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MOSAIC

The magazine of Louisville Presbyterian Theological Seminary



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Louisville Presbyterian
Theological Seminary

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The mosaic representation of the Louisville Seminary seal is located in the entrance of Caldwell Chapel. Its symbols are captured in the motto: "Many Lamps, One Light."



EDITOR'S NOTE

Knowing that we needed a more personal, intimate, deeper and relatable connection to the divine, God manifested Godself to us through the human being, Jesus of Nazareth. Through Jesus we see our own strengths and weaknesses as humans. It is also through Jesus that we see God's unconditional and everlasting love.

My favorite moments in New Testament scripture are when Jesus reveals what I like to refer to as his "beautifully flawed humanity." In Mark 7:24-27, Jesus becomes impatient with a woman of different ethnic heritage and stands to be corrected by her. In Luke 22:41-43, Jesus is afraid of what is to come and asks God to "remove this cup from me."

These are just two examples of how even the best of us fall prey to the weaknesses of basic human nature.

We are human. We mess up. We make poor decisions. We face the consequences of our mistakes. The good news is that even in our darkest moments – whether self-imposed or brought upon us by other circumstances – God's grace and mercy are always there to help us rise from that darkness.

This issue of *Mosaic* offers a few (of many) perspectives on how God does that. It may be speaking to us through the words of scripture. It may be through the firm grip of a helping hand. It may even be through a challenging voice or a listening ear. In some way, the angel of heaven always appears and gives us strength.

Chris Wooton

Chris Wooton
Director of Communications



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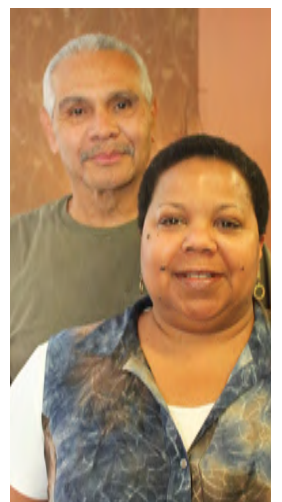
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MANY LAMPS, ONE LIGHT

FROM MICHAEL JINKINS, PRESIDENT



In Anne Lamott’s delightful book, *Hallelujah Anyway: Rediscovering Mercy*, she remembers a cartoon that once appeared in *The New Yorker* magazine. It pictured two dogs, one of whom says to the other: “It’s not enough that we succeed. Cats must also fail.”

This is the human condition. And there’s never been a time when we found it easy to be merciful, as I’m sure John Calvin would want to remind us. But I think it is also true that we live in a particularly unmerciful age. This age might be summed up in that phrase: “Cats must also fail.”

The unmerciful especially surfaces in the politically charged atmosphere of our time.

I’ve often marveled at the wisdom of the late Jack Stotts, the ethicist and seminary president, who noted with lament that moment in our country when we stopped saying, “I disagree with you. You’re wrong.” And started saying instead, “I disagree with you. You’re evil.” When we crossed that line, political opponents became implacable enemies. Clashes over ideas and values became battle lines that no one could question without transgressing the orthodoxy of the right or the left.

So why am I talking about politics here? Surely, religious faith represents the solution to the problems of polarization and division, hatred and violence. Surely, religious faith lifts us up into a transcendent realm far above such mundane matters. You and I both know this isn’t true. Somehow politics always seem to find a way to co-opt faith.

Whether we reflect historically on the ways in which imperialism co-opted Christianity in nineteenth- and early twentieth-century Europe and the United States leading to two world wars and the slaughter of untold millions; or we reflect on the impotence of Buddhism to resist the rise of radical nationalism in the second of these world wars in Japan; or we remember the violence that followed in the wake of the independence of India from its colonial oppressors when Hindus and Muslims slaughtered each other in the thousands. In each case, religious faith followed political allegiances toward

hatred and division, rather than leading their adherents toward mercy, compassion, love and peace, all of which are valued above other qualities in each of these great faiths.

The powers that work against mercy are as seductive as they are ubiquitous. It is hard for the canine representatives of any economic class to imagine succeeding without also wanting “the cats” to fail. And it is nearly impossible for “the dogs” of most any group in society to imagine their own liberation, freedom or flourishing without wanting the cats to suffer.

Nation, culture, tribe and family all will make their demands on our loyalty, and they will be suspicious of any obligations of faith that counter their interests. They will lift up this sacred text to justify their hatred and reinterpret that sacred passage to fit their interests, assumptions, prejudices and bigotry.

Even, maybe especially, our highest aspirations can fall victim to the unmerciful impulses of inhumanity.

Hatred dressed up as faith, justice, righteousness, peace-making or any other lofty aspiration is no less hateful than hatred dressed up in the vilest uniforms of division, suppression, colonialism and fascism. If the devil can successfully convince us to hate other people in the name of God, he has us three-quarters of the way down the path to hell. An evil must appear good to be really attractive.

However difficult it is to be merciful and to love kindness, it is the thing God requires of us especially when we seek justice. Humility demands that we never stop recognizing that we are not God, that we don’t know the mind of God. But we do know what it means to see a man sent by God broken on a cross built by human hands, and we do believe that by seeing him, we have looked into God’s heart. Jesus reminds us that for the dogs to succeed, the cats have to succeed also.

Michael Jinkins
President and Professor of Theology at Louisville Seminary

Photographs by Tenzin Choejer, copyright © 2016 by Tenzin Choejer/Office of His Holiness the Dalai Lama; from *THE BOOK OF JOY: LASTING HAPPINESS IN A CHANGING WORLD* by Dalai Lama and Desmond Tutu, edited by Douglas Carlton Abrams. Used by permission of Avery, an imprint of Penguin Publishing Group, a division of Penguin Random House LLC. All rights reserved.



Living With

By Michael Jenkins
President and
Professor of Theology

GRACE

Hardly the sort of meeting likely to attract much attention in this consumer-consumed, entertainment-benumbed, youth-besotted, and technologically-distracted culture: Two old people got together and talked.

They told stories. Many of the stories they told were sad. Stories of loss. Death. This isn't that unusual, of course, especially when older people get together. The minds of the old, as Wendell Berry has said, are graveyards. But these two were as far from morbid as you can imagine. They laughed. A lot. And they asked each other questions. So many questions. But still, this isn't news.

I suppose nothing about this meeting in 2015 of two old men was particularly newsworthy, except for the fact that one of the two was Archbishop Desmond Tutu and the other His Holiness the Dalai Lama. Archbishop Tutu had journeyed to Dharamsala, India, the residence in exile of the Dalai Lama, to celebrate the eightieth birthday of his old friend, His Holiness. The trip was inspired in part because the Chinese government had put pressure on the South African government a few years earlier to prevent the Dalai Lama from attending Archbishop Tutu's eightieth birthday party.

There was at least one thing that proved newsworthy.

At least it seemed like everyone wanted to get a picture of this. They danced. To be precise, the Dalai Lama shook tentatively while standing in place. (His vows prevent him from boogying outright.) But the Archbishop seriously got down. And, again, these old friends laughed. And embraced. And laughed some more.

Two old men who have seen more than their share of sorrow and suffering, ruthless oppression under the boot of tyranny and violence, injustices too many to tell, exile from home, hatred because of skin color and religion: and still they laughed. And still they danced.

Together they have seen so much evil and sin in this old world. But when Douglas Abrams, the writer who chronicled their conversations, sought a theme for this visit, the theme became obvious. Joy.

How is this possible? How could these two people who have witnessed so much oppression, violence, suffering and death be joyful, particularly now in life's closing chapter for them both?

The answer: They have learned to live with grace.

Archbishop Tutu told the story of a group of mothers who appeared before the Truth and Reconciliation Commission, which was established after the fall of

apartheid in South Africa. Among these women was one who had witnessed on television her son's dead body being dragged through the streets in triumph by the men who killed him. As the Archbishop recounted the story, he closed his eyes to picture that moment, when the man who had murdered her child stood before her in that room and she spoke for the entire group of mothers.

"My child," she said to the man who had murdered her son in the name of racism and in the cause of state-enforced apartheid, the man who had treated her son's body with disrespect we would not inflict upon an animal. She said, "My child, we forgive you." Then she walked across the room to this man, embraced him in her arms, and said again, "My child."

The Archbishop told a story of a white South African about whom he had only recently heard. The woman had been grievously injured by a bomb attack of black liberation forces during the years of apartheid. Friends of hers had died. She was left so badly injured that now she must be helped even to eat and to be bathed. Choking back tears, the Archbishop said the woman had sent him a message hoping that the person who had maimed her could now know that she forgave him. She said, "I forgive him, and I hope he forgives me."

The Dalai Lama told a story about a Northern Irish friend named Richard who was blinded at the age of nine by a British soldier firing rubber bullets. But when this child grew to adulthood, instead of seeking out the man who had injured him to exact revenge, he sought the soldier to say, "I forgive you." They are now friends. And the Dalai Lama invited them both to Dharamsala to visit a Tibetan children's school. "I wanted Richard to share his deeply moving story of forgiveness with Tibetans," said the Dalai Lama. "In introducing Richard Moore to the students and teachers there, I mentioned that he is my hero."*

I have reflected on these stories and others told by these two remarkable people. And I am especially moved by the profound message of that last comment by the Dalai Lama: "He is my hero."

What does it mean, I wonder, for a hero to be someone who forgives so extravagantly? What does it mean that heroism might be defined not by how macho you are but by how much mercy you extend?

In Christian scripture, grace describes the very essence of the mission of God in Jesus Christ. "While we were yet sinners, Christ died for us," wrote the Apostle Paul. I've often imagined that this phrase, "While we were yet sinners," is virtually a description of what we human beings were doing to Jesus while he was dying to reveal to us the full measure of God's grace. While we were in the very act of nailing to the cross the Son of God whose entire mission had been to show us how to live with grace, God was forgiving us; Jesus Christ was demonstrating with his dying breath what it looks like to be human, what it looks like to bear the stamp of our Creator.

I think it was Frederick Buechner who once said that grace begins where excuses give out. You don't need grace to forgive the excusable. Grace takes up its work when the evil done cannot be defended or justified, when the sinner stands without excuse. This is what requires nothing less than unconditional forgiveness. That's where grace starts.

Hatred is so easy. As corrosive as it is, most people understand hatred, even try to justify it, and even think of it as strong. And revenge has a great reputation these days, often confused with justice. How often do we hear someone who is committed to returning evil for evil applauded as a person of justice?

Grace, undeserved mercy, unmerited favor, loving-kindness in spite of the unkindness of others: this is hard to do, even hard to conceive of such a thing. It begins, believe it or not, in our learning to be gracious with ourselves. Self-loathing is the deep spring from which hatred and violence flow. It is just so hard to accept grace for the sinners we all know best, ourselves.

One day I was visiting with my friend Cynthia Campbell. We were in her office at Highland Presbyterian Church here in Louisville. I was looking at the spines of the books on her bookshelf, remarking on first one and then another. She saw me pull Paul Tillich's volume of sermons, *The Shaking of the Foundations*, off the shelf. She stopped what she was doing at her desk and said that a sermon in that small book had set her on her life's

“to live with grace and to keep up with her, we have to learn also to dance to her music.”

vocation of ministry. That sermon, perhaps the finest ever written on the subject of grace, is titled simply, “You Are Accepted.”

Tillich, whose life was renowned for brilliant writing and teaching, after his death became notorious for shameful transgressions when his wife discovered a trove of sexually explicit pictures he is alleged to have taken of young women with whom, it is said, he had been involved. I recall returning to his classic sermon on God’s grace after learning of the scandal, and I read it again, with new appreciation.

Tillich wrote:

“We cannot transform our lives, unless we allow them to be transformed by that stroke of grace. It happens; or it does not happen. And certainly it does not happen if we try to force it upon ourselves, just as it shall not happen so long as we think, in our self-complacency, that we have no need of it. Grace strikes us when we are in great pain and restlessness. It strikes us when we walk through the dark valley of a meaningless and empty life. It strikes us when we feel that our separation is deeper than usual, because we have violated another life, a life which we loved, or from which we were estranged. It strikes us when our disgust for our own being, our indifference, our weakness, our hostility, and our lack of direction and composure have become intolerable to us. It strikes us when, year after year, the longed-for perfection of life does not appear, when the old compulsions reign within us as they have for decades, when despair destroys all joy and courage. Sometimes at that moment a wave of light breaks into

our darkness, and it is as though a voice were saying: ‘You are accepted. You are accepted, accepted by that which is greater than you, and the name of which you do not know. Do not ask for the name now; perhaps you will find it later. Do not try to do anything now; perhaps later you will do much. Do not seek for anything; do not perform anything; do not intend anything. Simply accept the fact that you are accepted!’ If that happens to us, we experience grace.”**

To walk with grace may begin with stumbles. But once we become accustomed to the freedom of her gait, to being liberated from the compulsion to judge either ourselves or others, we may discover a lightness unaccustomed in our own feet. After all, when the Bible tells us what it means to become more like God, it never mentions becoming better judges, only being more merciful.

Grace dances. This is why walking with grace takes some getting used to.

Grace dances: In the presence of the unforgivable, in the face of hatred, force, violence and injustice, right into the camp of the most terrible oppressors and schemers, across the armed walls intended to reinforce injustice with exclusion, and toe to toe with the most hardened, arrogant and cynical workers of evil that the mind can conceive. And to live with grace and to keep up with her, we have to learn also to dance to her music. ■

*His Holiness the Dalai Lama and Archbishop Desmond Tutu with Douglas Abrams, *The Book of Joy* (New York: Avery, 2016), 229-232.

** Paul Tillich, “You Are Accepted,” in *The Shaking of the Foundations* (New York: Scribner, 1948), 161-162.

By Patricia K. Tull
A.B. Rhodes Professor Emerita of Old Testament

GRACE *AND* MICAH

Everyone loves Micah 6:8, a verse that biblical scholar Jim Nogalski has called “biblical ethics in a nutshell.” The world is filled with Micah 6:8 songs, initiatives, projects, foundations, scholarships, T-shirts, visor clips, key rings, bracelets, travel mugs, newsletters, and plaques of all sorts and sizes available on Etsy.

But to read it not as an inspiring quote but as a way of life necessitates reading it in context. The verse caps a dialogue the prophet imagines between God and a human questioner, a dialogue correcting a perennial misapprehension of divine judgment and mercy.

God opens the conversation in verse one with rather exasperated reminders of God’s past saving deeds, freeing the Israelites’ ancestors from slavery and delivering them from enemies. This is standard. Everything Micah and other prophets demanded from the Israelites was founded on prior divine grace.

The human’s answer, beginning in verse six, might sound at first like the polite question people who were raised right ask when invited to dinner: “How lovely! What can we bring?” But, in the context of God’s reminders, and as the questions unfold, we can clearly hear defensiveness: “What do you want from us now? Is there anything, anything at all, that we can do to appease you, or will you always be holding that exodus from Egypt thing over our heads? Sacrifices? Multiple sacrifices? Ultimate sacrifices? Because if you are going to play the guilt card, God, we know rivers of oil and our first-born children will not suffice.”

It’s true. The Israelites were never allowed to forget they were God’s invited guests. God had singled them out as recipients of divine hospitality not because they had done anything to deserve it, but because God was an old family friend, a friend of their ancestor Abraham.

Yet it’s not as if the people had asked to be delivered from Egypt, or had invited themselves to the promised land. Bitter sarcasm erupts in the human’s frustrated recognition

of the human condition. There is indeed nothing we can return to God that wasn’t first a gift to us. The clothes on our backs, the food on our tables, and the very children in our arms all proceed from divine generosity. So what is the point of an offering of thanks that cannot lift the burden of beholdenness?

At that moment of stand-off between God’s viewpoint and the human’s, help comes, as it so often does, from changing the subject. The question, “With what shall I come,” is ignored completely. The issue is not what we bring, but what we care about. And the three virtues named in Micah 6:8

are hardly controversial. Justice is good. Who would ever despise kindness? Who would argue with humility? Who would call themselves, “Arrogant and proud of it?” The plaques and mugs testify that everyone likes Micah 6:8 as a saying. The trick is in the living. Unlike offerings, lifelong habits of mercy, justice, and humility are not transactions to dispense and check off, duty done. Rather, they characterize a relationship, one of leaning toward others: extending grace reflexively, without measure, not because others deserve it but because they need it; promoting fairness, especially toward those at risk; and certainly not trying to appease and be done with God, but instead, humbly keeping hearts open and pliant.

What God sought from the Israelites, what faith says God still seeks from us, is to cultivate capabilities we have seen in our Maker, capabilities we who are made in God’s image already possess: a warm heart for all, a passion for fairness, and the flexibility to learn as we go in this complex, ever new, no-rules matter of seeking grace alongside justice.

There is a vulnerability to being a guest in God’s world, living at the mercy of God’s hospitality. No good deeds take the edge off that vulnerability. When we empty ourselves to humility, when we long for kindness whether we see it or not, when we do justice whether we benefit or not, we are not consoled with the confidence that we have repaid God’s kindness to us. But we can rest assured knowing we have brought the most fragrant offering humans can give. ■





GRACEFUL PRACTICES

By Amy Plantinga Pauw
Henry Mobley, Jr. Professor Of
Doctrinal Theology

Spiritual practices are about a pattern of human existence lived out in community—a shared pattern that can be seen by others. Because spiritual practices are rooted in communities, they ineluctably involve issues of tradition, culture, and power. Spiritual practices are not a pious escape from these basic communal issues and struggles. The spiritual practices of the church are about our material, bodily lives in community, with all the messiness, ambiguity and potential for conflict that bodies and communities involve. The good that God intends for the church has to be worked out in historical communities, and thus there is no way for our spiritual practices to avoid the processes of negotiation, error, confession, risk, and change.

It is important to regard practices both as responses to God and as gateways to God. Spiritual practices are concrete responses to beliefs and convictions about God's active presence. For example, we know God as gracious host, the One who welcomes us into a life-giving and life-sustaining network of relations with our fellow creatures and with God's own self. And we respond by practicing hospitality in the limited confines of our own lives. In our practices we try to glorify God, that is, to reflect back just a little bit of the love, beauty and justice that God is. We do so trusting that the Holy Spirit helps us in our weakness. We do not know how to pray, says the apostle Paul, but the Spirit intercedes for us. Likewise, we don't know how to heal, how to forgive, how to discern God's will, how to read Scripture. But we

trust that in our modest attempts to practice our faith, the Spirit is present. So spiritual practices are a response to God, arising out of our deepest Christian convictions.

Reflecting on our faith is itself a spiritual practice. A practicing Buddhist knows things about Buddhism that an expert in world religions cannot. Likewise, we may find that we acquire a deeper knowledge of God's hospitality to all of creation only when we make some fumbling attempts to practice hospitality ourselves.

Spiritual practices are grace-filled because they are places in our ambiguous lives where God meets us, where the most important thing we can do is to show up, open to God's work in our hearts and our communities. This stress on grace is crucial, because a focus on practices can tempt us to turn our gaze away from God's grace toward our own spiritual accomplishments. Spiritual practices are not merit badges, something to which we can point to assure ourselves of our exemplary life and our worthiness to stand before God. They are not a proof of our moral integrity by which we convince others of the rightness of our faith.

To call practices graceful is to remind ourselves that practices are like holding out our hand to receive the bread of life at communion. They are a communal act of faith that is at the same time a concrete acknowledgment that we are not whole, that we are not at peace, that we need healing and nourishment that we cannot provide for ourselves. Practices are an acknowledgment of our ongoing need for grace, and at the same time they are structured ways of showing gratitude for the grace God has already bestowed on us.

We try to live, as Paul says in Colossians 3, as if we had truly been raised with Christ—clothed “with compassion, kindness, humility, meekness and patience” (Col. 3:12). This is particularly important in practices like shaping community and reading Scripture, which have not always been conspicuous showcases for Christian kindness and humility. To practice our faith gracefully, we do not plow down those who stand in our way. We give an honest account of our gospel convictions and practices and stand behind them, but we do this, as I Peter 3:16 counsels, with gentleness and reverence. Since God has justified us by grace, and not on the basis of our exemplary beliefs and practices, we have room to be graceful with those who disagree with us. We can put away our badges of victimhood and progressive

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farsightedness and acknowledge that all of us still see through a mirror darkly. Graceful practices resist the temptations of strident dismissiveness or smug intolerance. Graceful practices leave room for generosity, even in disappointment and defeat.

Of course, graceful practices do not eliminate disagreement. You might even say that they make genuine disagreement possible, by dismantling the self-protective mechanisms that keep us from really listening to each other. Conflict is inherent in tradition because of a built-in unpredictability about what the excellence of an ongoing tradition requires. You can see this in our nation's political life. The courageous actions of Rosa Parks and Martin Luther King, Jr., for example, are eloquent examples of how conflict was required for the flourishing of the American tradition.

In the realm of Christian practices, we are not arguing in the Presbyterian Church (U.S.A.) about whether to preserve foundational Christian practices like breaking the bread and telling the stories. We are not arguing about the necessity of a practice of common prayer, about the need for mutual confession and forgiveness. We're not arguing over the need for shaping communities by the Word and Spirit. We're arguing about the rules that contribute to doing all these things decently and in good order.

Presbyterianism has argued that these kinds of rules are desperately needed to keep human communities from tumbling into chaos. But the Presbyterian tradition has also insisted that these kinds of rules are subject to pragmatic and prayerful re-evaluation from time to time. We are given no complete set of operating instructions for the Christian life, no infallible *Book of Order*. Sometimes continuing faithfulness to God requires *discontinuing* a certain way of ordering our life of discipleship. ■

GOD'S ASSIGNMENT

By Chris Wooton

It's six o'clock in the morning, and Chris Hamilton is planning meals for the hungry students, staff and visitors at Louisville Seminary. Cooking has been his passion for years, and beginning in June he found the opportunity to put his passion into action as the executive chef for Louisville Seminary's dining services.



Courtney Phelps, left, and Chris Hamilton

About a year ago, this opportunity seemed unattainable for Hamilton. At that time, Hamilton was released from prison after serving three years for selling drugs. He wanted his life back on track, to be a productive citizen, and to be a positive influence to others. Unfortunately for Hamilton and many others with a criminal history, finding a way back into society isn't easy. Potential employers and others in the community often struggle to look past the stigma of a criminal record. It then becomes no surprise that recidivism remains a likelihood.

There is, however, a greater movement toward restorative justice initiatives that focus on healing the offenders and their communities prior to and following the offenders' incarceration. As Louisville Seminary Professor Scott Williamson pointed out in the Spring 2017 issue of *Mosaic*, "Meeting the needs of persons who have been harmed, while providing an opportunity for persons who have caused harm to take accountability for their actions, is the mainstay of restorative work." ("Re-forming Relationships," *Mosaic*, Spring 2017, p. 7.)

Fortunately, upon his release from prison, Hamilton found the New Legacy Reentry Corporation, a faith-based community organization that is committed to breaking the cycle of chronic recidivism for those who were previously incarcerated for nonviolent, nonsexual crimes. The organization provides long-term residential housing, vocational education, spiritual enrichment, entrepreneurship guidance and basic life skills to their program participants.

Last spring, Louisville Seminary was in need of a new on-campus dining service provider. It wanted to find a vendor that reflects its mission to minister to a world in great need, which is why the seminary enlisted the New Legacy Reentry Corporation.

Residents from the organization's culinary program served the food at Louisville Seminary's Black Church

Studies Consultation on Restorative Justice last February, and the service was met with favorable reviews from consultation attendees. According to Pat Cecil, Louisville Seminary's chief operating officer and chief financial officer, New Legacy's resources, structure, quality, and mission made it the perfect fit for Louisville Seminary.

"By having New Legacy provide nourishment to our campus community, we, in turn, are nourishing the spirit of restorative justice and giving formerly incarcerated individuals a chance to start their lives over on a positive and productive note," said Cecil.

New Legacy was founded in 2011 by Paul E. Nelson, Sr., and his wife, Gisela D. Nelson. It is an evolution of the Nelsons' efforts to provide returning citizens with a chance to earn a decent wage and stay focused on their restoration through the Nelsons' construction company. New Legacy currently houses between six and eight returning citizens at their facilities in Louisville, Kentucky. The residents go through a 12- to 24-month, five-phase program that focuses on personal development, family and life skills training, community service, vocational education, and apprenticeship. In addition to its construction and culinary programs, New Legacy also offers computer training classes and counseling services through partnerships with several organizations.

"We deal with a lot of depression and hopelessness, and we take good care of our residents while they are here," said Gisela Nelson, a former social worker. "But when you know someone who has been through New Legacy, you know they are empowered, determined, and ready to take advantage of their new lease on life."

Chris Hamilton is one of those people. His passion for his work as well as his keen business sense for the food service industry is apparent in the first moments you meet him. He worked in the industry in various capacities before his incarceration and even prepared food while he served his time.

"Planning for your life is like planning for your next meal," said Hamilton. "You always have to think about your next move. What can you do with the ingredients you have now to make a great experience for yourself or someone else later?"

Hamilton is putting those ingredients together at this very moment. He recently made his culinary services available through his own business, Bobbie's Son (named after Hamilton's mother).

Louisville Seminary's kitchen facilities, which are located in the Winn Center on campus, is New Legacy's first commercial kitchen site. Hamilton, along with two to four other New Legacy residents, work in the kitchen five days a week planning and providing breakfasts and lunches for the seminary community. They are under the immediate supervision of Courtney Phelps, who is New Legacy's government affairs director.



Paul and Gisela Nelson

When I see Chris, I don't see a man with an unfortunate past experience. I see a man who is talented in the kitchen and beyond; a man who has the skills to start and maintain his own business and market himself as an entrepreneur."

"At New Legacy, we look deeper into the resident," said Phelps, a business consultant and University of Louisville Brandeis School of Law graduate. "You can't end somebody's life just by virtue of their past. When I see Chris, I don't see a man with an unfortunate past experience. I see a man who is talented in the kitchen and beyond; a man who has the skills to start and maintain his own business and market himself as an entrepreneur."

In addition to providing Louisville Seminary's dining services, New Legacy is free to use the seminary's on-campus kitchen and dining facilities as the primary training site for its culinary services program and offer those services to other organizations.

Paul and Gisela Nelson consider the arrangement with Louisville Seminary as one more miracle of God's grace.

"God works on the inside of us to find the passion for the assignment he gives us," said Paul Nelson. "Then we work to complete his assignment."

Every morning the residents at New Legacy begin their day with a prayer. The prayer may be different each day, but it always ends the same: "Now, get to work!"

God's assignment to move forward in life: Accepted. ■



Toward A Relational Approach To Social Justice

By Ashley Hicks White
Assistant Professor of
Marriage and Family Therapy

Let's talk about social justice. And maybe not in the same way you have heard it talked about before.

Social justice has been defined as the concept of fair and just relations between the individual and society. This is often discussed in relationship to distribution of wealth, resources, and privileges in a society. Social justice may be associated with breaking barriers, achieving economic or racial, justice or perhaps even related to the idea of making things whole.

Social justice can also be referred to as receiving what one is due in society. And there are plenty of examples, biblical and contemporary, that show us what happens when folks don't believe they have received what is due to them.

In the biblical narrative of Cain and Abel, we see one brother being spiteful and murderous because he did not receive his due praise or what he thought he deserved.

We see this today, when we make judgments about who should and shouldn't receive God's grace, usually on the basis of some human difference or because we believe we are the only ones that are deserving of God's grace. We believe that the Holy One looks at us and us alone.

And we see this today when we are reminded of the way in which white supremacy, racism, hatred, and bigotry played out in Charlottesville, where people were willing to fight, harass, and murder because they believed they were not receiving their due respect or admiration.

Mark 12:28-34 tells us that we are supposed to love God and love others. However, I think we do a poor job at being lovers. How is this related to social justice?

We must understand that we are called and created to love. We were created to be in relationships. In Mark, Jesus tells us that the greatest commandment is to love God with our **whole being** and, second, to love our neighbor

as we love ourselves. Love goes beyond a mere feeling or genuine positive affection or regard for someone. It requires us to value others enough to engage in their reality - not just the good but the bad, ugly, painful, and unspeakable. If we could take our love for self and our desire for self-preservation and direct that to our neighbors the world might look different.

Not only are we called to be in relationships but relationships are important. In his book, *The Relationship Principles of Jesus*, Tom Holladay tells the story of reading a book on time management so he could become a more effective pastor. While reading this book, he came across the quote that stuck out to him and has stuck out to me all summer.

"God does not demand of me that I accomplish great things. He does demand of me that I strive for excellence in my relationships."

I would say that most of us desire to accomplish great things. But what if I told you it doesn't matter what you accomplish if your relationships are trash? That is how important relationships are to God.

Still, I think sadly that we do not always agree with Jewish philosopher Martin Buber who says, "Extended, the lines of relationships intersect in the Eternal You." We do not see the divine in others. Instead we see them as a means to some expected or desired end.

But psychologist and scholar Dr. Linda James Myers argues that we can indeed hold an "optimal worldview," one that transcends what our five senses can experience, and in which we understand that our worth is inherent, our identity multidimensional, and our collective identity is of being one with the Source of All Good. Our self is more than the individual but includes all of the ancestors, the yet

unborn, all of nature, and the entire community.

The pursuit of excellence in relationships will lead us closer toward social justice. Which of the commandments is the greatest? Jesus gives a clear response. Love God with your whole being, and love your neighbor as yourself. When the teacher of the law agrees with Jesus and says that loving God and loving others is more important than all burnt offerings and sacrifices, Jesus commends him and says, "You are not far from the kingdom of God."

We believe that the kingdom or kin-dom of God can be made present in the earth. We believe this kin-dom is inherently political, social, and spiritual and that is a kin-dom of justice.

Yet, could we be sure that we are not far from the kin-dom of God? I argue that perhaps we are so far away because we fail to carry out the greatest commandments. We say we love God and others, but we settle for safe, self-serving, easy, warm and fuzzy expressions of love.

Loving people requires more than kindness. It requires valuing people and relationships in such a way that we work to dismantle systems of structural oppression. To love means that we engage our whole being in creating a world in which our priority - our highest value - is based on relationships.

NEW RESTORATIVE JUSTICE INITIATIVES AT LOUISVILLE SEMINARY

Louisville Seminary recently received \$64,660 in grant funding from the Association of Theological Schools to develop a new Restorative Justice for Ministry pilot program.

An Innovation Project Grant in the amount of \$49,910 will build on the seminary's established relationships with the local religious community, Louisville Metro Government, institutions of higher education, and nonprofit organizations to make the seminary a center for educating and resourcing congregational ministers, chaplains, and therapists in restorative justice best practices. These practices focus on repairing communities affected by crime, through accountability, making amends, and facilitating interaction between victims of crime, the offenders and the broader community.

According to Louisville Seminary Dean Susan Garrett, the project was inspired by the vision of leaders in the seminary's Black Church Studies (BCS) program, who initiated conversations about restorative justice and theological education more than eighteen months ago, and who in February 2017 hosted the seminary's annual BCS Consultation on the theme "Mass Incarceration and Restorative Justice." In this consultation, speakers, films, and workshops illustrated the transformative potential of the restorative justice model as well as its compatibility with the seminary's theological commitments and vision for education.

The Restorative Justice for Ministry project will work closely with the seminary's Field Education program and Master of Arts in Marriage and Family Therapy program. The family-systems approach fundamental to the Marriage and Family Therapy curriculum will integrate with education in restorative

justice. In doing this, we must admit that we struggle to see our neighbors as fully human, inherently worthy, and children of God. We must admit that we are selfish and more times than not see others as a means to get our emotional, material, and spiritual needs met. We must admit that we hold values of equality, justice, and fairness but do little to embody them in our families, workplaces, churches, and communities. We must admit that we are unwilling to integrate our values, creeds, and myths to identify if the values we hold dear are actually self-serving excuses to assume we are not as bad as the person who explicitly voices their hate.

We must admit and then repent.

Not regret, not be embarrassed, not get defensive, and not even apologize. No, we must repent, turn from our ways, and change our minds - our worldviews. We must repent for the kingdom - the kin-dom - of God is at hand.

At the end of it all, I am reminded that God does not want our burnt offerings and sacrifices, he doesn't want our accomplishments, or demonstrations of religious piety. What he wants, what he commands of us, is that we love. And in doing so we will move toward social justice and ultimately be drawn closer to the kingdom of God. ■

systems theory and practice. The project also includes a field education placement for a student to assist with all aspects of the program and serve as a liaison with Restorative Justice Louisville.

"Experts on re-entry of formerly incarcerated persons into society note the crucial need that such persons have for a new attitude and new relationships," said Garrett. "These are areas that the church and spiritually oriented therapists are distinctly suited to provide. We believe this project could serve as an educational model for other residential seminaries and divinity schools across the country."

A Faculty Development Grant in the amount of \$14,750 will fund the design and implementation of new courses and possibly a curricular track in restorative justice at Louisville Seminary. The new courses will be implemented in the 2018/19 and 2019/20 academic years. It will also fund the purchase of restorative justice library resources for faculty and students as they implement this new curricular emphasis. The resources will be housed in the seminary library's Black Church Studies Resource Center.

"We want Louisville Seminary to be indispensable to our city and a magnet for those who believe that theological education has a critical role to play in building communities that embrace persons who are frequently excluded from it," said Dr. Scott Williamson, Restorative Justice for Ministry project director and Interim director of Black Church Studies at Louisville Seminary.



GRACE NOTES

ERNEST NEWSOM'S MUSIC AND MINISTRY MELD

Louisville Seminary Staff Report

ERNEST “ERNIE” NEWSOM (MDIV ‘70) ATTENDED HIGH SCHOOL IN SEGREGATED MEMPHIS, TENNESSEE, WHICH DID NOT FURNISH BAND INSTRUMENTS TO STUDENTS AT THAT TIME. ERNIE WANTED TO PLAY CLARINET IN THE HIGH SCHOOL BAND.

However, money was scarce in his home, so his mother went out and bought a “used” clarinet, which “had been through the wringers and was difficult to play,” Newsom recalled with a laugh.

He managed to purchase a new clarinet, made first chair, and would later take up saxophone and flute. But he didn’t continue with music after high school. Instead, he focused on his academic and professional goals.

While teaching psychology at Southern University in Baton Rouge, Louisiana, Ernie served as an elder at the local Presbyterian church and as a Sunday school teacher, but a different call began to take shape.

“God put it on my heart that what I was doing was ‘ok’ but I could do much more to serve the Kingdom,” he said. “I fought with that for a couple of years and finally gave in to the Lord.”

Newsom decided to go to seminary and considered several before making a final decision. He chose Louisville Seminary out of a list of nine. The reason for his choice was simply put:

“The correspondence, especially from (then president) Albert Winn touched my heart, and it seemed so clear that was where God was calling me to study. I resigned my position as instructor, and the next thing I knew, I was there, at Louisville Seminary with my wife, two children and a U-Haul with everything we owned.”

It was a giant “leap of faith” for Newsom. He had never visited Louisville Seminary’s campus before, and he had little or no knowledge about theology or seminary life.

It was 1967 when Newsom enrolled at Louisville Seminary. He and his family were the only African Americans on campus at the time, and he knew that some of the seminary staff and students felt a little “uneasy” with them being there. But he felt confident in his ability to achieve his goal of obtaining a Master of Divinity degree and credits his military background, family support and faith in God for helping him through the challenges he faced. It was also helpful that many faculty members and students took the “extra step” to make

Newsom and his family feel welcome.

There were many occurrences, while a student at Louisville Seminary, that stand out in Newsom’s mind, but one stands above all others. It was the night the news broke that Dr. Martin Luther King, Jr. had been assassinated.

“I was devastated, angry, lonely. I wanted to be with ‘my people’ - other African Americans,” he said. “The next morning, I asked seminary officials if the students could hold a special service in light of the assassination. The request was immediately granted. All classes were cancelled that day, and the worship service was full. Students and faculty were filled with emotional outbursts of weeping and lamenting. Many came up to me to express sorrow and support, even those that had not spoken to me before. It was amazing.”

Following his graduation from Louisville Seminary, Newsom was called to ministry at Fellowship Presbyterian Church, Huntsville, Alabama, followed by service in the Veterans Administration as Chief Chaplain and U.S. Naval Chaplaincy as Reserve CAPT, 6th Fleet. After twenty-

three years, he retired. He would also serve on the Louisville Seminary Alumni Board of Directors for two terms.

Newsom and his wife now live in Murfreesboro, Tennessee, and had only been retired a couple of months when he was called to become the designated pastor for the South Sudanese Presbyterian Church in Gallatin, Tennessee. The congregation consisted of refugees who came to America to escape the religious, political and social persecution they were facing in South Sudan. They did not have a church building they could call home, so Newsom, with the help of the Middle Tennessee Presbytery and other agencies, built a church to satisfy the needs of the congregants. He started playing his saxophone in worship services, which inspired him to revisit his musical skills and ability.

For Newsom, music is a bridge that brings people of all races, beliefs and walks of life together. While other forces in the world are constantly pulling people apart, he strives, especially through his music, “to unite people.” He has produced four compact discs of his own music, which are

available on his website, www.cdbaby.com/cd/ernestbnewsom.

Sharing his music in the Murfreesboro schools, community and other events resulted in many accolades, certificates and awards for Newsom including the 2017 Jerry Anderson Humanitarian Award, presented by the local branch of the NAACP in Middle Tennessee, and the 2017 Unity Award, presented by Middle Tennessee State University in Murfreesboro to those who have

made significant contributions to the community. In past years, he has shared his musical talents at Louisville Seminary’s Festival of Theology.

When Newsom performs, he often brings that “old clarinet” mentioned in the beginning of the article to remind him of his roots and to demonstrate his humility. ■



Mindful Path

By Nancy Crowe

What brought Megan Bayles Bartley (MAMFT '03) to Louisville might be described as mindfulness — paying non-judgmental attention to what is needed in the here and now. Yet it was a path she almost didn't take.

While at the University of Washington, Bartley got involved with a Presbyterian campus ministry. She then had the opportunity to become a campus ministry intern at the University of Arizona, and spent an additional year there as interim director.

With that job nearing its end and the offer of a scholarship to seminary, she had to make a decision. A campus minister asked: "If, barring time or financial limitations, you could do anything professionally, what would it be?"

"I knew the answer before she even got it all out of her mouth: I want to be a therapist," Bartley recalled, adding that she'd benefited from marriage and family therapy herself as a teen, and her favorite part of campus ministry was the one-on-one counseling.

Louisville Seminary — in one of those "middle states" often overlooked by those on the coasts — appeared to be her best option. She quickly signed up for an Exploratory Weekend, met people who remain close to her today, and submitted a rather late application.

"I got accepted, then ended up deferring," Bartley said. "I kind of freaked out. I thought: 'Is this what I really wanted to do?'"

So she took a job in Phoenix, a decision that she said was "a horrible, horrible mistake."

She called the seminary. She could still enroll — if she could get there in a week.

"I gave away everything I owned that wouldn't fit in my car, packed it up, drove to Louisville, and didn't even give it a second thought," Bartley said.

"I'm a person who really goes with my gut. This was the only time I had second-guessed it."

At Louisville Seminary, Bartley — who grew up in the Lutheran Church (Missouri Synod) and was reading about Buddhism — found freedom to explore and question. She also found Louisville to be a friendly and compassionate city.

After completing the marriage and family therapy degree, she moved to Austin, Texas, married, and practiced as a relationship therapist there for 11 years. As she spoke with other therapists about their educational backgrounds, she realized how well Louisville Seminary had prepared her and wrote to former professors Loren Townsend and Carol Cook to tell them so.

"Thank you guys so much for who you are and your teaching because I feel so equipped," she recalled writing. "I don't need any special certifications on top of my license. I feel like I know what I know based on what I learned at the seminary."

Bartley also credits supervisors Nancy Fontenot and Kent Hicks for helping her pull what she was learning out of the classroom and into the therapy session.

Three years ago the couple, now

with children, moved back to Louisville to be near her husband's parents. With her practice booming, she hired two additional therapists and established the Louisville Mindfulness Center.

Bartley defines mindfulness as turning off the autopilot — that "I've got to go pick up the kids, then make dinner ..." chatter that keeps us from thinking about what we're doing, or being, in the moment.

"Mindfulness is also nonjudgmental," said Bartley. "I do a lot of work with clients about identifying their critical voice. Often, when we are very critical of ourselves, it spills over, and we are very critical of others, especially our loved ones. Sometimes there's a lot of criticism in marriages. So the mindfulness piece comes in."

Bartley, who is both a therapist and an entrepreneur, said mindfulness opens her practice to people who may not be interested in therapy, but are looking for ways to reduce stress or manage anger. She has worked with GLOW (Greater Louisville Outstanding Women), a group of entrepreneurs, "on really owning what I do" and getting the message out that mindfulness is not religious or anti-religious, but about well-being.

It's about being where you are, as you are — a concept Bartley has learned well. ■



NEWS AND NOTES

Lilly Endowment, Inc. has awarded a grant of \$7,999,954 to Louisville Presbyterian Theological Seminary to continue the work of the Louisville Institute for the period of January 1, 2019, through December 31, 2021. Supported by the Endowment since 1990, the Louisville Institute is a national leader in the study of religion and support of pastors and church leaders in North America.

News of the grant was announced by Michael Jinkins, president of Louisville Seminary, and Edwin David Aponte, executive director of the Louisville Institute, at the fall 2017 meeting of Louisville Seminary's President's Roundtable.

"We are grateful to Lilly Endowment for the vote of confidence in the ongoing work of the Louisville Institute that this renewal grant represents," said Aponte. "With these funds the Louisville Institute will continue to bridge gaps between church and academy while addressing the diverse, global, multicultural, generational, and emerging currents facing North American Christianity."

"Lilly Endowment's continued support assists us as we work to prepare the next generation of professors to teach in seminaries and universities across the country," added Jinkins, who also chairs the Louisville Institute Board of Directors.

With this renewed support, the Institute will:

- Provide fellowships in theological education to identify and support a new generation of exceptionally well-prepared faculty for theological schools;
- Bring together and engage cohorts of pastors and professors to address issues confronting the church; and
- Award grants to pastors and academic leaders to support their innovative research projects.

As part of the Vocation of the Theological Educator Initiative, the Louisville Institute addresses

the need for a new generation of theological faculty that is prepared to respond to the questions and needs of communities of faith and their future leadership. The Institute's fellowship programs are designed to prepare faculty in multiple settings so their teaching and scholarship can serve the church and its ministries.

The Louisville Institute's Collaborative Inquiry Team program supports groups of four to eight pastors and professors who propose projects that examine inherent challenges facing Christian congregations. Teams spend 18 to 36 months exploring together a challenge currently confronting church and society.

The Louisville Institute offers grants to support research by pastor/scholars and scholar/educators that strengthen the religious life of North American Christians and their institutions while advancing North American religious and theological scholarship. These grant programs aim to serve three strategic constituencies whose competence and well-being are essential to the future of the church: pastors, younger scholars, and researchers and scholars for the broader church.

Under this grant, the Louisville Institute will launch a new iteration of the Pastors Working Groups. This second wave will engage small groups to inquire about the changing contexts of ministry. What are the new ways people congregate and form faith communities? How can ministers connect with and learn from emerging non-denominational approaches to ministry? What can the ministry experiences of those working in and with historically marginalized groups and immigrant communities teach the greater Christian community?

"As the new Pastors Working Groups help us understand where the church is headed and what the emerging needs of ministry leaders are, we also anticipate learning how best to reimagine grant and fellowship

LOUISVILLE INSTITUTE/ LOUISVILLE SEMINARY WELCOME JONATHAN SOYARS

The Rev. Jonathan Soyars, curate at St.

Martin's Episcopal Church in Charlotte, North Carolina, has been named visiting assistant professor of New Testament at Louisville Seminary. His professorship comes as part of the Louisville

Institute's Postdoctoral Fellowship program, which places top recent Ph.D. graduates in theological schools for two years, where they teach and also are mentored by a senior professor and a local pastor.

Soyars completed his doctoral studies at the University of Chicago this past June. He previously taught at Wake Forest University School of Divinity and the University of Chicago Divinity School. At Louisville Seminary, he teaches courses on the language and literature of the New Testament, especially the Pauline corpus.



programs for ecclesially engaged scholars," said Aponte. "We hope to launch the first Pastors Working Group in the fall of 2019."

This will be the ninth time in 27 years that Lilly Endowment has awarded a grant to fund the Louisville Institute's work.

"We are pleased that the Louisville Institute will continue its important work of supporting pastors, religious leaders and academic scholars as they explore critical challenges facing Christian communities," said Christopher L. Coble, the Endowment's vice president of religion. "Louisville Institute's efforts to prepare a new generation of faculty to teach at theological schools also will help ensure that these schools continue to educate seminarians to become excellent pastoral leaders." ■

NEWS AND NOTES

LOUISVILLE SEMINARY PRESIDENT MICHAEL JINKINS ANNOUNCES RETIREMENT



During Louisville Seminary’s spring Board of Trustees meeting last April, Seminary President Michael Jinks announced his plans to retire. Jinks, who began his term as the seminary’s ninth president on September 1, 2010, will formally step down on September 2, 2018.

According to Jinks, shortly after his term as seminary president began, he was advised by former seminary president Ellis Nelson (a friend and mentor to Jinks) to plan for his exit strategy. In doing so, this would help establish attainable goals to fit his term.

“The one detail in which my plan differed from Ellis’ was that he made his term known from the beginning,” said Jinks, who, prior to coming to Louisville Seminary, served as academic dean and professor at Austin Presbyterian Theological Seminary. “Ellis told the board right at the start that he would stay for seven years. I did not feel that making my plans known would have been helpful to the school; so no one knew the date on which I planned to retire except my family, closest friend, and pastor.”

Under Jinks’ leadership, Louisville Seminary has made its Doors to Dialogue ecumenical and interfaith relations program and its Black Church Studies program critical components of the seminary’s curriculum. Most notable though is the seminary’s Covenant for the Future capital campaign, which began in 2011. A major part of the campaign was the endowment of the Covenant Scholarship program, which was established in 2015 and allows all master’s-level students to attend Louisville Seminary with 100 percent tuition assistance.

On June 14, 2017, Lant Davis, chair of Louisville Seminary’s Board of Trustees, announced the names of those who will conduct the search for the new president. The Presidential Search Committee includes representatives from the seminary’s Board of Trustees, President’s Roundtable, faculty, administration, Alum Association, and student body.

“This balanced group of extremely talented persons loves Louisville Seminary and will work hard to find the right person to lead the institution in future years,” said Davis. “Each member of the committee brings a unique set of skills, background, and experience. We will be dependent upon the Holy Spirit and on the help of all supporters of the seminary as we pursue our task.”

PRESIDENTIAL SEARCH COMMITTEE MEMBERS

Lant B. Davis (chair)

Louisville Seminary alum (MDiv ‘01) who is chair of the seminary’s Board of Trustees.



Mary Gene Boteler

Louisville Seminary alum (MDiv ‘78) who is a member of Louisville Seminary’s Board of Trustees and serves on the board’s Institutional Advancement Committee.



Elizabeth F. Clay

Louisville Seminary alum (MDiv ‘87) who is a member of Louisville Seminary’s Board of Trustees and serves on the board’s Institutional Advancement Committee.



Amos J. Disasa

who is a member of Louisville Seminary’s Board of Trustees and serves on the board’s Academic Affairs Committee.



Warner R. Durnell

who is a member of Louisville Seminary’s Board of Trustees and serves on the board’s Student Life Committee (chair), Executive Committee, and Presidential Performance Review Committee.



Dan H. Ellinor

who is a member of Louisville Seminary’s Board of Trustees and serves on the board’s Finance Committee (chair), Executive Committee, Governance Committee, Presidential Performance Review Committee, and the Audit Committee.



Kathryn (Kathy) A. Minx

who is vice chair of Louisville Seminary’s Board of Trustees and serves on the board’s Finance Committee, Executive Committee (member at large), Governance Committee, Presidential Performance Review Committee, and Audit Committee.



Carol J. Cook

Louisville Seminary’s Harrison Ray Anderson Professor of Pastoral Theology.



Tyler Mayfield

Louisville Seminary’s A.B. Rhodes Associate Professor of Old Testament and faculty director of the Louisville Grawemeyer Award in Religion.



Patrick (Pat) Cecil

Louisville Seminary’s chief operating officer and chief financial officer.



Amariah McIntosh

Louisville Seminary alum (MDiv ‘01, DMin ‘14) who is past president of Louisville Seminary’s Alum Board of Directors.



Karen Brugler Schlack

Louisville Seminary alum (MDiv ‘03) who serves as a member of Louisville Seminary’s President’s Roundtable.



Roger Veliquette

second-year Master of Divinity student at Louisville Seminary.



VOCATION AS A MEANS OF GRACE

Louisville Presbyterian Theological Seminary recently received a \$50,000 planning grant from Lilly Endowment, Inc. to develop plans to participate in Lilly’s Called to Lives of Meaning and Purpose Initiative. Through this initiative, Lilly invited selected organizations, including Louisville Seminary, to establish innovation hubs that assist congregations in designing and launching new and/or enhancing existing ministries to help Christians discover and claim how God calls them to lead lives of meaning and purpose.

The initiative has a two-phase application process. In the first phase, invited organizations submitted proposals last spring for planning grants of up to \$50,000 to explore their potential participation in the implementation phase of the initiative and to prepare an implementation proposal to establish an innovation hub for Christian congregations.

In August, Louisville Seminary submitted an implementation proposal

of \$1.5 million for a five-year period to establish an innovation hub for congregations. According to Sally Pendleton, vice president for institutional advancement, the innovation hub, called The Myrtle Collaboration: An Initiative to Reclaim the Vocation of Every Child of God, will be an initiative and an experiment designed to help faithful lay persons discover and live out God’s calling for their lives through the development and resourcing of congregational ministries.

Predicated upon Design Theory thinking, the collaborative will engage 16 Presbyterian congregations, large and small, in a three-year process of vocational learning and purpose discovery. The process will be punctuated with periods of intentional listening and guided by trained congregational coaches.

The collaborative will integrate worship, online resources, networking, coaching, on-campus workshops, a church-based workshop, and seed grants to power congregations to create meaningful ministries, unique to their



context, to guide congregants to lives of meaning.

“If successful, individuals will emerge with a greater awareness of their own gifts and skills, a renewed sense of purpose, a deepening sense of the connection between their daily activities and the work of God in the world, greater fulfillment in daily roles, and a stronger connection to the church,” said Pendleton.

Lilly Endowment, Inc. is expected to announce the recipients of the innovation grant in December. Watch Louisville Seminary’s website for updates.

VISUALLY SPEAKING | AROUND CAMPUS



1.) It was a beautiful spring morning for Louisville Seminary's Baccalaureate service, which was held May 14, 2017.

2.) Seminary faculty at the Baccalaureate service this past spring.

3.) MDiv student Doris Evans, left, led the services for the annual Blessing of the Animals, which took place on Louisville Seminary's campus October 4, 2017.

4.) Graduating Student Body President John Ray Roberts leads the procession of faculty and students into Caldwell Chapel for the 2017 Baccalaureate service.

5.) Graduating MDiv student David Madewell is in good spirits following the 2017 Baccalaureate service.

6.) Yet another colorful display at Caldwell Chapel.

7.) At its 163rd Commencement, which took place May 14, 2017, Louisville Presbyterian Theological Seminary conferred degrees to 21 Master of Divinity Students, five Master of Arts (Religion) students, seven Master of Arts in Marriage and Family Therapy students, and six Doctor of Ministry students. One student received a Certificate in Black Church Studies. Two students received a Certificate in Educational Ministry. One student received a Certificate in Pastoral Counseling Supervision. Three students received a Diploma in Pastoral Studies.

8.) Members of the 163rd graduating class get ready for their big day.

9.) On September 7, 2017, Louisville Presbyterian Theological Seminary held its Fall Convocation for the 164th academic year. As part of the Convocation service, Dr. Ashley Hicks White was formally installed as assistant professor of marriage and family therapy. Her Convocation address was "Toward a Relational Approach to Social Justice."

10.) MFT student Julia Thorn brought her cat to Louisville Seminary's annual Blessing of the Animals, which took place in October.

-Photos by Jonathan Roberts and Chris Wooton



FACULTY *IN THE FIELD*



Matthew Collins was promoted from associate professor to full professor of bibliography and research at Louisville Seminary. He was also appointed as editor for the *Open Monograph Series* of the Association of Theological Libraries in America.

Michigan's service of installation for Louisville Seminary alum Chrissy Westbury (MDiv/MAR '17) as associate pastor of First Presbyterian Church of Kalamazoo.



Ashley Hicks White was formally installed as assistant professor of marriage and family therapy at Louisville Seminary's fall 2017 Convocation. Her Convocation address, *Toward a Relational Approach to Social Justice*, drew on Mark 12:28-34 and centered on the ways in which the call to love one another can be carried out to bring about change in our individual and collective lives.



Christopher Elwood, professor of historical theology, taught a course exploring the legacy of John Calvin from the vantage point of the 500th anniversary of the Protestant Reformation, "Calvin and Reformation 500", at the Synod of Lakes and Prairies Synod School in Storm Lake, Iowa, in July. At the same event he offered musical leadership for plenary worship services. In August, he traveled to Kalamazoo, Michigan, where he preached the sermon for the Presbytery of Lake



Clifton Kirkpatrick, professor of world Christianity and ecumenical studies, led a weekend module for the "Diploma

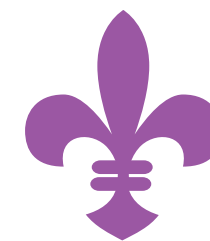
School" of the Presbytery of Western Kentucky (for commissioned ruling elders) on Presbyterian Polity. He also lectured at and led reflections on the Belhar Confession at the Presbytery of Tampa Bay. In June, he participated in the Summer Workshop on Religion and Foreign Policy at the Council on Foreign Relations in New York City. Toward the end of June and into July, he participated as a member of the Executive Committee in the General Council of the World Communion of Reformed Churches in Leipzig, Germany. A major focus of that Council was on the 500th anniversary of the Protestant Reformation. Also related to the Reformation anniversary, Kirkpatrick has been selected by Keimyung University in Korea to receive an honorary doctorate and to offer a lecture as part of the Memorial Dong Cheon Forum for the 500th anniversary of the Protestant Reformation on Reformation Day 2017.



Amy Plantinga Pauw, the Henry Mobley, Jr. Professor of Doctrinal Theology, published her latest book, *Church in Ordinary Time: A Wisdom Ecclesiology* (Eerdmans). The seminary community celebrated the occasion at a reception and booksigning on November 30.

ANNUAL REPORT

2016/17



LOUISVILLE
PRESBYTERIAN
THEOLOGICAL
SEMINARY

THE QUALITY OF THEOLOGICAL EDUCATION

at Louisville Presbyterian Theological Seminary is matched by the high caliber of students who use the seminary as a launchpad for their life in ministry and service to others.

Our continued growth and success is undergirded by the wonderful people who make financial commitments to the Louisville Seminary Annual Fund. These commitments support the seminary's day-to-day operations including instruction, financial aid, academic support, institutional support, and auxiliary services that include things like community- and church-related services. In short, healthy revenue empowers us to provide an outstanding education for ministry.

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Many memories flood back as I recall my days at Louisville Seminary, and I am thankful for those who taught, inspired and influenced me in my preparation for ministry.

One memory in particular comes to mind. A few of us were gathered around a table in the cafeteria when one of the professors in the group made a comment about supporting the seminary financially into the future. He said that the seminary, with its smaller alum base, would need all the financial support we could provide across the years. In doing so, he pointed out that consistent annual giving by alums was particularly important as the percentage of graduates who contributed was a key factor used by those from whom the seminary would be seeking grants. This is not to downplay the amount that each alum contributes; but the overall percentage of in-house support, so to speak, can be a very helpful determining factor in the awarding of grants to the seminary.

These words, spoken off-handedly to me that day, have stuck with me since my graduation in 1968. That is why I have made an annual contribution to Louisville Seminary most years since then. Now I am updating my estate planning, and I have designated Louisville Seminary as the largest recipient of my financial legacy benevolent contributions.

That professor's words remind me that stewardship is a lifelong commitment in recognition of the gifts we have received and God's grace we have experienced through Jesus Christ. It is out of gratitude for that grace and for all those who have blessed me with their wisdom, insight, faithfulness, integrity, love, and prayers.

Thank you one and all; and especially thank you, Louisville Presbyterian Theological Seminary.

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Rev. Dr. Gary K. ('74) and Mrs. Elizabeth R. Scheidt
Dr. Jennifer A. Schiller, LMFT, JD ('05/'16)
Mr. Walter H. and Mrs. Alyce Ann Schmidt
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Ms. Sarah Shannon ('17)
Rev. David A. ('66) and Mrs. Priscilla Sharp *
Rev. Dr. Conrad C. ('85) and Mrs. Lauren F. Sharps
Rev. Dr. George R. Sinclair, Jr. ('78/'86)
Rev. Elaina ('16) and Mr. Mike Sipes
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Singer
Rebecca A. Street ('16)
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Rev. John W. ('61) and Ms. Betty L. Stull
Dr. Melanie-Prejean Sullivan ('08)
Rev. Donald B. Summerfield ('84) and Rev. Dr.
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Ann C. Thomas ('15)
Rev. Dr. and Mrs. Dean K. Thompson
Rev. T. J. Thompson ('75)
Rev. Wallace W. Thurman ('53)
Mr. Richard W. Tieman *
Ms. Evelyn J. Torkildson
Dr. Loren L. and Rev. Leslie Smith Townsend
Ms. Angela Traylor
Rev. Nancy Troy ('95) and Dr. Bruce E. Tjaden
Mrs. Patricia M. Tuberty
Rev. Craig ('09) and Kim Tuck
Mr. Howard M. and Mrs. Jane M. Turney
Mr. William T. Tyrrell
Mr. John and Mrs. Ginger Van Ness
Mrs. Elenor K. Van Pelt
Ms. Elizabeth R. Vance
Mr. Larry VanMeter
Rev. J. James Verser III ('72)
Rev. Anne F. Vouga ('08)
Rev. Elizabeth T. Wade
Dr. Lydia A. Walker
Mrs. Kay E. Wallace
Ronald ('56) and Camille Walthall
Rev. Dr. Michael L. Ward ('82/'90)
Rev. Wayne D. Wardwell, Jr. ('54)
Ms. Suzanne M. Warner
Rev. Richard L. Warren ('82)
Rev. Dr. Jay ('77/'85) and Mrs. Barbara Warthen *
Rev. Nancy Waters ('98)
Rev. Mary Ellen Waychoff ('90)
Rev. Dr. Gary R. Weaver ('72)
Mrs. Beth Westbrook
Rev. Christina ('17) and Mr. Dirk Westbury
Rev. Ogden W. ('68) and Mrs. Barbara P. White
Mr. and Mrs. Robert C. White
Rev. Edward Wicklein ('60) *
Rev. Dr. James B. Wilbanks, Jr. ('53/'62)
Rev. Jack C. Wilhelm ('59)
Rev. Dr. Thomas C. Willadsen ('13)
Rev. G. Todd Williams ('99)
Mr. Keith W. Williams ('04)
Rev. Dr. Lynn M. ('75) and Mrs. Lois Williams
Rev. Polly W. Williams ('97)
Mr. Tim Williams
Dr. Camille Williams-Neal ('80)
Rev. and Mrs. William W. Williamson, Jr.
Mr. Dwayne and Ms. Mary Willis
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Rev. Bill Winch ('54/'56) *
Rev. Stephanie Sorge Wing ('08) and Rev. Andrew
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Louisville, KY
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Women of Faith Presbyterian Church,
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Somerville, TN
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Celina, OH
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Women of Hebron Presbyterian Church,
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Women of Henryville Community Presbyterian
Church, Henryville, IN
Women of Irvington Presbyterian Church,
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Women of Memorial Presbyterian Church, Saint
Augustine, FL
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Lexington, KY
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Why Support Theological Education?

“It is important for our church to continue to support Louisville Seminary because it is an investment in the future of the church; it is a concrete example of our connectedness; and it is an expression of our trust in God’s faithfulness to the church in the years to come.”

Elizabeth Clay (MDiv '87) and
Louisville Seminary Trustee
Second Presbyterian Church
Louisville, KY

A WORD OF THANKS

SALLY PENDLETON
VICE PRESIDENT FOR INSTITUTIONAL ADVANCEMENT

Heather McIntyre and I got to know each other a year ago as we crossed paths on campus en route to our respective offices. Heather, at the time a first-year student from rural West Virginia, worked in the library to offset her seminary education expenses. In our conversations, I learned of her commitment to rural ministry and her deep concern for God’s creation and social justice. We also shared our common passion for robust coffee. Students like Heather hold a special place in my heart.

This year, Heather’s studies and call to ministry (and thus her seminary education) took her to a yearlong field education placement with a congregation seeking to be faithful amidst a rapidly changing society. It is a congregation that thrived throughout the 1960s, 70s, 80s and 90s. Today, however, it finds itself with far fewer members and minimal staff. Yet, it remains deeply committed to the Christian faith and maintains an unwavering spirit to be part of the Presbyterian Church (U.S.A.).

I also learned that Heather is part of a long family line of Presbyterians who believe that they are called to act as Christ’s hands by aiding those who are oppressed and marginalized in central Appalachia. It is this family upbringing and conviction to serve rural congregations that are often Spirit-rich and cash-poor that compels Heather not to take on debt while she is in seminary.

When you give to Louisville Seminary, your gift enriches our ministry here on campus – a campus with outstanding faculty, and a well-equipped library, as well as classrooms and community space for shared learning. Beyond campus, your gift prepares students for ministry. Your gift’s reach is wide and its impact is a life-affirming testament to a God who speaks lovingly and who empowers the lives of those being transformed.

Your partnership and generosity make it possible for students like Heather to answer God’s call, and we are grateful for your gifts of support!

“Despite being of modest size, our church has transitioned over the years into a congregation with three full-time pastors with formal theological education. I cannot imagine our community retreating from this commitment to the high level of professionalism and theological sophistication we have come to appreciate. A well-educated preacher is able to bring the Biblical text to life. A youth group leader trained to provide the critical pastoral care that young people desperately need can be the necessary catalyst for a growing and sustainable youth ministry. The benefits of having leadership that can provide theological education and faith formation for all ages is extremely valuable to the spiritual health of our community. Although none of our current pastors are graduates of the seminary in our hometown, LPTS has been a tremendous blessing to our community.”

Kevin M. Burns
Ruling Elder
Chair of Christian Education
Highland Presbyterian Church
Louisville, KY

“Our church cherishes the leadership provided by pastors who are theologically informed and spiritually prepared to help us understand our faith and navigate the circumstances of our lives. I believe seminaries are vital in helping a pastor refine and enhance his/her call and prepare for active ministry.”

Mabeth Cortner
Ruling Elder
Central Presbyterian Church
Princeton, KY

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Mrs. Mary Ellen Yates ('00)
Mr. Wirt and Ms. Mary Yerger
Rev. Dr. Thomas D. York
Rev. Dr. Wayne ('73) and Dr. Nancy Yost *
Ms. Rachel E. Young
Ms. Becky Young

Foundations & Other Organizations

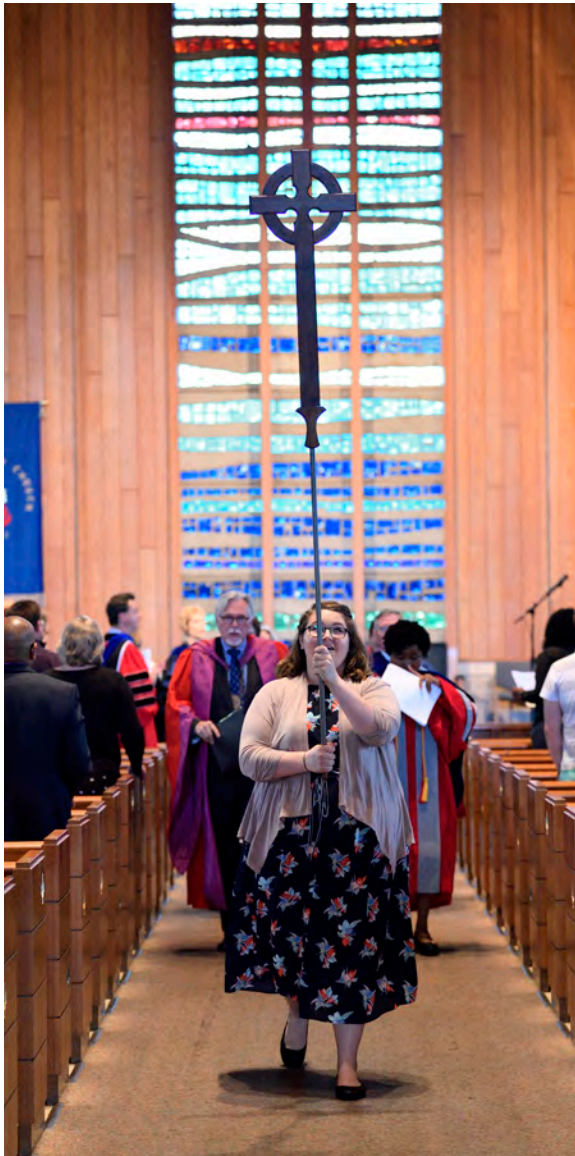
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Churches & Church Organizations

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Bethlehem United Presbyterian Church,
Wheeling, WV
Central Presbyterian Church, Princeton, KY
Central Presbyterian Church, Terre Haute, IN
Crescent Hill Presbyterian Church, Louisville, KY
Crestview Presbyterian Church, Columbus, OH
Edgewood Presbyterian Church, Lewisburg, WV
First Presbyterian Church, Canfield, OH
First Presbyterian Church, Carmi, IL
First Presbyterian Church, Columbus, IN
First Presbyterian Church, Crown Point, IN
First Presbyterian Church, Ferriday, LA
First Presbyterian Church Friendship Class,
Frankfort, KY
First Presbyterian Church, Greenville, MS
First Presbyterian Church, Hillsboro, OH
First Presbyterian Church, Jeffersonville, IN
First Presbyterian Church, Marietta, OH
First Presbyterian Church, McComb, OH
First Presbyterian Church, Nashville, TN
First Presbyterian Church, Owensboro, KY
First Presbyterian Church Men's Bible Class,
Owensboro, KY
First Presbyterian Church, Paducah, KY
First Presbyterian Church, Piper City, IL
First Presbyterian Church, Princeton, IN
First Presbyterian Church in Jamaica, Jamaica, NY

Forest Hills Presbyterian Church, Tampa, FL
Forest Lawn Presbyterian Church, Marion, OH
Fraser Presbyterian Church, Cass City, MI
Harvey Browne Presbyterian Church,
Louisville, KY
Higher Education and Ministry of The United
Methodist Church, Nashville, TN
Highland Presbyterian Church, Louisville, KY
Highland Presbyterian Church Circle 7,
Louisville, KY
Immanuel Presbyterian Church, McLean, VA
Indiana Conference of The United Methodist
Church, Indianapolis, IN
Indianapolis Center for Congregations,
Indianapolis, IN
Kentucky Annual Conference-UMC,
Crestwood, KY
Kentucky Baptist Fellowship, Louisville, KY
Kirk of the Hills Presbyterian Church,
Fairfield Bay, AR
Knox Presbyterian Church, Cincinnati, OH
Meadowthorpe Presbyterian Church,
Lexington, KY
Memorial Presbyterian Church, Midland, MI
Morning Sun Presbyterian Church, Camden, OH
Oxford Presbyterian Church, Oxford, OH
Pisgah Presbyterian Church, Versailles, KY
Presbyterian Church (U.S.A.), Louisville, KY
The Presbyterian Church of Danville, Danville, KY
Presbytery of Great Rivers, Peoria, IL
Presbytery of Homestead, Lincoln, NE
Presbytery of Mid-Kentucky, Louisville, KY
Richwood Presbyterian Church, Walton, KY
Saint Andrews Presbyterian Church, Nashville, TN
Saint Barnabas Episcopal Church,
McMinnville, OR
Salem Presbyterian Church, Winchester, KY
Second Presbyterian Church, Indianapolis, IN
Second Presbyterian Church, Lexington, KY
Second Presbyterian Church, Little Rock, AR
Synod of the Sun, Irving, TX
Trinity Presbyterian Church, Martin, TN
Valley Presbyterian Church, Portola Valley, CA
Walnut Hill Church, Lexington, KY
Westminster Presbyterian Church,
Wilmington, DE
Women of Bardstown Road Presbyterian Church,
Louisville, KY
Women of Bethel First Presbyterian Church,
Campbellsville, KY
Women of Beulah Presbyterian Church,
Louisville, KY
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Shepherdsville, KY
Women of Henryville Community Presbyterian
Church, Henryville, IN

Women of Irvington Presbyterian Church,
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Women of the Presbytery of Mid-Kentucky,
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Women of the Presbytery of Transylvania,
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Venedocia, OH
Women of Second Presbyterian Church,
Louisville, KY
Women of South Frankfort Presbyterian Church,
Frankfort, KY
Women of Tilden Presbyterian Church, Tilden, IL
Women of Westwood First Presbyterian Church,
Cincinnati, OH



ALL IN FOR THEM

WAYS TO GIVE AT LOUISVILLE SEMINARY

Did you know that between 85 and 87 percent of Louisville Seminary's students qualify for need-based financial assistance? Concerns about how they are able to finance their seminary education play a large role in whether or not prospective students are able to answer God's call to minister to a world in great need.

Louisville Seminary provides 100 percent tuition assistance to all master's-level students because we want God's call to be answered by as many creative, talented and enthusiastic individuals who show great promise for ministry as possible. Our Covenant for the Future tuition assistance program, our Bookends funds and other resources make this possible. And it's your financial commitment that make these opportunities available to our students.

We are all in for our students at Louisville Seminary, and we hope you are, too. Following are a few ways that you can lend your support to the future of theological education.

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Phone: 502.992.9347

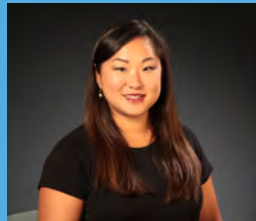
Phone: 800.264.1839



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HEATHER GRIFFIN
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BETH HENLEY
bhenley@lpts.edu

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The Annual Fund builds a strong foundation of philanthropic support for Louisville Seminary. Every dollar given is put to work immediately. Your gift supports our mission by providing funding for student financial aid, outstanding faculty instruction, field education, library resources, and chapel ministry.

Louisville Seminary's operating budget is more than \$8.3 million, with \$1.7 million dedicated to student financial aid. The Annual Fund provides approximately 15% of Louisville Seminary's budget.

Every gift, regardless of size, makes an impact and helps us achieve our long-term goals. Invest in the future of Louisville Seminary and the future of the Church today!

CALDWELL SOCIETY

The Frank H. and Fannie W. Caldwell Society at Louisville Seminary was established in 1995 to recognize those who have supported the mission of Louisville Seminary with a planned gift or bequest.

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CLASSNOTES

1950s

Doug Cater (BD '54) conducts a private counseling practice in Oak Park, Illinois, where he has lived for 46 years. He was stated supply of United Presbyterian Church in South Holland, Illinois, from 2007 to 2014, when the church closed.

Thomas Laird Jones (MDiv '55, THM '59, DMin '77) is ambassador-at-large for Habitat for Humanity International (a full-time specialized ministry validated by the Northeast Georgia Presbytery).

1960s

Phil Weiler (BD '61) and his spouse, Barbara, recently celebrated their 60th wedding anniversary. Phil leads a discussion group for interested residents in La Jolla, California, that focuses on 21st-century Biblical and theological issues.

Jim Layman (MDiv '66, DMin '76) and his spouse, Kay, received a Distinguished Service Award from Warren Wilson College in Asheville, North Carolina, where they have been volunteers since retirement from parish ministry in 2004.

1970s

Ernest Newsom (MDiv '70) was honored as a 2017 Jerry Anderson Humanitarian Award recipient from the city

of Murfreesboro, Tennessee. He was also honored at the 21st Unity Luncheon at Middle Tennessee State University for his work as a humanitarian leader.

Rick Carus (MDiv '74) was honorably retired by the Presbytery of Minnesota Valleys on April 1, 2017, having served there as the transitional executive presbyter for more than three years. During his 42-plus years of ministry, he served congregations in Arizona (twice), Nebraska, Iowa, and New Mexico, as well as on presbytery staffs in Texas and Minnesota. He was honored by the Presbyterian Youth Workers' Association with their Life of Ministry recognition in 2011. He lives in Rio Rancho, New Mexico.

Douglas G. Chase (MDiv '77) celebrated his 25th anniversary as pastor at Brick Presbyterian Church in Brick, New Jersey last October. He serves on the Ocean County Prosecutor's Citizen Advisory Committee, the Brick Municipal Alliance Against Drugs, and the Board of Directors of Caregiver Volunteers of Central Jersey, and is the Convener of the Brick Ministerial Association. In May, the Brick Township Council appointed him to be a chaplain to the Brick Township Police Department. Douglas' spouse, **Linda Chase (MDiv '76)**, is a part-time associate pastor at Point Pleasant Presbyterian Church in New Jersey.

Don Dempsey (DMin '77) was honorably retired by the Chicago Presbytery after completing seven interim ministry assignments, the last being at First Presbyterian Church of Wilmette, Illinois. This past summer he served as the preaching minister at St. Timothy's Chapel at Georgetown Lake, Montana, for five Sundays. Don and his wife, Meg, live in Highland Park, Illinois.

Stephen W. Scott (MDiv '79) celebrated his nineteenth year as pastor of First Presbyterian Church of Statesville, North Carolina, and is serving a second year as moderator of Salem Presbytery.

1980s

Phil Hanna (MDiv '83) retired after 24 years working in the library at Lindsey Wilson College (Columbia, Kentucky), serving as library director since 1999. At the spring commencement, the college awarded him an honorary doctorate for his work in the library and for his work with the Lecture and Arts series.

Jane Larsen-Wigger (MDiv '83) retired on October 1 after 34 years of ordained ministry, the last 17 at Crescent Hill Presbyterian Church in Louisville.

Gerald Bauer (DMin '84) published his sixth collection of Scripture poems titled *God Surrounds Us*.

Marie Welsh Carter (MAMFT '89) practices marriage and family therapy in two Mount Pleasant churches north of Charleston, South Carolina. She has trained and supervised the clinical work of 135 clinicians in the nine years of this pastoral counseling practice. She is eternally grateful for her time at the Louisville Seminary, for being in the first MFT graduating class, and for the excellence of the training she received under David Steere's tutelage.

1990s

Mary E. Wright (MDiv '91) is the pastor of First Presbyterian Church in Charleston, Illinois. She also serves as part of the faculty of the Mid America/Lincoln Trails Team that teaches "The Art of Transitional Ministry."

Robert Ward (MDiv '92) is serving as the senior chaplain at Buckley Air Force Base in Denver, Colorado. Having finished a year residency of clinical pastoral education last August, Robert's spouse, **Victoria Isaacs (MDiv '92)**, is now serving SunCrest Hospice as a Spiritual Care Provider in Metro Denver. Robert and Victoria are empty nesters with MacKenzie having graduated from Wheaton College this past May and Hunter in his last year at the United States Air Force Academy.

Cathy Cummings Chisholm (MDiv '93) completed two-and-a-half years of service as transitional pastor at First Presbyterian Church in Idaho Falls, Idaho. First Presbyterian was her “home” church which sent Cathy to Louisville Seminary. She continues to be active in Kendall Presbytery.

Marilyn Gamm (MDiv '94) completed her two-year assignment as the transitional executive presbyter for the Presbytery of Riverside in Southern California. She and her spouse now live in St. Louis.

Andrew Kennaly (MDiv '94) is solo pastor of First Presbyterian Church of Sandpoint, Idaho. Andrew and his wife, Shawna, are travelling through Europe and the United Kingdom exploring contemplative prayer, bee keeping, and Celtic and Franciscan spirituality, and celebrating the 500th anniversary of the Protestant Reformation.

Elizabeth Hinson-Hasty (MDiv '95) published *The Problem of Wealth: A Christian Response to a Culture of Affluence*, with Orbis Books.

Sue Trigger (MDiv '96) was honored by the Eastern Region of the Association of Presbyterian Church Educators as the 2017 Educator of the Year.

Marian McClure Taylor (MDiv '95) entered into a one-year arrangement to serve as the transitional pastor at South Frankfort Presbyterian Church in Frankfort, Kentucky. This is her first pastorate after

many years in executive ministry in church agencies, and she reports loving the congregation and its vitality.

Lisa Schmitt (MDiv '99) married Galen Evans on February 12, 2016.

G. Todd Williams (MDiv '99) is a chaplain for Houston Hospice. He recently celebrated the birth of his second granddaughter, Braelyn Olivia, and serves as the 2017-2018 president of the Louisville Seminary Alum Board of Directors.

2000s

Jim Goldsmith (MDiv '00) was honorably retired by The Community Presbyterian Church of Lauderdale-by-the-Sea, Florida. He is the president of CommonUnity, Inc., a nonprofit organization that ministers to children and adults, focusing on literacy issues, foster children and mentally challenged men.

Amy Stephens McClain (MDiv '00, MAMFT '17) is part-time staff chaplain with Norton Healthcare, where she has served in ministry since 2004. She is a post-graduate intern at the Louisville Seminary Counseling Center and a contract therapist with Transformations LLC, a behavioral healthcare agency that provides home and community-based services. On September 10, 2017, Amy married Bruce Helwig at 4th Presbyterian Church in Louisville, Kentucky.

Rev. Cheryl Garbe (MDiv '01) was appointed senior pastor of First Wayne Street United

Methodist Church in Fort Wayne, Indiana, by Bishop Julius Trimble of the Indiana Conference.

John Goodwin (MDiv '04) is retired and has enjoyed being the transitional or gap pastor in Pacific, Missouri, and now at Potosi, Missouri.

Susan Jinnett-Sack (MDiv '04) has been appointed district superintendent of the Northern Kentucky District for the United Methodist Church.

Lavender Kelley (MDiv '06) has accepted a leadership position in the Pastoral Care Department at Children's National Medical Center in Washington, D.C. She is also president of the Pediatric Chaplains Network, where she served on the Advisory Council and as vice president for the previous six years.

Cindy Guertin Anderson (MAMFT '07) and her wife, Katie, welcomed their daughter, Jude Caroline, in April.

Bonnie Stephens Canizaro (MDiv '07) completed her Doctor of Ministry at Austin Presbyterian Theological Seminary this past summer and is scheduled to graduate in May 2018. For her doctoral project, *Exploring the Character of God: Life, Light, and Love*, she interviewed two dozen experienced pastors and asked how they reconciled God's love and light to various Bible verses and incidents in church history. A copy of this thesis has been given to Louisville Seminary's E.M. White Library.

Shanda Cool (MDiv/MSSW '08) is the lead clinician for the David J. Block Crisis Stabilization Unit for Wellspring in Louisville, Kentucky.

Chris Deacon (MDiv '08) published a book, *Louder than Words: Sermons by Chris Deacon*.

Peter Smith (MAR '08) received a Wilbur Award from the Religion Communicators Council for coverage of “Silent Sanctuaries,” historic houses of worship that are no longer in use, in the *Pittsburgh Post-Gazette*, where he serves as the religion editor.

Karin Wright (MDiv '09) is the pastor of Suffield United Church of Christ in Mogadore, Ohio.

2010s

Christine Coy Fohr (MDiv '10) and **Rob Fohr (MAR '14)** welcomed their daughter, Maebel Margaret Fohr, in April.

Bill Holmes (MDiv '10) served as interim president of Baptist Seminary of Kentucky at Georgetown College for spring 2017 semester. His first book, *Thoughts from the Bedside: From Neurology to Chaplaincy*, will be published by Nurturing Faith Press in early 2018.

Ryan Althaus (MDiv '11) was ordained in the PC(USA) by the Presbytery of San Jose on April 1.

Mike Beckman (MDiv '11) and his wife, Meike, celebrated the birth of their

first child, Theodore Charles Beckman, in September.

Megan Case (MDiv '11) is an assistant professor of religious studies at Elon University in Elon, North Carolina.

Beau Brown (MDiv '12) is the associate pastor of youth and mission at Westminster Presbyterian Church of Munster, Indiana.

Blair Buckley (MDiv '12) is a pastoral resident at First Presbyterian Church of Ann Arbor, Michigan. She was ordained this fall by the Presbytery of the Pueblo.

Walter Canter (MDiv '12) and his wife, Allison, celebrated the birth of their daughter, Claire, in January.

Rachel Helgeson (MDiv '12) and her husband, Christopher Roode, celebrated the birth of their son, Isaac Christopher Helgeson-Roode, in June.

Cody Natland (MDiv '12) was ordained as elder in the United Methodist Church in June.

Wallace Votaw (MDiv '12) was ordained as elder in the United Methodist Church in June.

Susan Carter Wiggins (MDiv, MAMFT '12) began serving Germantown Presbyterian (Germantown, Tennessee) as the associate pastor for congregational care in August 2016. Previously, Susie served First Presbyterian Church in Pine Bluff, Arkansas, as transitional pastor. She is a licensed associate marriage and family therapist.

David Fugatt (MDiv '13) is a provisional elder in the Holston Conference of the United Methodist Church and pastor of two churches, Bethel UMC in Loudon, Tennessee, and Vonore UMC in Vonore, Tennessee.

Renee Jennings (MDiv '13) was ordained as elder in the United Methodist Church in June.

Debra (Deb) Trevino (MDiv '13) and her spouse, David Trevino (with their seeing eye dog, Suzy), have relocated to Newark, Delaware. Deb is busy with pulpit supply and is seeking a call within New Castle Presbytery. David is playing music for worship as opportunities arise and seeking jazz venues. His other plans include writing a short story series, on-hold message production, and podcasting.

Karol Farris (MDiv '14) is pastor of Bluffton Presbyterian Church in Bluffton, Ohio.

Erin Gill (MDiv '14) married Melissa Bergeron on July 2.

Marsha (“Lynn”) Mayes-Burton (MDiv '14) was ordained at New Mt. Zion Baptist Church in Shelbyville, Kentucky, on June 4.

Susan Mooreland (DMin '14) is the transitional pastor at North Wilkesboro Presbyterian in North Carolina.

Madison VanVeelen (MDiv '14) and **Eric VanVeelen (MDiv '15)** welcomed their daughter, Prose Elizabeth VanVeelen, in June.

Garth E. Adams (MDiv, '15) was ordained as a teaching elder on May 21, 2017. He serves as a chaplain for the hospitals in the Kettering (Ohio) Health Network.

Chelsea Guenther Benham (MDiv '15) is associate pastor at Irvington Presbyterian Church in Indianapolis, Indiana.

Rebecca Church (DMin '15) published a book, *The Journey Home: Images of Death and Afterlife with Older Adults*.

Dana Butler (MAMFT '16) and her husband, **Charlie (MDiv '13)**, welcomed Denali Davis Dafoe Butler, a baby boy, into their family. In April 2017 she opened her private practice, where she works primarily with families and children.

Abbi Long (MDiv '16) published another module of *These Are Our Bodies: Talking Faith & Sexuality at Church & Home* for preschool and elementary children and their families.

Mary Beth (MB) McCandless (MDiv '16) currently serves as coordinator for spiritual nurture at Springdale Presbyterian Church in Louisville, Kentucky, and is a candidate for ministry under care of Mid-Kentucky Presbytery.

Lanie Sipes (MDiv '16) was ordained on October 14 at Chillicothe Presbyterian Church. She is the associate pastor of Christ Presbyterian Church in Toledo, Ohio.

IN MEMORIAM

James Caldwell (MDiv '53), (Caldwell Society Member), April 26, 2017

Robert C. Clifford (MDiv '68), May 28, 2017

David Malcolm Patterson (BD '57), April 12, 2017

Bessie Hooten (MDiv '02), Dec. 3, 2016

Roger S. Shoup (DMin '77), March 11, 2017

Jerry E. Webb (DMin '77), March 1, 2017

Sandra M. Rushing (MDiv '91), April 2, 2017

Shirley R. Frazier (MDiv '94), April 18, 2017

Richard L. Hills (MDiv '72), April 25, 2017

Margaret Nash (Honorary Life Trustee), April 30, 2017

Dale Andrews (former professor), June 23, 2017

Archibald “Arch” Taylor (BD '45, ThM '54), August 14, 2017

Charles Tinsley Stewart (MAR & MAS 2007), August 19, 2017

LOUISVILLE SEMINARY

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DATES

FEBRUARY 27, 2018:
BLACK CHURCH STUDIES
CONSULTATION

MARCH 2-3, 2018:
EXPLORATORY WEEKEND

APRIL 10, 2018:
GRAWEMEYER LECTURE

MAY 13, 2018:
COMMENCEMENT



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