctor of Ministry program is an essential part of EDS’s mission of educating leaders for the church and the world,” said Dr. Kwok Pui Lan, William F. Cole Professor of Christian Theology and Spirituality at EDS. “The partnership with Episcopal Asiamerica Ministries affirms EDS’s role as a global seminary and will ensure that the Episcopal Church’s engagement with Asiamerican congregations continues to grow.”

In expanding the EAM DMin program, EAM and EDS announced that clergy from churches in concordat of full communion with the Episcopal Church (such as the Iglesia Filipina Independiente, the Mar Thoma Church, Church of South India, Church of North India, and the Evangelical Lutheran Church of America and Canada), along with clergy belonging to Anglican partner churches in Asia (including those in the Philippines, Hong Kong, Korea, Japan, China, and India) would also be eligible for the program.

“We are thrilled that this partnership between EAM and EDS continues to grow and that more Asian and Asiamerican clergy will have the opportunity to study with leading Asiamerican theologians” said The Rev. Dr. Fred Vergara, missioner for EAM.

Currently there are two students enrolled in the EAM DMin program at EDS—both have begun work on their respective dissertations. The Rev. Ada Wong Nagata from the Diocese of Los Angeles will write about the history of Asiamerica Ministry and the challenges of Asian clergy in the American context, while The Rev. Dr. Thomas Eoyang Jr. from the Diocese of Pennsylvania plans to write on the experiences of Asian Americans in the Episcopal Church.

The program was made possible with funding from the Constable Fund, Episcopal Asiamerica Ministries, and Episcopal Divinity School. The program is advised by the EAM-EDS Theological Education Committee, which includes Dr. Kwok and The Rev. Dr. Vergara, as well as Canon Peter Ng, partnership officer for Asia and the Pacific, The Rev. Dr. Jim Kodera, Professor of Religion at Wellesley College and former chair of EAM Council, and Dr. Gale A. Yee, Nancy W. King Professor of Biblical Studies at EDS.
On April 8, 2014, the Episcopal Divinity School Board of Trustees and President and Dean, The Very Rev. Katherine Hancock Ragsdale announced a temporary hold on all tenure-track faculty appointments at EDS in order to undertake a review of tenure practices at the school. Since the announcement, members of the EDS community have written with questions about the Board’s decision and the future of tenure at EDS. In the interview below, EDS Board of Trustees Chair, The Very Rev. Dr. James A. Kowalski and President Ragsdale answer some frequently asked questions and talk more about how EDS will consider the future of tenure in the coming months.

**Why pause all new tenure-track faculty hires now?**

**The Very Rev. Dr. James A. Kowalski:** The Board’s decision to pause tenure-track hiring was made in the context of its responsibility to continue reimagining the 21st-century seminary. Over the next 3–5 years, several current EDS faculty members will retire, which creates a unique opportunity for EDS to examine the changing landscape of theological education as we plan for the next 20–30 years. Not to examine tenure among the various other issues we will discuss as a community would be irresponsible—for as important as it has been to the life of EDS, it is also a major budgetary factor.

**The Very Rev. Katherine Hancock Ragsdale:** Thanks to careful planning, EDS is on strong fiscal and programmatic footing. We should not take that strength for granted. The last decade has been one of tremendous change for seminaries and theological graduate schools across the country. Some institutions have closed, others have drastically cut faculty and staff, still others have merged or been absorbed by large universities.

Thanks to our partnership with Lesley University and the success of our low-residency Distributive Learning option, EDS continues to be a vital and healthy independent seminary. By taking this pause now, by engaging in a discernment process regarding tenure, we can effectively and definitively plan for the future while honoring our past—specifically, EDS’s historical commitment to academic freedom, core faculty appointments that continue the length of the member’s career, and faculty stewardship of the curriculum and academic programs.

**Has EDS ended the practice of tenure for faculty members?**

KHR: EDS has not ended the practice of granting or recognizing tenure for members of the faculty. In fact, we’ve recently granted tenure to one of the brightest stars in theological scholarship, The Rev. Dr. Patrick S. Cheng. All current EDS faculty members who enjoy tenure will continue to do so. Anything less would be unfair and a violation of EDS’s commitment to its current faculty.

JK: In the months ahead, the board, the administration, and the faculty and students and alumni/ae will have
opportunities to engage in a robust discussion of the issue. We will have an open and frank exchange of ideas. We will also put before us the objective facts and figures related to the various possible decisions to be made. We may decide that continuing to offer tenure is the best course of action. We may determine that hiring full time faculty on long-term contracts, or some combination of both, serves our mission better and is more sustainable and adaptive. No decision has been made, so no outcome is preordained. The good news is that this pause creates a space for us to enter into a deliberative and strategic process.

**Didn't the trustees previously authorize a tenure-track hire in Church History, only to change their decision later?**

JK: Yes, in May of 2013, the Board of Trustees authorized a tenure-track hire in Church History. In February of 2014, we amended that decision and authorized a contract-hire. No offer had been made and we wanted to be transparent about pending deliberations before making one. As President Ragsdale indicated in her letter of April 8, 2014, the leading candidate for the position was informed of the board’s decision. It is never easy to change course so close to the end of a faculty search, but the board’s decision to change the authorization was thoughtful and was made with the long-term interests of EDS foremost in mind.

**Does the fact that EDS has paused tenure-track hires mean that the school will only hire adjunct or part-time faculty members in the future?**

KHR: Many who have even a passing familiarity with the state of higher education today know very well the difficulties facing adjunct and part-time faculty, particularly at large universities: low pay, high teaching loads, and no job security. Those issues are all too pervasive in higher education. I’m committed to making sure that EDS pays all of its employees, faculty or staff, fairly and competitively. In our recent offer of a contract appointment, we offered a contract length and benefits that were the same as a tenure track appointment, and at the same salary. I’m also committed to ensuring that EDS always has a core of faculty members who are committed to the stewardship of the school’s academic programs for the whole of their professional careers.

I don’t expect EDS to rely more heavily on adjuncts than we already do. Certainly adjuncts have their place: bringing life in the field into the classroom, covering for regular faculty on sabbatical, adding interesting breadth and depth to some areas (like, for example, the Society of Saint John the Evangelist brothers teaching about prayer or hearing confession). We may use either a visiting professor or adjuncts to cover some classes until we reach a decision regarding tenure and reopen the search for a permanent professor but this is not a long-term solution.

**Isn’t the institution of tenure essential to recruiting and retaining top-level talent?**

JK: Many universities, seminaries, colleges, and professional schools have ended the practice of tenure in the last decade. Lesley University, with whom EDS has a close partnership, does not offer faculty tenure, nor does Hartford Seminary, nor the Adler School, along with many, many others. Clearly a reconsideration of the practice is already underway both in higher education in general and within theological education as well.

**How will decisions about the future of tenure at EDS be made? What is the time frame?**

JK: All constituencies would love to resolve the questions about tenure quickly. I am, however, confident that it is more important that we give those questions due consideration after careful research followed by thorough deliberation than to set or keep to a particular time-line. That said, we expect this research and deliberation process—primarily among the trustees and the faculty, but also including members of the wider EDS community such as alumni/ae and Episcopal Church leaders—to extend over the next eight to 12 months.

KHR: Part of the preparatory research process is looking at best practices from other institutions. I’m very excited to announce that we have engaged consultants affiliated with EDS’s accrediting agency, the Association of Theological

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New members of the Alumni/ae Executive Committee (AEC) and one representative to the EDS Board of Trustees were recently elected. The new AEC members, whose terms run from 2014 to 2017, included Katharine C. Black ’86, Elizabeth W. Colton ’06, and Jane C. MacIntyre ’06. Carol J. Gallagher ’89 was elected as the alumni/ae representative to the Board of Trustees. Her term runs from 2014 to 2019.

More about the new AEC members and alumni/ae representative to the Board of Trustees:

**KATHARINE C. BLACK** EDS ’86, MDiv
Priest, St. John the Evangelist, Boston, MA and Canon for Liturgies, St. Paul’s Cathedral, Boston, MA

“Recently I supervised two EDS Field Education students at St. John the Evangelist, Boston. That reconnected me with current students, faculty, and EDS life. I have also kept in touch during and since my twelve years as a chaplain on the General Board of Examining Chaplains. Furthermore, I’ve reported to the Board about EDS students, strengths, and programs, noting EDS’s success—usually scoring first among seminaries. That work celebrated the variety of students and their necessary breadth of intellectual preparation.”

**ELIZABETH W. COLTON** EDS ’04, MATS
Rector, Trinity Church, King of Prussia, PA and Rector, Grace Church and the Incarnation, Philadelphia, PA

“For the past ten years I have served a blue-collar congregation with the working poor. I believe this experience has taught me a huge amount about this particular population. I would love to see EDS intentionally spend a little time educating those who will serve the Church in serving working class folks, for whom education has been difficult. Our understanding of how a parish works, even how a parish engages in ongoing formation is challenged in such a situation. The usual ideas don’t work so well. I have also spent some time in working through an intentional and creative merger with another congregation. The decision to encourage parishioners to ‘try it on’ is a direct result of my EDS education. EDS alumni/ae would be a great well of experience in visioning new futures for fragile parishes. There are people among our graduates who have first hand knowledge and experience on which others might draw. I would be interested in helping form those connections.”

**JANE C. MACINTYRE** EDS ’06, MDiv
Pastor and Teacher, South Parish Congregational Church, Augusta, ME

“Attending EDS as a member of the UCC tradition was a great experience. I enjoyed the diversity of faith backgrounds and the group synergy that developed from our work and study together, each one of us offering a flavoring from our tradition. Those multifaceted experiences continue to shape my ministry. I would bring a different awareness of the Church to the AEC and would work to ensure that the EDS spirit of diversity and collaboration continues to be expressed. As a member of the Church and Ministry Committee for the Kennebec Valley Association of the Maine Conference UCC, I would bring my experience of guiding and mentoring people in the work of discovering their lay or ordained ministry.”

**CAROL J. GALLAGHER** EDS ’89, MDiv
Elected AEC Representative to the Board of Trustees
Interim Rector, St. Peter’s by the Sea, Sitka, AK, Bishop Missioner, The Bishops’ Native Collaborative, Farmington, NM, and Assisting Bishop, The Diocese of North Dakota

“I have been blessed to serve the AEC in the past at a critical time in the history of the school. I bring that understanding of the work we are called to do at the AEC, and my gifts and skills as a bishop of 12 years to the table. I believe that EDS plays a critical role in the preparation of women and men for service in the church and the world as a place that exposes the roots of the pain in our world and seeks honest reconciliation and justice. As an Indigenous woman, it helped me find my voice within the church and shaped me as an agent of positive change in the church and the world. I bring my commitment to teaching and learning along with creativity and laughter to the tasks ahead of us.”
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our essential ministries of social justice and advocacy, but the very mission of the church.

I believe that the restructuring debate has given us Episcopalians a once-in-a-generation opportunity to redefine—to reassert—what our tradition of shared governance and distributed authority offers to our world and to God’s mission in it. I believe that our only way forward is together—lay people, deacons, priests, and bishops.

And I believe that your education here at EDS has formed you to be exactly the leaders we need to go forward, to be the people of God in the 21st century Episcopal Church. Lay and ordained, you have been steeped in our seminary’s love for justice, in its longing for the Beloved Community, and in its willingness—its eagerness—to do “something else” in the service of the Risen Christ.

For those of you graduating, these final words are for you. As you leave this place:

• Always tell the truth. Some may not want to hear, but do it anyways.
• Live as the baptized and redeemed children of God. Baptism is your ticket to change the world. Go do it.
• Keep it all in perspective—no vocation in the Church is worth the sacrifice of your family.
• Make sure to keep your sense of humor—you’ll need it.
• Be honorable. Act with integrity.
• Have compassion and be merciful. Always be kind.
• Think globally. Don’t just remember the poor. Work for economic justice and change the system that keeps people in poverty.
• You are in this for the long haul. Stay well and strong.
• Don’t do things half-way or half-baked. Shoot for the moon.
• Know that God is with you—every day in every way. Trust God with your future.

I am honored to be here with you today, and I look forward to our ministry together.

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Schools, to research trends in enrollment, structure, and financial models at EDS and across all Episcopal seminaries, theological schools, and in higher education at large. Once we have that important data, we’ll arrange facilitated conversations, primarily among faculty and trustees, but also including representatives from the wider community, to look into various aspects of the issue such as academic freedom for faculty, recruitment, and the structure of the academic program.

We want to proceed with this discernment process as openly and transparently as possible. However, we also must recognize that the question of tenure is one best addressed through the shared governance of the faculty and trustees. Their deliberations will ultimately inform the final decision, which will be made by the trustees.

Is it a question of tenure or no tenure? What are the options being considered?

KHR: It seems to me that there are three possible outcomes to our deliberations on the topic of tenure: EDS could continue our tenure practices as we have; we could discontinue tenure for all new hires; or move to some mixture of tenured and contract faculty. No matter which way the board decides to go, my expectation is that we will be hiring faculty with the expectation that they will spend the whole of their careers at EDS. I expect that we will continue to pay them competitively, and, like other schools that do not offer tenure, I would expect that they would enjoy protections that guard academic freedom and ensure job security—in essence, a foundation for a lifetime vocation at EDS.

Change is destabilizing; uncertainty about the nature of the change, even more so. Yet we have the opportunity to think faithfully about the future of EDS and to help pioneer sustainable theological education throughout this country. I might wish for smoother seas and a more visible shoreline, but I’m also excited about what we may discover together and proud of EDS for daring to be in the forefront once again.

The Rt. Rev. James Tengatenga spent the winter and spring of 2014 as Episcopal Divinity School’s inaugural Presidential Fellow, living in residence on the EDS campus and serving in a mentoring and advisory role for EDS students during the spring semester.

EDS announced the appointment in December 2013, citing a strong record of human rights activism and pastoral leadership during Tengatenga’s tenure as Bishop of Southern Malawi (Anglican Communion). The fellowship was made possible with the support of the Episcopal Dioceses of Connecticut and Massachusetts.

“I am so pleased to have shared the last several months with Bishop Tengatenga and Josie on Brattle Street,” said EDS President and Dean, The Very Rev. Katherine Hancock Ragsdale. “His dynamic faith, moral leadership, and commitment to justice are values that have long defined EDS. We’re delighted that our students have had the opportunity to learn from his wisdom and experience. We are thankful to the dioceses of Connecticut and Massachusetts as well for their support and counsel in helping to facilitate Bishop Tengatenga’s appointment as a Presidential Fellow.”

The Presidential Fellowship came just three months after Dartmouth College rescinded Bishop Tengatenga’s appointment as Dean of the William Jewett Tucker Foundation, after a student group alleged he was homophobic. In an open letter to Dartmouth, Dean Ragsdale, along with other Episcopal Church leaders, academics, LGBTQ advocacy groups in Malawi, and other human rights advocates, disputed the student group’s claim and described Dartmouth’s actions as “a gross injustice to an individual who would have made an ideal person to provide moral and ethical leadership at the College.”

Bishop Tengatenga’s long record of support for LGBTQ rights in his native Malawi and across Africa was a decisive factor in inviting him to EDS as a Presidential Fellow. In 2007, Bishop Tengatenga opposed a move by church leaders in Africa to cut ties with the US Episcopal Church because of its support of LGBTQ clergy, and in 2010, together with bishops from Central and Southern Africa, wrote a strong counter-statement to an anti-LGBTQ communique from church leaders at the All-African Anglican Bishops’ Conference.

“I thank Episcopal Divinity School and President Ragsdale for this honor and opportunity,” said Bishop Tengatenga. “I enjoyed my time at EDS for writing, reflection, and prayer, but also as an opportunity to enter into the life of a seminary that is a moral and intellectual leader in theological education. I am grateful to have shared my experience of close to 30 years of ministry in Malawi with EDS students, and to both ask and answer questions about the important work that God has set before us—the work of alleviating suffering and inequality, of promoting ecumenical cooperation, and of building a more just society.”

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“EDS has a long history of embracing those relegated to the margins of society,” said Dean Ragsdale. “Whether it’s the hiring of the first women priests in the Episcopal Church in the 1970s, our commitment to teaching liberation theology, or the welcoming of LGBTQ clergy in the last two decades, EDS has long been at the forefront of progressive Christian movements. Bishop Tengatenga’s time here will strengthen that work and give our students the opportunity to learn from one of the great global leaders of faith in our time.”

Bishop Tengatenga joined a seminary with an increasingly international reach. EDS students come from six continents to study in both traditional and low-residency Distributive Learning degree and certificate programs. Over the last several years, EDS has implemented student exchange programs with seminaries in Asia and has expanded its popular Foreign Study Seminars to South Africa and to China.

“All members of the EDS community share a commitment to intellectual engagement, progressive social action, and to respecting the dignity of every human being,” said Dean Ragsdale. “Bishop Tengatenga’s leadership in the Anglican Communion in Africa, his human rights activism, his HIV ministry, and his work on behalf of ecumenism in Malawi make him an ideal Presidential Fellow.”

Bishop Tengatenga was in residence on the school’s historic Brattle Street campus from January to May 2014 to write, to worship with the community, and to make himself available to EDS students seeking consultation or guidance in academic or spiritual matters.

The Rev. Dr. Patrick S. Cheng, Associate Professor of Historical and Systematic Theology at EDS, has been granted tenure by the EDS Board of Trustees. Cheng, who was appointed to the faculty of Episcopal Divinity School in 2010, holds a PhD, MPhil, and MA from Union Theological Seminary in New York, a JD from Harvard Law School, and a BA from Yale College. Professor Cheng’s research interests relate to the intersections of theology, critical theory, race, and sexuality.

Cheng is the author or editor of four books on queer theology, including *Rainbow Theology: Bridging Race, Sexuality, and Spirit* (2013), *From Sin to Amazing Grace: Discovering the Queer Christ* (2012), and *Radical Love: An Introduction to Queer Theology* (2011). He has authored over fifty book chapters, journal articles, and online essays. His works have been used by seminaries and congregations around the world.

Cheng is the chair of the Status of LGBTIQ Persons in the Profession Committee of the American Academy of Religion. He is also the founder and convener of the Boston Queer Theology Forum. Cheng delivered the 2013 Zerby Lecture at Bates College, the 2012 Castañeda Lecture at the Chicago Theological Seminary, and the 2011 Boswell Lecture at the Pacific School of Religion.

Professor Cheng is an ordained minister with the Metropolitan Community Churches, and he blogs for the Religion and Gay Voices sections of the *Huffington Post*. His website is patrickcheng.net.
The Lilly Endowment has awarded Episcopal Divinity School a $250,000 grant to support the school’s efforts to improve the economic well-being of future ministers. Funds from the grant will be used to examine and strengthen financial and educational practices at EDS with the goal of improving the economic well-being of future church leaders, and with a particular focus on reducing student loan debt.

Recent research indicates that student educational debt in excess of $30,000 is not uncommon for seminary graduates, and some students are graduating from seminary with loans of more than $100,000. The financial pressures caused by these debt levels severely limit the ability of seminary graduates to accept calls to Christian ministry and undermine the effectiveness of too many pastoral leaders.

“The Endowment believes that pastors are indispensable spiritual leaders and guides, and the quality of pastoral leadership is critical to the health and vitality of congregations,” said Christopher L. Coble, the Lilly Endowment’s vice president for religion. “Financial hardships can make it difficult for pastors to lead their congregations effectively.”

“Theological schools are uniquely positioned to address
the educational debt issue and to lead broad efforts to improve the financial circumstances facing pastoral leaders,” Coble said. “Our hope is that these grants will help them build relationships with church organizations and others to lessen the debt burden and increase support for future ministers.”

Other grant recipients include Andover Newton Theological School, Boston University School of Theology, Duke University Divinity School, Seminary of the Southwest, and Yale University Divinity School.

Theological schools will pursue a range of activities that include examining new models for financing theological education, exploring ways to reduce the number of hours it takes to complete degree programs, advising students on how to lower the amount of money they borrow, broadening sources of scholarships and financial aid, and creating distance learning programs. Many schools will create programs to improve their students’ personal financial literacy and ability to help manage congregational funds. Efforts also will be made to raise awareness of this issue among pastors, congregations, and other constituents.

To coordinate the efforts of the theological schools participating in this initiative, the Endowment also awarded a grant to ATS. ATS will monitor the progress of each program, convene project leaders and stakeholders to share insights with one another, and organize working groups to explore specific challenges faced by the theological schools in implementing their programs.●
No one remembers the brutal murder of Episcopal Theological School seminarian Jonathan Daniels as vividly as Ruby Sales. She was the 17-year-old Tuskegee Institute student and activist Daniels shielded in front of the Cash Grocery Store on August 20, 1965. Tom Coleman, a volunteer deputy sheriff, shot Daniels and Catholic priest Richard Morrisroe at point blank range. Daniels died instantly. He was 26 years old.

Daniels, Morrisroe, Sales, and their companions were part of a group of young people who had been working together to register black voters in Selma before arriving in Hayneville, Alabama. They were answering Rev. Martin Luther King, Jr.’s call to the clergy and young adults to help the still nascent civil rights movement in the American South. Just released after six hot days in Lowndes County Jail, they stopped to purchase beverages at a local shop in the town square.

“I had never seen that level of violence and I was totally traumatized,” Sales remembered. “He was murdered in cold blood.” Sales did not speak for months after the assassination. She had not witnessed such “callous indifference” to human life before. Sales took the stand during Coleman’s trial, despite knowing what the outcome would be. “I was not naïve, I had grown up in the South,” she said. Coleman was acquitted by an all-white jury.

Sales and several other Student Nonviolent Coordinating Committee (SNCC) volunteers traveled to Daniels’ hometown of Keene, New Hampshire, to deliver the awful news to his family.

Because Ruby Sales deeply understands the call to
activism—she is now a nationally recognized human rights activist, founder of Washington, DC’s Spirit House, and attended EDS herself—she knows what brought Jonathan Daniels to that grocery store and his instinct to protect her. “I was there because I felt an obligation to challenge the racism embedded in our society,” Sales explained. “And I was there with Jonathan because I had made a choice and he had made a choice to participate in this moment. And we both knew that in doing that kind of work, you ran a risk of being killed. But at the same time, all of us understood that we were going to do what the spirit says to do.”

After the trial, Sales tried to refocus on college. She attended a summer program at Yale, then enrolled full-time at Manhattanville College in Purchase, NY. But Sales found the “tug of the movement was too great.” She said, “People believe that academics only engage through words and through the mind. That is existentialist suicide—to say you do not become involved in issues even when those issues are directly related to your own survival and the survival of your people.”

In 1996, EDS established the Jonathan M. Daniels Memorial Fellowship to celebrate Daniels’ spirit. Each year, fellowships are awarded to provide financial assistance to one or more seminarians engaged in meaningful social justice work. The fellowship continues to be a living tribute to his memory.

The 2013 Jonathan Daniels and All Martyrs Pilgrimage

From August 9 to 11, 2013, an EDS delegation joined over three hundred others from Episcopal dioceses throughout the nation for the 15th annual Jonathan Daniels and All Martyrs Pilgrimage organized by the Episcopal Diocese of Alabama. Ruby Sales was an honored guest at the pilgrimage. She was joined by fellow EDS alumnus Charles Wynder Jr., executive director of the Boston Workers Alliance and a former Jonathan M. Daniels fellow. The school’s director of continuing education, Diane D’Souza, organized EDS’s participation in the event.

“The pilgrimage wound its way from Atlanta to Hayneville, Alabama, tracing a portion of our nation’s civil rights history, and honoring all Alabama martyrs of that movement,” D’Souza said. Before traveling, she asked the group of seminarians to focus on a variety of questions, including: “What inspires a person like Jonathan Daniels to ultimately fight this fight until he lost his life? Why did he come back to EDS and say, ‘I need to be there?’” D’Souza said, “This was somebody who discovered the humanity in people and who cared about people.”

Volunteers traveled to various destinations—including the local jail Daniels and his companions briefly stayed in, the courtroom where Coleman was set free, and the grocery store where the murder took place. The crowd sung hymns and spirituals as they walked through town. Although Wynder visited the South before, he said this experience was different. “To have that intentional focus and to do that with a group of people who were looking at it as a pilgrimage about race was a powerful experience,” Wynder said.

But Sales warned against “wallowing in memory.” Instead, she believes the spirit of the Jonathan Daniels event should be “used as a way of coming together to reaffirm our commitment to justice.”

Wynder did not only attend the pilgrimage because of his connection to Daniels as a former fellow. “That was a base level,” he said. “Several things were happening this past summer and this past year. One is the 50th anniversary of the March on Washington. This pilgrimage was also happening around the time of a lot of violence towards black bodies. There was the Trayvon Martin situation—citizens feeling that they could inflict violence on other citizens and actually get away with it. There were issues of racial profiling. New York

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City had just published their shocking statistics.” Wynder said just like Daniels and the SNCC volunteers, he was inspired by the pilgrimage’s way of asking volunteers to put their bodies and minds in solidarity with others.

During the event’s closing remarks on August 10, Sales told the volunteers, “The one lesson that Jonathan taught us is that we’re not entrapped by our histories, that we can rise above our histories and become the people whom God chooses for us to be. And I hope we can remember that as we move forward. Let us make a commitment to ride the long train to justice.”

What Is Activism Today? Enriching Programming at EDS

Reflecting on how Daniels impacts and inspires EDS students today, D’Souza said, “The story of Jonathan Daniels provides a wonderful space to have a conversation about race in the church.” While today’s activists do not necessarily take the same risks to life and limb as Daniels once did, EDS is still committed to producing ordained leaders of hope, courage, and vision, and those who are committed to justice, compassion, and reconciliation.

For Sales, the relationship between spirituality and questions of justice inspired her to pursue her degree at EDS in 1994. She said, “I realized there was another dimension of human existence that I didn’t have access to.” She said she needed the language of spirituality to reach people “where it hurt.”

“Social justice is a spiritual question that rearranges our relationship to God and to everyone in society,” Sales said. “It’s a deeply spiritual question. When you’re talking about equity and about everybody sharing the benefits of God’s creations… Justice is a spiritual question.”

With this in mind, D’Souza continues to build programming that supports “our cognitive growth and personal positive change.” D’Souza said, “I’m trying to put
together programs that matter as people travel their own paths.” Although 2013 was her first year at EDS—“a grounding year”—D’Souza continues to build an array of opportunities for seminarians and ordained leaders to enrich their spiritual growth beyond the classroom. For example, this past fall, she hosted a “Why Words Matter” workshop, a celebration of liturgy and gendered languages, as a forum for people to discuss these issues.

“Activism can mean giving up a lot. But for me I’m very much inspired by organizations like the Dream Defenders, who are getting together students to do things like change the Stand Your Ground law. That’s learning-for-yourself kind of activism,” D’Souza said. “We’re all in different spaces, places, and on different journeys. Activism is really about doing what we can where we are. So the real question is, what does activism look like for you?”

CHARLES WYNDER, JR. & THE BOSTON WORKERS ALLIANCE “RE-REMEMBER, RE-IMAGINE, AND RE-LIVE”

The Jonathan Daniels and All Martyrs Pilgrimage was well-timed for Charles Wynder, who until recently worked as executive director of the Boston Workers Alliance (BWA), a non-profit that addresses unemployment and underemployment of people of color and those with criminal backgrounds seeking employment. Later this year, Wynder will become The Episcopal Church Missioner for Social Justice and Advocacy Engagement.

Leading up to the pilgrimage, Wynder said, “We were also organizing Boston’s Unfinished March for Jobs and Justice—a call for mobilization around jobs on the 50th anniversary of the March on Washington.”

The Unfinished March took place on the Boston Common on August 28, 2013, and included a coalition of neighborhood organizations, community organizing groups, labor unions, civil rights organizations, and faith communities that gathered to re-remember, re-imagine, and re-live the March on Washington for our times.

“I felt that by going down, bringing back some of that inspiration, some of that voice, it would help re-contextualize the work that I was engaged in here,” Wynder said.

Wynder said that with recent developments like the tragic verdict in the Zimmerman case and the loss of Section 5 of the Voting Rights Act, BWA felt called to organize and address the continued devaluing of black bodies, and black political and economic interests. “These things say whose lives are more important than others,” he said. Fifty years ago the movement connected these issues with the March on Washington for Jobs & Freedom.

In 2009, Wynder said he came to Episcopal Divinity School (EDS) as a way of clarifying his sense of call and vocation. He said, “I hoped to really be able to ground my social justice work with a sense of spirituality.” He chose EDS as his seminary because of his interest in studying with The Rev. Canon Edward W. Rodman, who brings 45 years of urban ministry as well as experience working in partnership with a wide variety of community-based and religious coalitions around social issues to the school.

Prior to accepting his position with BWA in 2012, Wynder has had a long career in social justice. He was vice president for programs at National Legal Aid & Defender Association from 2004 to 2009. Wynder attended Syracuse University as an undergraduate and later University of Michigan Law School. He is also a Truman Scholar. Wynder’s professional work has remained dynamic over the years, and he has been committed to asking key questions about justice and racism.
DISRUPTING THE INSTITUTIONAL IMAGINATION
A SEMINARY FOR THE TWENTY-FIRST CENTURY

By Katherine Hancock Ragsdale

This essay was originally published in What Shall We Become: The Future and Structure of the Episcopal Church, edited by The Rev. Winnie Varghese. Copyright Church Publishing, Inc., 2013, and reprinted with permission.

Seminaries stand, or fall, in the interstices of higher education and the church. Creatures of both worlds, fully beholden to neither, they have a freedom and flexibility others might envy. On the other hand, turning tides in either of their constituent realms have the potential to undo them. At this moment in U.S. history, both higher education and the church face challenges of sufficient proportion to cause, at least, significant soul-searching and perhaps even some basic redefinition of the institutions. These new tides may well cast some seminaries upon the rocks; others will ride those waves into as yet unimagined opportunities to fulfill their missions, their callings, in an evolving world.

Higher education faces two major kinds of challenges. The first has to do with delivery systems. The second, related yet distinct, has to do with the economy.

A generation has come, understandably, to expect to have what they want, where they want it, now. And if education were no more than a data dump; if creative thinking and analytical skills required no more than exchange of information; if wisdom, or even simple mastery, routinely accompanied knowledge, then today’s MOOCs (massive open online courses) would almost certainly be on a fast-track to evolve from novelty entertainment and enrichment to a primary method of education—leaving only questions of
Both of these sets of challenges play out in the church as well. Notably, some cost-conscious critics wonder why theological education cannot be delivered entirely through online readings or pre-packaged, mail order-style modules. Others, worried about emerging needs for leaders with practical skills in organization development, community organizing, and youth work wonder why we can’t skip the academic work and quickly produce practically trained practitioners—technicians who know the “how-to” of their trade even if, lacking the theological equivalent of a liberal arts education, they are not so clear on the “why” or are not able to build flexible foundations for imaging the future. And, of course, churches bring not only these shared challenges but also others peculiar to churches coping with the changing role of religion in American community life. Seminaries, with feet in both worlds, are hit doubly hard.

Traditionally, seminaries preparing students for ordained or lay vocations have been expected to provide education, training, and formation. It should be noted that the seminaries have usually been almost solely responsible for the education leg of this preparatory stool, but have shared with dioceses and congregation the responsibility for building the formation and training legs.

1) Education: a deep a thorough knowledge of the tradition and an ability to engage with it, think creatively about it and, have all one’s work and life grounded in, and enriched by, it. Seminary graduates are expected to be familiar not only with the content of scripture but also with its context—how, and when, and why were these texts created? What have they meant to the communities, ancient and modern, that treasure them? They are expected to be similarly well-grounded in theology and history, ancient and modern; in ethics and the various theories that support good pastoral care and effective mission; in the practical and theological concerns that shape our liturgies and our preaching. Theological education, like liberal arts education that many leaders in higher education fear is slipping away, prepares its
recipients not just to execute the ideas of others—to do the jobs of the past—but to think creatively about the future, to respond to challenges and opportunities never before seen or addressed.

2) **Training**: learning how to apply that education. From leading Bible studies to organizing outreach programs, from hearing confessions to sitting with a dying friend or a grieving family, from preaching the Good News with power and depth to knowing what to do with one’s hands while celebrating the Eucharist, training, coupled with education, creates practitioners skilled in the art and craft of their trade as it is practiced in this time and this place.

3) **Formation**: becoming a person for whom deep thoughtfulness and conscientious practice are not just what one does but who one is; developing habits of prayer and study, of self-reflection and community engagement that can sustain a vocation for a lifetime; becoming so thoroughly immersed in the values and the mission of the church one plans to serve that they become integral to one’s self-understanding.

These three aspects of preparation for leadership in the church remain foundational, essential to its strength and adaptability. The content and primary foci of each aspect, and the balance between them, are more fluid, adapting to the changing needs and challenges of the church. It is precisely at these points of balance between the foundational and the fluid that peril and potential meet.

Suspecting that seminaries and the churches are not the only sector of U.S. society having to negotiate a balance between respect for ongoing needs and openness to a changing world, many of us at or associated with Episcopal
Sherrill Library Room 250, shortly after the new library building opening, ca. 1965.

Divinity School have lately been reading a great deal of the work of Professor Clayton Christensen of the Harvard Business School, particularly *The Innovator’s Dilemma: When New Technologies Cause Great Firms to Fail*. Christensen writes about strong companies that do a great job of providing important services to their customers and how new innovations, what he calls “disruptive technologies,” have often led to the demise of these companies.¹ For the purposes of this essay let me vastly oversimplify his work with one example.

Most of us over age fifty remember the days of computer mainframes that filled a room. That technology allowed companies that could afford it to store and sort data with speed and ease astonishing for the time. The companies that made these computers were rapidly increasing their capacity while reducing their cost. The companies that used these computers quickly came to rely on them and on their expanding capacity. Computer makers were thriving, providing an important service to their customers who, in turn, were able to provide new products and services to their customers.

Then someone said, “I can make a computer that will fit on top of your desk.” But those computers could not store or do as much, and they were slower. Companies that had become dependent on computers couldn’t afford to switch to machines that couldn’t keep up with the growth trajectories they had established. Companies that made computers couldn’t afford to switch products—not only because the profit margins would be lower on these new products (at least for a while) but also because the products did not meet their customers’ needs. Computer makers had a responsibility to their shareholders and to their customers to continue to do the same thing—continually better, faster, and cheaper, but more or less the same thing. So the desktop makers picked up the crumbs, the customers who couldn’t afford the top-of-the-line product, small businesses and individual consumers rather than big companies. And, as we all know, the desktops, with their own faster, better, cheaper trajectory, soon replaced mainframes as the industry giants—taking down quite a few companies with them. And the whole scene played out again and again as first disks grew smaller and then microchips entered our vocabulary and our pockets.

The innovator’s dilemma, says Christensen, is how to meet today’s needs of today’s customers while still investing, and remaining fluid enough to be prepared for tomorrow’s customers with tomorrow’s needs. I believe that seminaries, and perhaps churches, too, are at the moment on the horns of just such a dilemma. For seminaries it remains vitally important, to our own health and to that of the churches that depend on the work we do, that we continue to do what we have always done and to do it well. But that alone is no longer, in and of itself, a viable business model for most seminaries. “Disruptive” factors are unsettling not only the seminaries, but also those we serve—the church and its future leaders.

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Seminaries, and, I suspect, the church itself, are at just such a pivotal moment as Christensen describes. Churches must certainly do what they have always done—make Christians. Forming, nurturing, and supporting Christians who understand themselves to be God’s stewards, ministers, and missioners in all they do remains foundational. God’s mission for this world surely cannot be fulfilled simply through congregations organizing members to do good works in their spare time. God’s mission and ministry require that God’s people understand themselves to be those missioners and ministers—always. Whether practicing medicine or the law, managing finance or providing emergency services, flipping a hamburger or waiting on a customer, mowing grass or parenting or being a friend—the people of God are called to ministry. And we rely on our churches to teach and encourage and support us in the ministries that we exercise every day, every hour, of our lives. Making Christians; supporting them in times of crisis and trauma; helping make meaning of troubling times; and through attentive, deep worship, keeping the people of God focused on who and Whose they are—these are foundational things, things the church has always done and must do still. And seminaries must, as they have always done, prepare leadership for these jobs.

How do we do it, though—that remains, and must remain, open, flexible, response to change, to disruption. If seminaries, and, perhaps, churches, too, are to survive the challenges before us, innovation and partnership must be among our watchwords.

CHALLENGES

The challenges, the “disruptive” elements, currently facing the Episcopal Church (or at least those having the most direct impact on its seminaries) are not substantially different from those facing other denominations and their seminaries:

- Social trends: As religion becomes less central to the U.S. culture, fewer people choose to belong to churches. Even those who do belong tend to attend less frequently. This creates a host of problems for the church and its
Seminaries must, as they have always done, prepare leadership…

congregations, but the consequent problems that most affect the seminaries are economic.

• Economics: Fewer members means fewer givers. Less frequent attendance, coupled with economic anxiety, often means less generous giving from those who remain. Finally, a volatile economy periodically wreaks havoc on endowments and leaves those institutions that depend on them cautious even during upswings.

These disruptions require innovative adaptations of the churches and, consequently, of the seminaries that prepare their leaders. Churches may find themselves unable to support full-time professional leadership. In response, seminaries have begun to teach students to anticipate, perhaps even to embrace, the possibility of bi-vocational lives.

Indeed, the most immediate impact of these trends on the seminaries has to do with the consequent reduction in the numbers of jobs available to their graduates—especially first jobs as assistant or curates. For decades the curacy served as an internship, on-the-job training, for new graduates. Much of the work of training and formation occurred under the mentorship of seasoned clergy during the first two or three years after graduation. Seminaries now are left to figure out (in the best-case scenario, in partnership with dioceses) how to fill the void that a dearth of curacies has created.

Apart from the declining numbers of assistant jobs, there are fewer jobs altogether. Furthermore, even some of the jobs that do exist go unfilled as the salaries are inadequate to support graduates with student debt to pay off. And more students are carrying more debt as fewer dioceses and sponsoring congregations are able to provide the level of student financial support they once did. Seminaries explore multiple ways to reduce the cost to students—and their debt-load—at the same time that the seminaries themselves are struggling with the economic challenges to their own survival created by declining enrollments and less dependable support from dioceses and congregations.

Virtually all seminaries, across all denominations, are wrestling with the challenges to their own work and survival created by these economic realities. Many are also committed to exploring ways to support the church in these times. Addressing the lack of curacies to serve as internship opportunities, Virginia Theological Seminary (VTS) has created a program that provides continuing education, support, and mentoring to students for the first several years after graduation. Addressing the problems some dioceses experience filling low-salary jobs (and the problems inherent in placing those with the least experience in these often trying positions), Episcopal Divinity School (EDS) is piloting a program that will forgive student loan payments for graduates spending three to five years working in underserved areas. EDS’s program relies on partnerships with participating dioceses, and thus provides work in a congregation that could not otherwise afford a clergy person and ongoing mentoring and support (training and formation) to the new graduate.

Seminaries are also exploring ways to make attending seminary easier and more affordable. Every Episcopal seminary now offers some sort of online learning opportunities. Certificates in specialized areas of study and a broad spectrum of lifelong learning opportunities offered affordably and conveniently online are routinely available from all our schools. Additionally, the accrediting agency for

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seminaries in North America (the Association of Theological Schools, or ATS) has allowed a small handful of schools, including EDS, to offer Master of Divinity degrees through hybrid programs that incorporate minimum number of hours of face-to-face time in a predominately distance-learning delivery system. These hybrid programs enable students to keep their home and their jobs, significantly reducing the debt-load they carry with them as they seek employment in the church.

Recognizing the growing number of congregations that cannot afford full-time professional leadership, seminaries are also working with dioceses, and using the technology developed for online offerings, to create a variety of training modules to support local diocesan training programs, to offer local training opportunities for developing and resourcing lay leadership, and to develop hybrid models that take advantage of local (diocesan) and seminary resources to build comprehensive education and training programs for lay and ordained leadership.

Finally, partnerships among churches within communities can function not only as an expression of mission but as a way to cope with dwindling staff sizes. As congregations explore local partnerships for ecumenical and interfaith collaboration on outreach or for joint worship and other responses to community tragedies or celebrations, seminaries respond with interfaith and community leadership and organizational development education. All but one of the Episcopal seminaries currently report offering interfaith courses or programs. Many have regular or continuing education offerings in leadership development and community organizing. Seminaries and congregations must partner with one another for the health of both, to navigate changing time and to continue to provide that which is essential, foundational, while at the same time cultivating an entrepreneurial, innovative spirit that allows responsiveness to changing needs and opportunities.
PARTNERSHIPS

Even as our survival becomes linked to nimble responses to a changing environment, the ability to respond nimbly hangs on an innovative spirit, and such an innovative spirit is fed by new collaborations, new partnerships. Partnerships have been integral to several of the Episcopal seminaries’ responses to the challenges they face. Most notably, perhaps, has been the recent merger of Seabury Western and Bexley Hall into Bexley Hall Seabury Western Theological Seminary Federation. This attempt to save two foundering schools not only involves the economies of scale and efficiencies inherent in such a merger but has also provided impetus and opportunity for the schools to explore the products they offer and their methods of delivery.

Other inter-seminary partnerships, short of merger, also enhance the offering and the viability of the schools involved. Church Divinity School of the Pacific (CDSP), VTS, and EDS all belong to large consortia of theological schools within their geographic regions. In the case of VTS and EDS, these consortia primarily offer enhanced opportunities for the member schools’ students by allowing them to register for courses in any other member school at no additional cost. CDSP has taken the consortium model a step further, exploring whether, given that many subjects taught in seminaries are not denominationally specific, member schools can reduce duplication among their individual faculties. This, along with the joint library shared by that consortium, not only promises to make the cooperating schools more sustainable but also hints at the possibility of making theological education more affordable.

Partnerships can help address the economic stresses of seminaries, but they do so much more than just that. When EDS sold several of its buildings to Lesley University, we achieved financial benefits. Doubling our endowment and, taking advantage of resultant economies of scale, reducing our costs for buildings and grounds, security, and food services were clear benefits of the transaction. At the same time, as we prepare our traditional students for the possibility of bi-vocational careers and as we reach out to new markets, inviting those who may have no plans to work in the church but who see their own work as ministry and vocation, the partnership with Lesley offers additional opportunities. EDS students are invited to cross-register in Lesley’s Graduate School of Arts and Sciences, allowing them to take courses in education and counseling as well as religious studies. Lesley’s additions enrich our shared library. And Lesley’s undergraduate college has provided a field work site for aspiring college chaplains.

Across the continent, and across denominations, seminaries are leveraging partnerships for economic stability and for enhanced mission. A few more examples from EDS.

EDS’s Lifelong Learning Department is spearheading an initiative to convene the Lifelong Learning/Continuing Education leaders of the schools in the Boston-area consortium (The Boston Theological Institute or BTI). This initiative is intended to broaden the BTI’s reach beyond shared library access and cross-registration for degree candidates so that it offers “learning opportunities for all people who seek to deepen their spiritual lives, enrich their engagement with faith communities, and sharpen their commitment to social justice.” Offering the riches of theological education more broadly promises to be the sort of innovation that makes the seminary more sustainable by increasing its “market” while enhancing, rather than compromising, its mission and also serving its current “customers” (students and churches) even more fully than before.

EDS has partnered with both City Year and Episcopal Service Corps to offer scholarships to alumni of these programs and with Life Together (ESC’s program in the Diocese of Massachusetts) to allow current volunteers to audit EDS classes in exchange for volunteer assistance at EDS events. These programs create opportunities to help young persons already committed to social justice to come to better understand the theological supports for the work they have been doing and they enrich the classroom conversation and experience for all students. Perhaps they will also encourage some people who have already begun developing community

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organizing and leadership skills to consider a vocation of ministry in a church that is sorely in need of those gifts.

Responding to the needs of struggling congregations, as well as the seminaries’ responsibility to prepare students to serve in a church increasingly comprised of such struggling congregations, many seminaries have conceptualized their field work or contextual education programs. EDS has partnered with the Diocese of Massachusetts and Episcopal City Mission to create together a new entity called the Mission Institute. The Mission Institute will take the practical and theoretical resources of the seminary and a very talented pool of local lay and ordained leaders into churches and regions that are struggling to survive. Working with local leadership, those resources will be brought to bear in providing theologically sound education and training for community organizing, leadership development, and mission discernment and development. This partnership is meant to further ECM’s mission by creating and supporting justice-seeking urban ministries; to support the diocese by bringing multiple resources to bear and thus help struggling congregations build effective mission and outreach ministries that may breathe new life into these churches; and to support EDS by providing unparalleled opportunities for students to do field work in sites that challenge them and help them develop the skills and experience they will need to effectively serve churches in changing society.

One example of the kind of education and ministry the Mission Institute is intended to provide are its Workshops on Strengthening Resilience. “Within two weeks of the Boston Marathon bombings,” Diane D’Souza reports, “the Mission Institute was reaching out to potential collaborating partners including Lesley University, the Cambridge Health
“EDS is piloting a program that will forgive student loan payments for graduates spending three to five years working in underserved areas.”

Alliance, and others with a potential slate of community-based workshops which strengthen local support networks and further the process of healing and dealing with trauma.”

The technology and relationships EDS has developed through its experience with distance learning should make it possible to offer customized versions of these programs throughout the church. The focus on community, as well as congregational, issues offers the possibility of multiple partnerships—local and global.

The economic and social challenges, along with the various “disruptive technologies,” shaping the twenty-first century schools in North America, has pointed out, the one thing virtually no seminary has, but all who wish to be able to be innovative and need, is risk capital. He was speaking of the financial resources necessary to try new things—and to fail at some. He’s right about that. Christensen, too, speaks of the importance of being able to fund and protect entrepreneurial pipelines in our companies or institutions—places where we can experiment with new ideas while still meeting the ongoing needs of those who depend on the things we currently offer. But, in addition to the financial resources necessary for risk-taking, we also need imaginative, emotional, and spiritual capital. Daring to try new things, risking precious finances in economically distressed times, chancing not only financial but also public failure—these are not necessarily the things the leaders of our congregations, our seminaries, our church, were trained to do. Yet they seem to be the things we are now called to do. The survival of venerable and important institutions is at stake—but so are the mission and ministry of those institutions. And these new partnerships that we seek out of necessity, these new “products” that we develop to serve new markets or to serve old markets in new ways are instruments of evangelism as well as of mission.

These are not times for the faint of heart. But the opportunities offered by new technologies and partnerships and a broader sense of our mission and our reach can provide opportunities to touch more lives in varied and profound ways and challenge the limits of our vision. Once more, it seems, God has in mind for us more than we can ask or imagine.

As Dan Aleshire, the president of the Association of Theological Schools, the accrediting agency for theological

leaves churches and seminaries searching for innovative ways not only to survive, but to thrive, to embrace new opportunities to broaden and deepen their mission. If seminary education “as we have always done it” is no longer a viable business model, then seminaries today are challenged not only to offer the same things to the same people more cost-effectively, but also to develop new products and search out new markets. We are invited to be ever better stewards of the riches entrusted to us by serving more people in more ways.

As Dan Aleshire, the president of the Association of Theological Schools, the accrediting agency for theological


2 From a report given to the President and Dean of EDS by Diane D’Souza, Director of Lifelong Learning and of the Mission Institute
Though Episcopal Divinity School (EDS) is celebrating its 40th anniversary this year, its history as a seminary goes back almost 150 years. EDS is a product of two seminaries—Episcopal Theological School and Philadelphia Divinity School—whose beginnings date to the mid-1800s. Many churches and congregations across the country have similarly shaped EDS. They have welcomed the seminary’s graduates as lay and ordained leaders through the years, creating deep institutional ties in the process. St. Michael’s Church in Marblehead, Massachusetts, is one such congregation.

As far as milestones go, there is little doubt that 2014 is a significant year for St. Michael's just as it is for EDS. Founded in 1714, the church celebrates its tercentennial anniversary this year, making St. Michael’s the oldest Episcopal church in New England, and one of the oldest in the United States still conducting services in its original building.

“Very few churches in the United States, regardless of how old their congregations are, continue to worship in their original buildings,” said Donald Friary, president of the Colonial Society of Massachusetts and the chair of a 2014 scholarly symposium on the history of colonial Episcopal churches in America, including St. Michael’s. “The St. Michael’s congregation is very committed,” Friary added. “It carries on a long tradition that is not just historic but also vibrant.”

The vibrancy that Friary mentions is affirmed by the church’s Rector, The Rev. Andrew Stoessel ’98.
“Worshipping in the same building that people have been for centuries, you can feel the prayers of all the generations through the space,” says Stoessel, who earned his MDiv at EDS and who fittingly represents one of the many connections between the two institutions. “It is a sacred feeling,” Stoessel says, “to pray and sing and serve in a church that has existed for so long.”

A knack for establishing itself in history seems to have accompanied the church since its inception. The St. Michael’s congregation at Marblehead, a small fishing village at the turn of the eighteenth century, was the first Massachusetts community outside Boston to have a purpose-built Anglican church. In fact, the congregation was a supporter of the Church of England at a time when Puritan independency was the norm. Stuart Feld, writing in the *Old Time New England* journal, aptly describes St. Michael’s as “an early outpost of Anglicism in America.”

The church’s preservation of the Anglican tradition runs parallel to its resolute existence through the centuries. From the adverse attitudes it faced during its founding to a six-year closure during the Revolutionary War to the attempted takeover of its charter in 1820 by groups trying to convert it to a Congregationalist parish, the church may have faced many struggles, but its continuing presence today only proves the adage that there can be no growth without friction.

This year’s tercentenary celebration specifically points to a faithful congregation, says Edward Nilsson, a congregant of St. Michael’s and EDS trustee. He summarizes the history of the church as “the resilience of the faithful,” and alludes to its deep roots of ministry in the Marblehead community.

Indeed, the church’s longevity can be attributed to its longstanding mission of service to the Marblehead community—and beyond. Citing the congregation’s partnership with the St. Thomas Church and School in Arcahaie, Haiti, Stoessel says that the “opportunity to be sent out into the world bearing the love of God” has sustained St. Michael’s through the years.

While underscoring the significance of local and wider communities on the church’s mission, Nilsson also points to the synergy between St. Michael’s and EDS, saying that they each “inform one another.” He mentions that much like him and Stoessel, numerous individuals share roots in both institutions.

One of these individuals is Benjamin Tyler Reed, who in 1867 founded Episcopal Theological School, a precursor to EDS. It is widely held that Reed was baptized at St. Michael’s in 1801, though records are missing for that year. What is definite, nonetheless, is that Reed was married in the church in 1825 and that his parents belonged to and served in St. Michael’s. Others who have followed in Reed’s

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The Rev. Andrew Stoessel ’98 is the rector of St. Michael’s.
(Photo by Ken Kotch)

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footsteps include The Rev. Patricia Robertson ’86, an EDS alumna who was the first woman assistant at St. Michael’s and The Rev. David Norton, ETS ’33, who was rector at the church for over 20 years.

These connections continue to this day. Susan Butterworth, a second year MDiv student in the Distributive Learning program at EDS also calls St. Michael’s her home parish; she is pursuing a field education unit at the church as part of her studies. Butterworth says that her ecumenical and interfaith work at St. Michael’s has been special not only because it allows her to practically apply her studies, but also because it strengthens the bond between parish and seminary.

“It is important to have a seminary like EDS inform the church on what goes on in the diocese and the seminary,” Butterworth points out. “The seminary provides a great opportunity for the parish to look outwards.”

Butterworth says that courses taught by EDS professors like Stephen Burns and Larry Wills, as well as the recent pilgrimage she took to South Africa as part of an EDS seminar, have been big influences on her liturgical practices and preaching at St. Michael’s, enabling her to bring an intellectually diverse seminary experience to the parish.

Echoing Butterworth’s sentiments, Stoessel says that EDS prepared him well for his ministry. He particularly recalls classes with The Rt. Rev. Ian Douglas and the late Lloyd Patterson, professors who instructed him on the history of the Episcopal tradition, as well as continuing issues of the church. Many others at EDS influenced him, Stoessel
Andrew Stoessel ’98, rector of St. Michael’s Church, and EDS Trustee and noted architect, Ed Nilsson.

says, adding that they were all part of the seminary experience.

Whether professors or students or rectors or congregants, it is clear that people make the institution. Those who have passed through EDS and St. Michael’s will attest that individuals provide institutions with a human face. They would also agree that virtues like resilience, fellowship, and tradition provide these individuals with direction, fostering collective growth in the process. Above all else, however, is commitment to the Gospel. “The important thing here as an institution is to engage in the Gospel of Christ,” says Stoessel. “The purpose is to be part of the body of Christ. This is what sustains us.”

Interested in learning more about the tercentennial celebrations at St. Michael’s Church?
To find out about the concerts, exhibitions, and speaking events happening in Marblehead in the coming months, visit stmichaels2014.org.
Michael Schirmacher ’80
RETURNS TO EDS AS A PROCTOR SCHOLAR

By Michael Schirmacher, Class of ’80; Procter Scholar, Fall 2013

Ever have one of those dreams where you’re back in school and you’re taking an exam and you can’t remember anything? Last year I had a series of those dreams. I was back in school but I wasn’t taking exams. I just wondered why I was there; I already had my MDiv. I wondered why I was there but I wasn’t too concerned. After all, I was back in Cambridge and at EDS. What a thrill!

The dreams about exams I could have understood—those are typical anxiety dreams. But these dreams weren’t anxiety dreams; neither were they nostalgic dreams—there was a sense of awe and adventure about them. This series of dreams seemed to beckon to me; they seemed to have a message. Had they been dreams about the beaches of Mexico I would have understood them; all day long I was dreaming of retirement in Puerto Vallarta.

As each night the dreams persisted I began to take them more seriously. I gradually came to remember then the Procter Fellows who would appear from semester to semester during my three years at EDS between 1975 and 1980. Could the dreams be suggesting that I return to school as a Procter Fellow?

To make a long story short, I applied to EDS for a Procter scholarship and was delighted to be granted one for the fall semester of 2013. I thought this would provide an excellent transition between 30 years of ministry and the liberty of retirement; a superb preparation for volunteer ministry with the Iglesia Anglicana de México; and a wonderful opportunity to revisit my theology of ministry.

It did!

I had first come to EDS in the exciting fall of 1975. It was one year after the historic merger between the Episcopal Theological School and the Philadelphia Divinity School.
and the very year in which Carter Heyward and Suzanne Hiatt began their historic careers as EDS professors. I graduated with my MDiv five years later in 1980. When I compare my three earlier years with the Procter semester (Fall 2013) I just completed, three feelings stand out: sadness, pride, and deep gladness.

I was saddened by the paucity of students at EDS. I really missed the phalanxes of seminarian colleagues I’d known in the seventies. There were around three hundred students on campus then. When I came back in 2013 I only saw maybe thirty (of course many of EDS’ current students are now enrolled in Distance Learning). On the other hand, this time I really liked all the students I met. Last time, back in the seventies? I didn’t even meet all of them. And—as much as I dearly love and miss my many friends—I didn’t like all the ones I did meet!

I felt a deeper sadness—and certain loneliness—for what the fewer numbers signified: the loss of members in the Episcopal Church and within so many “mainstream” Christian denominations.

So I felt sad about fewer students. What was the feeling of pride about? I felt very proud in seeing that what I’ve always admired and appreciated about EDS’s curriculum survives and flourishes. Back in the seventies I was one of those who hated and resisted the conference curriculum until Don Colenbach explained its rationale: “We’re tired of turning out clergy who compete against each other. For what? Can we teach clergy to cooperate?” That explanation turned my resistance around. Throughout my career I have appreciated that turnaround, that invitation to be church rather than just “playing church.”

Another source of pride in EDS that was reinforced by my Procter semester was its process-oriented curriculum. I wish I could remember which wise professor it was in the seventies who explained it this way: “In three years we can’t teach you all you need to know about ministry. What we can do is show you how to find good resources and help you to love the process of learning.” EDS and CPE fostered in me a continuous love for learning and showed me durable resources for ministry. In my Procter semester my spirit was recharged with the infectious love for learning experienced with faculty and students alike. EDS staff as well were highly educational and generous in sharing their technological and research expertise. (The technological help has been particularly valuable for a Luddite geezer like me.)

I was saddened by fewer students; I was made proud again by a thriving curriculum, faculty, and staff. What made me glad?

I said above that it made me very glad. In fact it made me deeply glad.

When people ask if I’d recommend EDS to anyone pursuing an MDiv, I always reply with a certain qualification: “Oh yes. Yes, indeed. If the student has the maturity to focus on what s/he wants and needs, within the three years s/he’ll have.”

My Procter semester reminded me of one word to describe my overall EDS experience: dazzling. The glories of Boston! The stimulation of Harvard! The smorgasbord of BTI courses! For someone easily prone to distraction like me, it can all be overwhelming—as frustrating as it is exhilarating.

And that’s where I found something different at EDS in 2013, something I needed and appreciated: a very grounded, warm, and deep spirituality.

EDS ’75–’80 was of course not without its own spirituality, but I experienced this spirituality somehow as less intentional, less centered. Students seeking spiritual direction were referred to the Cowley Fathers, chapel was available (never mandatory) twice a day. Now spiritual direction, individual and group, is provided by the multi-talented Katherine Stiles. Chapel is still available, never mandatory—but the attraction and invitation seems so much stronger to me. The liturgy is as varied as ever; yet it coheres in its fidelity to Anglican perspective. As a former musician I always appreciated the excellent music of EDS’s chapel. Now the music has become even more central to the liturgy. Some of the deepest inspiration and explicit theology

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Editor’s Note:
In the winter of 2013–14, EDS MDiv student and postulant in the Diocese of New Hampshire, Bill Cruse completed a four-and-a-half month study-abroad at the Divinity School of Chung Chi College, Chinese University of Hong Kong. He also traveled to Myanmar, visiting six theological schools in that country. The essay that follows is Bill’s own reflection on his time in Southeast Asia.

I am blessed. I am because you are. I have been changed for the better.

I was fortunate that my advisor and professor, Dr. Kwok Pui Lan, heard of my desire to study abroad and had challenged me to go where I’d never gone before. She had, for many years, envisioned an exchange relationship between Episcopal Divinity School and her alma mater, Divinity School of Chung Chi College. I was blessed that my family encouraged me to travel far from home to experience being “other” and learn much about myself and live in a different culture for an academic semester.

I had lived away from home before, following high school, as an exchange student to Italy, living with a family for a year. After university, I traveled with shows as a singer/actor in Europe for a year. Yet, this new experience in Hong
Kong opened my heart and mind to the diversity of God’s creation in ways I had not expected or imagined.

With only a couple days to acclimate to the time change, new foods, and languages of Hong Kong, I left with Rev. Dr. Tobias Brandner and my new classmates on the study tour to Myanmar to explore the multi-religious and multi-ethnic context of that beautiful country. The trip was particularly meaningful because I had been studying at EDS with a classmate, Saw Solomon Opehtoo ’14, from Myanmar/Burma. Hearing personal stories and reading books can give one a glimpse, but nothing compares with meeting the people and walking in another country. This trip shocked me with realizations of how much I take for granted: the freedom to practice my faith in an open and predominantly Christian nation, unfettered access to books and learning, the Internet, and freedom of speech. I also found myself struggling with my own ideas of poverty and mission. I now find myself wondering if I would be happier with less, and perhaps I understand “wealth” in new ways. Mission is about mutual exchange, not about one side simply giving of their abundance to the other.

Back in Hong Kong and studying in class with Prof. Dr. Yam Chi-Keung, I read from David Bosch’s Transforming Mission. I was struck by Bosch’s discussion of mission as being more than one-way traffic where Third-World students study in the West, but also students from the West study in the South and East. As we strive to transcend old dichotomies, we continue to realize “the churches of the West … are not simply benefactors and those of the South and the East not merely beneficiaries, but that all are, at the same time, giving and receiving, that a kind of osmosis is taking place.” I wondered how theological education might support Western students, including those from Hong Kong, to study in Myanmar, Cambodia, or Indonesia. This paradigm shift in my thinking transformed my understanding of mission.

“Theology and Feminism” with Dr. Rose Wu and Dr. Tong Wing-sze provided ample opportunity for equal exchange of theology and context with classmates from Myanmar, Hong Kong, and mainland China. We all shared from our different perspectives as we explored God’s abiding presence through the lenses of feminism, gender, and sexuality. The variety of experiences helped the conversations to be rich, engaging, and transformative.

In the West I can utilize my abilities in Italian, French, and German to navigate and communicate. We share a common alphabet that makes it possible for me to figure out unknown words. In Hong Kong, despite many signs being in English and Cantonese, I was never able to look at the Chinese characters and figure anything out. This contributed to my sense of being “other” and an outsider. I was afraid to venture very far unless I was accompanied by a classmate. While many people speak English, there are many places where they don’t. Even in the canteens at CUHK, I felt uncomfortable using English as if the staff should, too. These feelings contributed to my intense sense of isolation in the middle of my stay at DSCCC. I became very close with several classmates, but I didn’t want to burden them with my dependency. I was grateful for their friendship and assistance, but I longed for independence. I learned something of what it must be like for immigrants to new countries, or even being an outsider in a new community or church where the “language” and customs are different. While I have always been one to extend hospitality, this experience gave me a new awareness of extending hospitality; one which

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will influence my future ministry. As an exchange student in CUHK’s International Asia Studies Program (IASP), I was able to participate in several trips around Hong Kong with other international students. IASP organized excursions to Tung Ping Chau and Kat O, and the Ping Shan Heritage Trail. On these trips I met undergraduate and graduate students from all over the world. I was the only theology student in this part of the CUHK community. Through the IASP I was able to participate in Lion Dance classes, eventually performing as one of the lion dancers at the IASP farewell dinner. I really enjoyed learning of the history and significance of this festive part of Chinese culture.

I enrolled in the Language Exchange Program at the Independent Learning Center (United College) to gain elementary Putonghua and exposure to Chinese culture, and was blessed with friendships with three wonderful students from mainland China and one from Spain.

I was immersed in wonderful intercultural exchanges as a resident in the Theology Building. Vicky Shiu met me when I arrived and introduced me to the campus before we left for Myanmar, and a New Year’s Day gathering of the Queer Affirming Fellowship. She epitomized gracious hospitality as she took me for lunches and included me in DSCCC and other worship services the entire time I was in Hong Kong. Bo Soe Min, from Myanmar, helped me get ready for the study trip and taught me basic phrases in Burmese. So many students showed amazing hospitality and helped me adjust to my new surroundings and school. In particular, Grace Chan and Bobo Ngai made me part of their families for the Chinese New Year celebrations, including Lion Dance at the Peninsula Hotel, many meals, and the fireworks at Victoria Harbour. Rose Wu included me in a New Year social gathering of the Queer Theology Academy at a farm in the country. Tong WIng-sze included me in the wonderful Lantern Festival at Ascension House. DSCCC Alumnus Siu Pok Chang spent a day showing me Mong Kok, his favorite neighborhood in Hong Kong. Professor Brandner invited me to visit the brothers at Shek Pik Prison. I saw God in new ways as love was revealed to me each of the four times I participated in the prison visits. I worshipped in a variety of styles, visiting Holy Trinity Kowloon, Tao Fung Shan, Kowloon Union Church, Blessed Minority Christian Fellowship, St. Andrew’s Kowloon, The Vine, Tsung Tsin Mission, St. John’s Cathedral, and the diversity of weekly worship services at DSCCC. The community in the ThB welcomed me into meals and conversations on theology, social justice, society, work, church, and relationships. I am a very good cook, but living and cooking with classmates allowed for spontaneous dialogue and taught me so much about Hong Kong and Chinese culture. I learned so much about Chinese vegetables, which has influenced my tastes in cooking now that I’ve returned to the USA.

All of these experiences helped me to understand even more the African concept of Ubuntu—I am because you are. My world became smaller and grew bigger at the same time as I was introduced to Asian ways of thinking, and being, in community. I was transformed in my own thinking about my own life, relationships, faith, and what it means to be part of God’s ministry in my own community and the world. The joys and the struggles of my exchange study at DSCCC and CUHK will influence my ministry for the rest of my life. I am blessed to have had the opportunity, and I am forever changed for the better by everything and everyone I encountered. I am, because you are.
1940–1949

Bill Spofford ETS ’45, the fourth bishop of the Diocese of Eastern Oregon, assistant bishop in the Diocese of Washington and bishop chaplain at St. George’s College, Jerusalem, died on November 5, 2013.

1950–1959

John Moody ETS ’53 in his retirement participates in the arts program at Trinity Wall Street and has been honored in the 60th year of ordination with an exhibit of paintings from his “Going West” series in the Parlor Gallery.

Jay Cooke Michael Allen ETS ’57 died on September 4, 2013. The Very Rev. Allen was the retired dean of Christ Church Cathedral, St. Louis, Mo. He was a life-long advocate for civil rights and human rights, women’s access to abortions, and for housing for people with HIV and AIDS.

Richard A. Hennigar ETS ’57 died in August 2013. Richard was the retired rector of St. John’s Episcopal Church, Worcester, Mass.

Stanley Lawrence Reynolds ETS ’57 died on May 2, 2013. Stan served in Massachusetts, Zamboanga (Philippines), Oklahoma, Hawaii, and Ohio. He participated in the civil rights movement and was arrested during the North Carolina lunch counter sit-ins. He was a life-long advocate for civil rights and loved the outdoors.

R. Lee Page PDS ’58 works as a software specialist at the California Department of Technology.

The University of the South conferred on W. Brown Patterson ETS ’58 the degree of D.Litt. for his scholarship and work as Dean of the College at Sewanee.

1960–1969

Jim Bell EDS ’61 published Empire, Religion and Revolution in Early Virginia, 1607–1786. Bell is a visiting fellow at Princeton University.

Alexander McCurdy, III ETS ’64 is associate rector at St. David’s Episcopal Church in Wayne, Pa. The congregation will celebrate its 300th birthday in 2015 with a visit from the Presiding Bishop.

Martin Bayang ETS ’65 is retired after 51 years in the ministry, 38 years of which he served as vicar of All Saints’ Episcopal Church in the Diocese of Rio Grande. Martin and his wife now live on Merritt Island, Fl.

Theodore McConnell ETS ’65 shares that his wife of 32 years, Molly Cochran McConnell, died in June 2013 after a long illness.

David Ames ETS ’66 has retired from teaching philosophy at Rhode Island College. He serves as priest-in-charge at All Saint’s Memorial Church in Providence, Rhode Island. He is also a member of the Clergy Advocacy Board of Planned Parenthood Federation of America.

Robert W. Ihloff ETS ’67, retired Bishop of Maryland, has accepted a yearlong position as interim rector at the Church of the Redeemer, Baltimore, beginning June 2014.

1970–1979

Don Brown ETS ’71 participates in his 5th AIDS LifeCycle in June 2014. This 545-mile ride down the coast of California raises money to assist AIDS treatment and prevention. In five years Don has raised close to $75,000 for this work.

David A. Williams ETS ’72 is the rector of St. Stephen’s Episcopal Church in Charleston, South Carolina. He recently passed his 10th year there and anticipates retirement in 2015 or 2016.

Helen Havens ’75 retired in 2004 from St. Stephen’s, Houston, Texas, having been the first woman priest in the diocese and the first woman rector.

Mark Butler ’76 retired as interim rector at the Church of the Transfiguration in Bat Cave, N.C., on March 30, 2014.

Richard Lindsey ’76 was elected general convention deputy of the Episcopal Church in South Carolina.
He serves on the planning committee of the Diocese for same-gender blessing policy for his diocese.

Carl Beasley ’77 teaches world religion at West Nottingham Academy in Colora, Md., and does supply work in the Diocese of Easton.

Mary E. Scott ’77 was elected chair of IC Federal Credit Union in July 2013. Mary is the vice president for human resources at Quincy College, Quincy, Ma.

John Baldwin ’78 retires in May 2014 as rector of Emmanuel Church, Virginia Beach after serving there for 17 years.

Anne Warrington Wilson ’79 has served the Diocese of Southern Ohio since her ordination in 1983, mostly doing interim ministry. As her children are now sophomores, Anne and her husband are trying to figure out empty nest and continuing ministry.

1980–1989

Enos Ochola Ongombe ’80 became chaplain of Kenyatta University Community Church, Kenya, in 2013. Enos is responsible for the spiritual well being of students, staff, and their families.

Robert Goldsmith ’80 serves at St. Stephen’s, Earleville, on the eastern shore of Maryland, following 13 years at Trinity Church in New Orleans. Painting, creating visual art, and celebrating its ties with theology and life in the Spirit is now an integral part of his life and vocation as a priest.

Kevin D. Bean ’80 has moved in October 2013 from his position at All Saints Parish, Worcester, MA to become priest-in-charge at St. Phillip’s, Dyker Heights, Brooklyn, N.Y.


Marya DeCarlen ’83 advises that in April 2014 she will start serving another parish, All Saints of the North Shore, Danvers, Ma.

Catherine Nichols ’83 retired from Trinity Cathedral, Portland, Ore., on July 1, 2012, and returned to her home in Vermont to marry The Rev. Robert Borden. Robert worked in the development office at EDS in the ’80s. She is the biweekly celebrant at the Jerusalem Gathering in Starksboro, Vt.

Nancy Hamlin Soukup ’83 married The Rev. Dr. Dcn. Ricky Brightman, her partner of 19 years, on November 30, 2013, at the Episcopal Church of Saints Andrew and Matthew (SsAM) in Wilmington, DE. Presiding at the service were SsAM’s rector The Rev. David T. Andrews, Jr. (EDS ’85) and Nancy’s classmate, The Rev. Emily Gibson (EDS ’83).

1984

Ninon Hutchinson ’84 is priest-in-charge at St. John’s, Black River, N.Y. and St. Paul’s, Brownville, N.Y.

Mark S. Delcuze ’85 is priest-in-charge at Christ Church Parish, Kent Island, Stevensville, Md.

Ann Franklin ’86, ’91 and Elly Andujar ’87, ’93 have begun working with The Rev. Dr. Naim Ateek ’01 at the Sabeel Ecumenical Liberation Theology Center in Jerusalem.

Elizabeth Kaeton ’86 is a hospice chaplain and maintains a private practice as a pastoral counselor. She assists at All Saint’s, Rehoboth Beach, Del. She also serves on the national board of Religious Coalition for Reproductive Choice. She and Barbara Conroy, the abbess of Anamchara Fellowship, were married in Delaware in August 2013. They have been together 38 years, and have six children and five grandchildren.

Elaine Howlett Breckenridge ’87 is priest-in-charge at St. John the Baptist, Lodi, Calif.

Alan M. Gates ’87 was elected Bishop of Massachusetts in April 2014.

Susan Adams ’89 in April 2012 published Wisdom to Act: Practical Theology for Transformative Leadership. The book argues for the discipline of theology and the process of forming ministry leaders being fully integrated, which she calls “integrated practical theology”. 
Dalene Fuller Rogers '90 is associate pastor at Peace Lutheran Church, ELCA, in Las Cruces, NM.

Peter J. Larkin '91 reports that his daughter-in-law, The Rev. Dr. Lucy Larkin, is now back from Australia and is teaching in a ministry course in Torquay, UK. Their son, Simon, is to be vicar of Holy Trinity, Hastings, so Peter reports there are three Larkins in the New Crockfords.

Mary J. Korte '91 is serving at St. Stephen's in Wichita, Kan., and has just begun serving with the Board of Chaplains for GOE’s and with the Kemper School of Ministry.

Victor R. Atta-Baffoe '92, who was consecrated bishop on November 17, 2013, has been named the Bishop Co-adjudicator of the Cape Coast Diocese of the Anglican Church of Ghana. The Rev. Dr. Atta-Baffoe, who was dean of Saint Nicholas Seminary in Cape Coast, takes on the role in May, 2014.

Joan Sakalas '92 advises that she is doing what she loves: teaching students at three colleges in Vt. Her specialties are race, ethnicity, class and gender, ethics for helping professions, and family violence.

Linda Beyus '93 is managing editor for the Taft Bulletin, an independent school alumni magazine in Connecticut.

Patrick A. Campbell '93 is rector of Redeemer, Providence, R.I.

Pat Hawkins '94 and Barbara Lewis '95 were married on December 7, 2013.

Anne Stanley '94 reports that she has resigned from her rectorship in Paris, Maine, but has not retired, in the sense of being unconcerned and uninvolved in the life of the church. Anne says it is hard, though, to continue to live in the small town in which she worked, but advises that she is figuring that out, with boundaries, as she goes.

Kelly A. O’Connell '95 is rector of St. Stephen’s, Santa Clarita, Calif.

Ralph M. Moore, Jr. '95 retired in 2007 from full time parish ministry. He continues on faculty as ethics teacher at The Watershed School, Camden, Maine.

Max Wolf '96 was appointed by Governor Mandell to the Delaware Council for Faith-based Partnerships, an interfaith group of religious leaders.

Patricia Eustis '98 has retired and is moving to California as of June 2014.

Matthew Cadwell '99 graduated with a PhD in Theology from the University of St. Michael's College in the University of Toronto and the Toronto School of Theology. His dissertation is titled “In Search of Anglican Comprehensiveness: A Study in the Theologies of Hooker, Maurice, and Gore.”

Barry Hollowell, Procter Scholar '99 received his PhD in Counseling Psychology from the University of Calgary, Alberta, Canada, at the fall convocation, 2012. His dissertation research was “The Experience of Spirituality in the Lives of Anglican Gay Men.”

Seamus C. Campbell '01 celebrated 26 years as priest in the Old Catholic Order in October 2013 and is currently pastor at the Madison Square Park Congregation of Ecclesia Ministries.

Leslie Sterling '01 is serving as Rector of St. Bartholomew’s Church in Cambridge, Ma.

Beverly M. Hall '02 married David L. Billings on January 20, 2012. She preaches every six weeks at her home parish, St. Paul's Episcopal Church, Nantucket. She has also directed the Krister Stendahl Lectures on the island for the past four years.

Jill LaRoche Wikel '02, has been the assistant rector at St. John's Church, Concordville, Pa., since September 2013. At this parish, she focuses on women’s and youth ministries.
Karen Coleman ’03 is serving as rector at St. James, Somerville, Ma.

J. Harrison L. Heidel ’03, rector, St. Barnabas Episcopal Church, Glenwood Springs, Colo., has been appointed regional canon missioner to the Northwest Region of Episcopal Churches in the Diocese of Colorado.

Jane Alison Shaw, honorary degree recipient ’06 is serving her fourth year as dean of Grace Cathedral in San Francisco.

Valerie Miller ’08 serves as assisting priest at Church of The Good Shepherd in Hartford, Conn.

Michael Doe, Procter Scholar ’09 has retired from full-time ministry in the Church of England. He was bishop of Swindon, and then general secretary of the Anglican mission agency, USPG. While at EDS he wrote Saving Power: the Mission of God and the Anglican Communion, which was published by SPCK (London) in 2011. He is now Preacher to Gray’s Inn, one of the four Inns of Court for barristers in London, and chair of the Ecumenical Council for Corporate Responsibility. In these two fields—religion and law, and ethical economics—he would welcome links with American colleagues.

Anita Schell-(Lambert) ’09 married Steve MacAusland on October 25, 2013 and with that her name changed to Anita Louise Schell.

Alfonso Walls was appointed in September 2013 by the Executive Council of the Anglican Church of Mexico to the position of general secretary for the province.

2010–Present

Amanda Akes ’10 is assistant rector at Grace Episcopal Church, Silver Spring, Md.

John Higginbotham ’10 is rector of Holy Trinity, Tiverton, R.I.

Stephanie Jenkins ’10 is diocesan campus missioner for the Diocese of Kansas, in Lawrence, Kan. The Campus Missioner supervises campus interns and peer ministers while also helping connect congregations across the diocese to campuses in their vicinities.

S. Lavonne Seifert ’12 is priest-in-charge of St. Paul’s Episcopal Church, Clay Center, Kan.

Robert Coats ’11 has been actively ministering as a pulpit supply minister for the UUA in Virginia. For the 2013/2014 academic year, he has been guest lecturing for classes in the Women’s and Gender Studies Program at Virginia Wesleyan College in Norfolk, Va.

Michael Chaney ’13 is missioner for Armstrong Atlantic State University, Savannah State University, and Savannah College of Art and Design. He works out of St. Paul the Apostle, Savannah, Ga.

Ian Kaloyanides ’13 with his wife, Kateri, announces the birth of their beautiful daughter Adelaide who was born July 19, 2013.

Lucretia Winslow Mann ’13 was ordained to the Sacred Order of Deacons on October 26, 2013 at Trinity Episcopal Cathedral, San Jose, Calif.

Hillary Pennington ’13 in October 2013 was named vice president of Education, Creativity and Free Expression for the Ford Foundation with broad responsibilities for school reform in the US and around the world, next generation media policy and journalism, support for the arts and culture, and sexuality and reproductive rights.

Susan Berry Taylor ’13 was ordained to the Sacred Order of Priests at St. John’s Episcopal Church, Randolph, Vt., on December 14, 2013 and is serving there as rector.
The Rt. Rev. E. Otis Charles, former President and Dean of Episcopal Divinity School, former Bishop of the Diocese of Utah, and founder of Oasis California, a gay and lesbian ministry, died on December 26 in a San Francisco hospice at the age of 87.

In 1993, Bishop Charles became the first Christian bishop of any denomination to come out as gay—an act that galvanized the Episcopal LGBTQ community and presaged the election of Gene Robinson as Bishop of New Hampshire.

“Otis’s 60 years of pastoral leadership—at EDS, in the Diocese of Utah, and at Oasis California—leave an indelible legacy. In every community he worked, in every life that he touched, Otis embodied this seminary’s ideal of working to advance God’s mission of justice, compassion, and reconciliation,” said President and Dean, The Very Rev. Katherine Hancock Ragsdale. “The EDS community extends its condolences and offers its prayers for Otis’s family and all those who loved and admired him.”

Bishop Charles was ordained an Episcopal priest in 1951 and began his ministry in the Diocese of Connecticut. From 1971 until 1986, he served as Bishop of Utah, where he was active in anti-war causes, opposing the installation of government MX missile sites in the diocese.

In 1986, Charles was named President and Dean of Episcopal Divinity School, and in many ways the progressive western bishop was an ideal choice for the historically progressive Cambridge seminary. At EDS, Charles continued the school’s pathbreaking commitment to feminist liberation theology and LGBTQ inclusion. Charles came out shortly after his retirement in 1993 and moved to San Francisco, where he founded Oasis California, the LGBTQ ministry of the Diocese of California. In 2004, he married Felipe Sanchez-Paris, a retired college professor who predeceased Charles in July of 2013.

Bishop Charles is survived by his former wife, Elvira Nelson ’93 of Salt Lake City, five children, 10 grandchildren, and four great-grandchildren. His funeral service was held on January 11 at St. Gregory of Nysaa Episcopal Church in San Francisco.
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this semester I absorbed from Ellen Oak, EDS’s phenomenally talented and energetic director of music. She began each choir rehearsal with not only vocal but also full body exercises that celebrated embodiment and incarnation. She emphasized how singing—like prayer—begins with listening. She brought out the best in us and was forgiving with the worst in us.

The sense of community I experienced at EDS this Procter semester was also a very pleasant surprise for me. One discouraging catchphrase I’d heard about EDS over the years was: “They’re so concerned about being inclusive that they don’t ask the question: including people in what?” The implication was that the school lacked a sense of identity. Henri Nouwen, when writing about hospitality, emphasizes how important it is to be at home with one’s self before one can welcome the stranger.

My experience this past semester was that EDS is indeed at home with itself. I experienced it in the welcome I received as stranger and in the welcome I observed the school extending to others. The welcome felt genuine, coming from people who were genuine in themselves and in their hospitality. I experienced a healthy sense of broad Anglican identity throughout my stay at EDS. I particularly remember a day-long retreat we held off-campus when we reviewed our history and dreamed about our future. I sensed a vibrant spirituality grateful for the past, open to the future, and connected to a deep current of mission.

I had always been attracted to EDS as a school of progressive theology and social action and responsive to the Spirit blowing where the Spirit wills and sending forth men and women to do that will. EDS was responsive to the Spirit in the late seventies, EDS is still being responsive to the Spirit in the second decade of the twenty-first century. Sure, there are times when we get caught up in trendier-than-thou fashions, “tossed to and fro and carried about with every wind” (Ephesians 4:14), but who isn’t? My over-all experience of EDS—then and now—is that it is a school anchored in genuine hope and trust in God.

There are dreams of anxiety, and there are dreams of hope. I give God thanks for dreams that led me back once again to my beloved EDS.
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Co-Conveners: Dr. Kwok Pui Lan and The Rev. Dr. Stephen Burns

Event Details
Saturday, November 15, 2014
9:30am to 3:30pm
Episcopal Divinity School
99 Brattle Street, Cambridge, MA 02138
A registration fee of $50 includes admission to all panels and lunch. Admission without lunch is $40.

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Featuring

Michael N. Jagessar
Moderator of the United Reformed Church, U.K.; Research Associate, Queen’s Foundation for Ecumenical Theological Education; Honorary Lecturer, University of Birmingham

Jenny Te Paa Daniel
Former Principal, Te Rau Kahikatea at St. John’s Theological College, New Zealand; Coeditor, Anglican Women on Church and Mission

Sheryl A. Kujawa-Holbrook
Vice President for Academic Affairs, Dean of the Faculty, Professor of Practical Theology and Religious Education, Claremont School of Theology; Professor of Practical Theology, Bloy House

Jonathan Y. Tan
Senior Lecturer, Discipline Chair in Studies of Religion in the Faculty of Theology & Philosophy, Australian Catholic University; Author, Introducing Asian American Theologies

Emmanuel Y. Lartey
L. Bevel Jones III Professor of Pastoral Theology, Care and Counseling, Candler School of Theology, Emory University; Author, In Living Colour: An Intercultural Approach to Pastoral Care and Counselling

Melinda McGarrah Sharp
Assistant Professor of Pastoral Theology and Ethics, Phillips Theological Seminary; Author, Misunderstanding Stories: Toward a Postcolonial Pastoral Theology

Mona West
Contributing editor, Take Back the Word: A Queer Reading of the Bible; The Queer Bible Commentary; and Queering Christianity: Finding a Place at the Table for LGBTQI Christians

Patrick S. Cheng
Associate Professor of Historical and Systematic Theology, Episcopal Divinity School; Author, Rainbow Theology: Bridging Race, Sexuality, and Spirit
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Friday, October 24, 2014

Join us at the Sheraton Commander in Cambridge for the culminating event in EDS’s 40th anniversary celebration.

For more information and to register, visit eds.edu/40

QUESTIONS? Contact Director of Alumni/ae and Constituent Engagement Christi Humphrey ’08 at chumphrey@eds.edu, or call 617-682-1573.