

# RATHERVIEW

A publication of Seminary of the Southwest • Summer 2011



**Choir members at St. Faith's, Budiriro, Zimbabwe**



SEMINARY OF THE  
**SOUTHWEST**

AN EPISCOPAL SEMINARY

## *2011-12 Dates to Remember*

### **SEPTEMBER 8**

Matriculation and Charles Cook Servant Leadership Award

### **SEPTEMBER 12**

Fall Online School courses begin

### **SEPTEMBER 20-21**

Alumni Convocation, McDonald Teaching Award,  
and Blandy Lectures

Brother Curtis Almquist, SSJE

*"The Shadow of Grace in Disappointment and Failure"*  
*"Silence, Solitude and Re-creation"*

### **OCTOBER 6**

John Hines Day

### **NOVEMBER 11-12**

Fall Visitors Weekend

### **FEBRUARY 6**

Spring Online Courses begin

### **FEBRUARY 9**

Payne Lecture

Jay Magness, Bishop Suffragan for Federal Ministries

### **MARCH 2-3**

Spring Visitors Weekend

### **MARCH 26**

Harvey Lecture

### **MAY 7-8**

Commencement Festivities

### **JUNE 4-8**

Summertime Continuing Education session

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**The Very Reverend Douglas Travis**  
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### Front cover photo:

These choir members are in the uniform of the Mother's Union, a crucial guild of the Anglican Church. St. Faith's meets in the Budiriro Community Center since the church property is under control of the deposed bishop. Read related story on page 12. Cover and story photos by Fr. Sherpard, rector of St. Faith's.

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# On Forming Mature Christian Leaders

Dean Douglas Travis

We all think we know what a true leader is, but do we? Is a leader simply somebody with followers? Do we determine how effective a leader is by how many followers she has?

Over and again in the Gospels we read of Jesus that “the crowds were astounded at his teaching, for he taught them as one having *authority*, and not as their scribes.” (Matthew 7:28-29) Apparently upon hearing Jesus, people simply knew that here was one worth listening to, one who could grant clarity and purpose to their lives, one who spoke authentically from his center—a center wherein he knew God.

James Finley, psychotherapist, spiritual counselor, and former novice as a Trappist monk under the great Thomas Merton, notes that “[t]he primary task of the spiritual *teacher* is to give living witness to the seeker that what the seeker seeks is real.” A teacher is not necessarily a leader, but in the life of the church they’ve often been nearly interchangeable. After all, Jesus was called “rabbi”—“teacher.” The ordination service reminds us that the one about to be ordained is “called to work as a pastor, priest, and *teacher*....” (BCP, p., 531)

To give living witness of Christian maturity, one must herself be mature. It’s that simple.

What has Christian *leadership* to do with maturity? Everything! In Ephesians 4:11-13 the Apostle Paul writes:

The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to MATURITY, to the measure of the full stature of Christ....

The task of the Christian leader is precisely to lead his brothers and sisters into Christian maturity.

What is Christian maturity? Can a seminary undertake to form mature Christian leaders?

I think we can, provided we have an adequate understanding of the true nature of both leadership and maturity.

Mature Christian leadership is leadership from one’s center, from the authenticity of one’s call. Mature Christian leadership is *authentic* leadership, leadership that evokes the response to follow precisely because the follower perceives in the leader the qualities of character and integrity she desires to know in herself. One senses this *authority*. It is not reliant upon office or diploma.

Jesus had a surfeit of this authority and people knew it. Such authority is of and from God, and it impels the person who has received this gift toward maturity.

Such authority may manifest itself in what we normally think of as leadership, but it may not. It may not evoke an impulse to follow from large numbers of people, but it nearly invariably will evoke the appropriate response from the right person.

For example, not everybody called to be a chaplain is blessed with the gift—the charisma—of preaching. But the chaplain attending the deathbed of a lonely person is authentically leading.

The Christian counselor (be she psychotherapist or spiritual director) is called to listen and to heal, to journey with another person or some small group of people. The Christian counselor’s leading other people into health (and so Christian maturity) is as surely exercising her call to leadership as is the pastor of the largest parish.

In the passage above from Ephesians, Paul underscores that there are a variety of gifts. To discern one’s authentic call from God and to answer that call in the power of the Holy Spirit is to lead. To my mind the true leader is not the one with the most followers, but the one who provides the most to follow. Some of these leaders will have numerous followers. Others will not.

I take great delight in the fact that here at Southwest we seek to form mature Christian leaders who will be not only rectors but pastoral counselors, not only parish priests but chaplains. Our challenge as Christian leaders is to journey with people as they seek to hear and answer the call of God on their individual pilgrimages in Christian maturity. This, I am convinced, we at Southwest do very, very well.

I've asked four members of the Southwest community to comment upon mature Christian leadership.

Fredricka Brecht is a very active Christian laywoman who comes from both Episcopalian and Quaker stock. An engineer by training, "Fred" leads Vistage Groups, a unique gathering of CEO's who provide each other mutual support and mentoring while also seeking excellence through the implementation of best practices. Fred brought many of the methodologies she mastered in Vistage to forming clergy support groups for the Diocese of Texas. Speaking as a former parish priest, these Clericus support groups were one of the best continuing education experiences of my life. Fred is a member of the Board of Trustees at Seminary of the Southwest.

Kathleen Russell brings a wealth of experience and wisdom to the task of discussing and describing mature Christian leadership. Our Associate Professor of Contextual Theology for Ministry, Kathleen has taught and led in many settings—parishes, programs of Clinical Pastoral Education (CPE), workshops in diocesan settings and other small groups. Her areas of expertise include theological reflection and

integration, pastoral care, vocational development in the context of human growth and personality, and crisis ministry and intervention.

Michael Bishop is Co-Director and Founder of the Austin Family Institute, a post-graduate training program in marriage and family therapy. He has been in private practice since 1987. Dr. Bishop is a Licensed Marriage and Family Therapist and Licensed Professional Counselor in the State of Texas and is an Approved Supervisor in each license. He is a Clinical Member of the American Association for Marriage and Family Therapy. Currently, he is the Past-President of the Texas Association for Marriage and Family Therapy. In addition, he is a Psychological Consultant for Covenant Connection within the Southwest Conference of the United Methodist Church. Michael is also adjunct professor in the CCMV program at Southwest.

Bob Dannals became the seventh rector of Saint Michael and All Angels, Dallas in 2007. A graduate of Florida State University, he majored in religion and psychology and received his MDiv from Virginia Theological Seminary and a DMin from Drew University. He also received a doctorate in practical theology (with a dissertation on Dietrich Bonhoeffer) from the Graduate Theological Foundation. Bob is a member of the Board of Trustees at Seminary of the Southwest.

We are grateful to each for offering their reflections upon mature Christian leadership.



The Rev. Kathleen S. Russell



# Leader as Authentic Person

By **Michael S. Bishop**, *Adjunct Professor – Seminary of the Southwest*

Over the last years I have shifted toward a practical view of leadership. Throughout my education I was introduced to several different theories and types of leadership styles. One may find that there are books, workshops and models offered on how to become a leader. Some of these are scholarly, and many are promoted in attractively designed means. Yet, is it as simple as adopting a model or receiving some sort of training to be a leader? I believe that becoming a leader requires more personal investment than reading or applying a model. My observations over the last ten years have led me to conclude that leadership must be personal and must be natural. Since I believe that leadership is in flux, then each leader has the potential to evolve along with their position and whom they lead. As I observe leaders, I prefer the notion that being a mature Christian leader has to do with a person's willingness to follow three simple ideas.

First, *know thyself*. Leaders must operate out of an ongoing familiarity of their strengths and growth points. To know oneself is to practice self-awareness. This is not just a question of knowing who one is, but more importantly a matter of realizing how one impacts other people. Considering how one's behavior influences other people is the basis of an authentic leadership presence. As a result, as one reflects upon self-awareness, it is imperative to realize how to expand one's management of anxiety. A leader's personal anxiety and the ability or inability to manage it has a profound effect upon the lives of those they serve. By being aware of one's own level of anxiety, it is possible to reassure and calm those who may choose to be reactive. In addition, as one manages their anxiety, one chooses less often a reactive posture. Finally, managing personal anxiety and practicing self-awareness, one is capable to continue giving voice to the needs and vision of an institution and avoid a peace-at-all-costs existence.



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By being aware of one's own level of anxiety, it is possible to reassure and calm those who may choose to be reactive.

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A second idea I consider to be an element of mature leadership includes the obligation to lead with an ethical perspective. Leadership exists within relationships, and the concept of relational ethics is one that has influenced my attempt to be a leader. By maintaining a view that mature Christian leadership must be redemptive for all parties, one's focus has the potential to live within an expectation of justice intended for the organization. Obviously, leaders in all types of institutions are required to make difficult decisions or challenging choices that affect the people whom they lead. In the event that a decision involves conflict with another person, I ask myself, "Do I want to be right, or do

I want the relationship?" If my desire is that I want to be right, then I must identify and inquire about my own needs that influence what I think about the issue or person with whom I am having the conflict. Unfortunately, our culture is invaded with an "us vs. them" mentality. This attitude, developed by Murray Bowen, is described as the "Societal Emotional Process," which typically invades an organization's interaction while anxiety goes unchecked and power struggles are formed. Labeling others, diagnosing others and using language that is dehumanizing can characterize this "us vs. them" pattern. However, when operating with an ethical perspective, leaders can work to manage the conflict, avoid unnecessary power struggles, strive to maintain a redemptive view of the person and seek justice for the circumstance without resorting to the competitive means of "us vs. them."

The third and final idea of mature Christian leadership is the operational behavior of leadership. As a leader, I am at my best when I attempt to be dialogical with all. While placing a premium on listening, I ask myself, "What does the person need from me?" Emphasizing my role as listener keeps me in the collaborative position that is open, curious and compassionate about other people's ideas, feelings and roles. When successful, I am tuned to what people need and make more informed decisions. As Michael Kerr wrote, "The effort is not to change the other, but to change yourself in relationship to others."

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Emphasizing my role as listener keeps me in the collaborative position that is open, curious and compassionate...

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While this may seem like a model for leadership, it is an attempt to be authentic and congruent as a leader and person. I believe that if I focus on these three ideas, I remain faithful to who I actually am and do not become a manufactured character.





# From Authority to Leadership

By **Fredricka Brecht**, *Vistage Group Chair*

Doug Travis asked that I share my thoughts on what makes for mature Christian leadership. My observations are based in the secular, but unquestionably spiritual, work that I do as a leader of peer “best practice” groups for business owners and CEOs. I’ve also had the privilege of extending this work to a number of clergy peer groups supported by the Episcopal Diocese of Texas and the Texas Methodist Foundation, so these remarks are informed by that experience as well.

The business leaders I work with have already been installed in positions of authority. That’s

how they come to be my clients, because they are CEOs of commercial enterprises. They engage in these peer groups to further develop themselves as leaders because they aspire to be better at influencing their employees to succeed—and influence is an entirely different animal from authority. Fortunately they understand that there is a difference; after all, they volunteered to do this work.

Thus I have the privilege of engaging with them in a process that I believe is well described as one of maturing, both intellectually and spiritually. Our Lord has equipped us for maturity, if we





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If people follow a leader by virtue of his/her authority, which carries with it an implied threat of consequences, that's coercion.

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choose it, so you might expect that the process would be relatively simple. As it turns out, it is some of the most challenging teachings of the Gospel of Jesus Christ that provide the path to maturity in leading others. Christ equipped us to be leaders and it is through the journey to understand and adopt his teachings that we can be.

Here are a few of the learnings whose mastery moves us on the path from authority to leadership:

- I believe that God has “wired” us to be at our best when we care more for the welfare of others and are not focused on ourselves; when we see our employees, co-workers, and collaborators as friends, with needs, hopes, and worries as real and legitimate as our own; when we are incapable of seeing others as mere objects hired to produce work. Disappointments, set-backs, and fear can tempt us to turn inward at those times and focus on ourselves instead. A mature Christian leader has the faith to fight this inexorable pull even in the most stressful of times.

- Mature leaders become committed to developing others and inspiring others to improve themselves. They are convinced that their achievements are the achievement of others. They trust their employees enough to enable them and to ask for their input; they trust that their employees want to and will figure out how to do excellent work; and they have faith that mistakes that others make along the way are made innocently. They believe that we can be the best version of ourselves.
- Our ability to lead others requires that we develop a deep understanding of blame, coming to understand that when we blame, we do so because of ourselves, not because of others. Mature leaders recognize self-justification before they are tempted to engage in it. Mature leaders forgive easily and are more prone to focus on what they can do to help the situation than on what others are doing wrong.
- Authority and power are distinct and I believe that a mature leader understands that. If people follow a leader by virtue of his/her authority, which carries with it an implied threat of consequences, that's coercion. The leaders we *choose* to follow are the ones whose exemplary spirit creates a safe environment and whose faith in our ability to step up to challenge inspires us to do great work.

A fully mature Christian leader is committed to the journey to “rejoin soul and role,” as Parker Palmer described, where there is no longer separation between our outward behavior and the spirit God gave us. We have a roadmap in our deeply-held Christian beliefs and teachings that equip us to become capable of guiding others to good works, of responding to challenge with love instead of blame, and of discerning the way forward in the most stressful circumstances.

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# Singing the Lord's Song in a Strange Land: Leadership for a New Normal

By **Robert S. Dannals**, Rector – St. Michael and All Angels, Dallas

We are in a time of great change and transition in both Church and society and those landscapes will need wise and loving leadership during the coming decade.

God's people have always tended to regard change and transition as the exception—the occasional happenstance—expecting consistency and predictability to be the norm. In fact, if you take a close look at the history of the people of God, quite the contrary is true. Change and transition are the norm.

The kinds of dislocations to which I am referring are the kinds that I think the Psalmist had in mind when he wrote (Psalm 137):

*By the waters of Babylon we sat down and wept  
When we remembered you, O Zion.  
As for our harps, we hung them up on the trees  
that are therein.  
For those who led us away captive asked of us a song,  
And our oppressors called for mirth:  
"Sing us one of the songs of Zion."  
How shall we sing the Lord's song in a strange land?*

And that, indeed, is the first question that I have for us regarding leadership for the new normal: How do we sing the Lord's song in a strange land?

I remind you of some of the things that consistently happen in every single instance when the foundations of the earth are trembling—whether in ancient or contemporary times.

One is that the people begin to grumble and to become dissatisfied.

A second thing that happens is that the community becomes fragmented, and people become very

angry at each other. They choose up sides and divide into partisan issue groups.

Also, invariably the people tend to blame the leaders for their troubles.

Another constant in times of seismic upheaval is that the people become depressed and dispirited. A grand malaise seems to fall over the community—just as it did for the exiles by the waters of Babylon.

Another common trait of people caught in major transition is that they always want to go back to the “good old days.” Finally, these seismic shifts almost always take generations to occur.

And my second question for leaders is: “How much comprehensiveness can we contain in genuine unity **and** uphold and advance the creedal, apostolic mission? The answer: more than we can imagine in our present state!

What are we learning about leadership in the Episcopal Church? To hear St. Paul's injunction



to the Philippians: “Do nothing from selfishness or conceit.” Being ecclesiastically smart and savvy can make self-serving reasonable, even acceptable (in one’s own camp), but it can never convert self-serving into a self-offering life. Will power, enlightened reason and “church process” won’t do it!

To enter the vineyard of leadership, then, one must stoop through the gate of humility. This posture is not self-abasement but self-effacement! Christ’s imputed humility recognizes that if we are not now of one mind, if we are not yet one in love, at least we are one in need of grace. And it is in this grace, and in this beginning, that people can assume leadership for the new normal.

God’s Church and God’s world need people who can see and proclaim God even in the dislocation of seismic change. God’s Church needs people who are willing to stand in the gap, content to be utterly dependent upon God and God’s leading. We need people who can live with complexity. We need people who humbly seek after the truth, realizing that we do not know enough about the Gospel and each other. We need people who stand up to the powers and principalities when necessary. We need people who can see a double rainbow at Camp Allen and realize that they have seen God. We need people to reassure the frightened that even though we don’t know the way, and haven’t got a map, we do know that “Jesus Christ is the way, the truth, and the life.” We are, and we always have been, a pilgrim people—a people of hope on the move.

So, what do leaders need as we move forward? Specifically what is the unique role and work of leaders within the Episcopal Church?

*Draw closer to God.* A living faith invites us to have communion with the Trinity in prayer, scripture, sacrament and community. Leaders must allow themselves to get close to Christ, be touched by his life, soak up his wisdom, hear and ask his questions. Imitate his behavior and lifestyle.

*Practice the deepest possible hospitality.* Leaders are called to create belonging for a wide array of people (including children and youth) without losing it for oneself.

*Be of your Community and beyond, not just in it.* Leaders are called upon to intensify and enlarge outreach. The apostolic call of our baptismal vow is to extend sustainable and generous relief and development in a manner wider than old habits and pre-arranged conditions.

*Be theologically, biblically and culturally literate.* Faithful study and formation for leaders requires a comprehensive reading of scripture and salvation history and an equally full recognition of the complexity of social reality in the midst of which Christians do their interpretation and application. Creedal faith is manifested in a variety of theological patterns; while distinctive, the Christian faith is expansive.

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## To enter the vineyard of leadership, then, one must stoop through the gate of humility.

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*Bear witness to a Gospel that is transformative and hopeful.* Christian leadership is simply the practice of putting the restorative work of Jesus Christ into language and action which is life-giving for others.

*Be non-anxiously engaged in the larger Church.* Leaders give energy and substance to what they value and what is life-giving. They focus on health not pathology. They draw out the best in others, and enable our denomination to affirm and express the best and main features of its traditions and identity by modeling excellence, depth and integrity.

*Take risks, live with hope, have a sense of humor.* Leaders are not afraid to fail! They live on the edge of adventure, rely on faith, and laugh often. They explore, experiment, imagine and dream about our place and purpose in God’s kingdom, and they encourage the church to get after that purpose with winsome determination.

The day of the church culture is over. The day of robust outreach has begun. Leadership for a new normal helps the Church to sing a new song in a strange land; to sense the call of God on the church’s life to exercise to the fullest our gifts, talents, time and resources for the building up of God’s kingdom; uphold and proclaim by word and action a creedal faith which manifests many expressions; and, to live with a comprehensive unity which values, honors and cares for all God’s children through the stooping, humble grace of Jesus Christ.



# Maturity is Hard Won

By **Kathleen S. Russell**, *Associate Professor of Contextual Theology for Ministry*

The idea of mature Christian leadership raises two questions. The first is: what does it look like? The second is: How does it come about? Is mature Christian leadership a charism, a gift of the Holy Spirit to particular people, or is it somehow dependent on what we ourselves do? As someone whose work involves the education and formation of people for ministry, it is hard to separate the question of what kind of leaders and ministers we aim to form from the question of how exactly to go about that. The *what* and the *how* of maturity go hand in hand. It would be nice if there were a simple model or formula for producing “mature Christian leaders,” but formation for ministry has two interdependent aspects: the educational process itself and the people who participate in it.

The very idea of “maturity” involves some development over time, a movement from one state of being to another. Human beings, being the biologically time-bound beings that we are, do not emerge fully formed. We take time to mature, as persons, as Christians and as leaders. For some people maturity seems to emerge easily as a natural progression while for others it is a struggle.

There are still others who seem stuck in perpetual adolescence.

The reality is that maturity is hard-won. Personal maturity involves a certain amount of difficulty, challenge, struggle and loss just as it involves inner resources, support from others, resilience and a disposition to hope. The same goes for a life of faith. The disciple cannot call his or her faith mature until it has weathered its own set of challenges, testing and doubts. And there is one other essential ingredient in these intertwined developments, grace. Understanding that our lives, in all their particularity, belong to God and that they are part of a larger picture of God’s intention and movement towards us—embracing us, calling us, and sustaining us—produces a certain kind of response, one of humility and gratitude. Ultimately, who we are and the work we have been given to do are a gift from God, something entrusted into our care.



Mature Christian leaders bring who they are as human beings and as followers of Jesus Christ to their ministries, but the work of leading itself demands its own maturation process. Certainly, the same qualities or dispositions that work together to bring a person to personal and spiritual maturity are prerequisites for church leadership. However, leadership in and for the church, whether on the part of lay people or those ordained to be deacons, priests, or bishops, only becomes mature through the passage of time and experience. Such leadership emerges through meeting the many challenges, difficulties and even failures of ministry that all church leaders encounter with hope and trust and through grace. Having experienced difficulty in its many forms is, I would argue, the common denominator of all mature leaders. Those experiences are gifts to one's formation and development as a leader as much as and perhaps more so than any success, as important and gratifying as that may be. At the same time, those experiences only open the door to growth. To go through that door, we have to be willing to be vulnerable, if only for a time, as well as trusting. Experience is our teacher only if we ask it to be. Are we willing to stay with the difficult and do the hard work of learning and growth?

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The disciple cannot call his or her faith mature until it has weathered its own set of challenges, testing and doubts.

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Can we allow for such things? Are seminarians and congregational leaders allowed to make mistakes, to miss the mark or to be less than perfect? The stakes are high and there definitely need to be limits to incompetence and immaturity. Calling someone to accountability is actually offering them a gift as well as honoring those things given into our care. Even so, do we create educational and congregational cultures that are forgiving, resilient, trusting, patient and curious enough to absorb the learning curve of those lay and ordained people in our midst who are willing to do the work of leadership? In the midst of a culture that values the quick fix, the technical solution and success, are we mature enough as Christian communities to understand that the well-being of the Church as well as its mission depends on how we live together in faith, trusting that God who has called us into community together through Jesus Christ, will give us the grace to renew our hearts and our lives through the power of the Holy Spirit?



# Anglican Group Offers Practical Support and Advocacy to Clergy in Harare, Zimbabwe

There are places in the Anglican Communion characterized in part by high levels of stress and hardship. Those are exactly the places where the steering committee for Theological Education in the Anglican Communion (TEAC 2) wants to hold their meetings.

Established by the Anglican Consultative Council and the Archbishop of Canterbury, TEAC is made up of representatives from different regions of the Communion. TEAC's purpose is advocacy, support and networking for theological education across the Communion as a means of being in communion and strengthening common life.

The committee's first meeting was in Canterbury, England. Its second meeting took place in Harare, the capital city of Zimbabwe in mid-February 2011. A modern city in sub-Saharan Africa, Harare enjoys an ideal climate and "pleasant atmosphere"

according to its official website; however, the Anglican Church in Harare is experiencing persecution and turmoil.

Bishop Chad Gandiya is a member of TEAC and leads the Anglican Church in Harare. His predecessor, Bishop Nolbert Kunonga, was excommunicated in 2008 after splitting from the church in Central Africa in 2007 and naming himself "Archbishop." Days before the TEAC's February meeting in Harare, an Anglican priest was murdered for matters that Bishop Chad believes are related to the church formed by the excommunicated bishop. Bishop Chad is quoted as saying that the people of the Anglican Church in Harare are "an endangered species".

The Rev. Cynthia Briggs Kittredge, Seminary of the Southwest's academic dean and professor of New Testament and TEAC member says, "We hoped that by meeting in Harare we would show support for the church there. Besides just meeting, we wanted to work with the people in the local context and do what we all do—teach—and work in the parishes."

TEAC members met for two days with the clergy of the diocese of Harare and some from the Province of Central Africa. They discussed worship, collaborative ministry, Anglican identity and history, Psalms of Lament, reading the Bible, revelatory meals in the Gospel of John, mission, Anglican Communion, and friendship and connection in the Communion. The committee members lectured, worked in small groups, and conducted an exercise on corporate reading of the psalms.

On Sunday, they went out into the diocese to preach. Because all the diocesan properties were confiscated by the renegade Bishop Kanonga, including the Cathedral, church buildings, rectories, and diocesan center, congregations are meeting in parks, community centers and other public places.



The children of St. Faith's, Budiriro, Zimbabwe, gather for Sunday School.

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Professor Kittredge went to St. Faith's Church, Budiriro, southwest of Harare. This parish meets in the local community center. The Gospel reading that day was from Matthew 5, "love your enemies." "I preached on Jesus' radical teaching made more concrete and even more challenging in the political turmoil of Zimbabwe. The familiarity and beauty of the liturgy in Shona as I assisted Father Sherpard in English at the altar was very moving, as well as the amazing singing, the Mothers' Union, the lay participation in the liturgy, and the hospitality of the people of St. Faith's to me. There was a simultaneous sense of difference and at-homeness that I experienced throughout our visit."

"Despite danger and deprivation, the parishes are thriving and growing, and the clergy are faithful and dedicated to their people and to the Gospel," reports Kittredge. "They wait and pray. The hymn that the clergy spontaneously sang at a number of points during the days of teaching was 'Christians, seek not yet repose, pray and watch, watch and pray'. This anthem has become a source of strength during their struggle."

TEAC has organized a conference for Theological College Principals at Canterbury this summer, organized an event for women in theological education, and is publishing a series of booklets based on the Anglican Way Statements for reading and discussion.

Members of TEAC 2 Steering Group are Archbishop Colin Johnson (Toronto, Canada, Chair), the Rev. Sathianathan Clarke (India), Canon Ed Condry (UK, Canterbury), the Rt. Rev. Chad Gandiya (Zimbabwe), the Rev. Helen-Ann Hartley (UK), the Rev. Sally Sue Hernandez Garcia (Mexico and TEAC Regional Associate), the Rt. Rev. Kumara Illangasinghe (Sri Lanka), the Rev. Cynthia Briggs Kittredge (USA), the Rt. Rev. Stephen Pickard (Australia), the Very Rev. Patrick Tanhuanco (Philippines), the Rev. Joseph Wandera (Kenya and South Africa), the Rev. Joanna Udal (representing the staff of the Archbishop of Canterbury), and Mrs. Clare Amos (Director of Theological Studies Anglican Communion Office, and Secretary to TEAC 2).



The Rev. Cynthia Briggs Kittredge preaching with translator at Sunday service at St. Faith's.

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# 2011 COMMENCEMENT

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## The Cross and Self-Denial

Seminary of the Southwest Commencement • St. Matthew's Episcopal Church • Austin, Texas • May 10, 2011

*The great burden and annoyance that I have is that the Church plans a little work as if it were to be done in our own strength, and as cheap as possible. We go home and set timidly about it as if we had overestimated our ability. Then we falter and hesitate. We begin to murmur, then to grumble, and finally [become] indifferent. The Church that prides itself on its historic continuity with the apostles who took the world in their embrace, and dared to live and die to save it, sighs and declines.*

*We drop our parish net at the corner of a fine avenue and tie it to a splendid building, and a good many of us come over on Sunday mornings, and a few on Sunday evenings, to see if any fish have been wise or foolish enough to come into our handsome net. And yet, but a block away, there is a great multitude of men to whom the heavens are brass, the earth a martyrdom, the church but a name, busy with nothing but hanging the millstone about the neck of human weakness that it may sink out of sight and die.*

*I say that we fear to launch out into the deep of humanity and instead, go all our lives long coasting along the shore of opportunity, privilege and power. Someday soon, the church will have to give an account. And I fear for it. (Bishop Leigh R. Brewer, Bishop of Montana 1880 to 1916 addressed the following to his diocesan convention meeting in Bozeman, Montana in 1909.)*

Bishop Harrison and the Board of Trustees, with whom I am honored to serve, Dean Travis, faculty and staff, fellow bishops, students, alums of which I am honored to be one, guests, and most of all esteemed graduates. I don't know all the circumstances of why I am here, in this spot, doing this today. I only know I was asked, and I accepted and I am glad of it. Fifteen years ago, give or take a few days, I sat right where you graduates are. I sat there with a two month old son, and a lot of uncertainty.

So, however it happened, I am honored to be here, in this place, honoring you.

I cannot help, in times like these, thinking of what a predecessor of mine in Olympia, Stephen Bayne, the third bishop of Olympia and the first Executive Officer of the Anglican Communion once said. "I feel like a mosquito at a nudist camp. I know what to do, I just don't know where to start."

So, I am just going to start. I know that you graduates, just want to go. Go into the world. And yet, you have to listen to me. A bishop no less. Well, as the Gospel said today, we all have a cross to bear. I'll try not to drag it on too long.

The truth is, I would surmise you are ready to go, you have been well prepared. I know this, and believe it. I know this faculty; I know some of you. You have done what you needed to do here and probably have gotten most of what you could get here. No speech or sermon from me will add much to that. Many of you drink from deeper wells than me anyway.

In fact, regrettably, I was thinking the other night that I cannot remember one thing, one shred of anything, from



Bishop of Olympia in Washington, Greg Rickel, MDiv '96 preached for Commencement 2011.



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## 2011 COMMENCEMENT

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any of the graduation speeches I had to sit through, which may say more about me than the persons who gave them.

So, instead, I thought I might take some time with a concern I have about the church, that I live in hope you will help with, should you agree. Before I go any further, please know: Anything I say today I preach to myself and include myself. Oh, do I ever.

The quote I started with could have well come from today. But it was actually a quote from the convention address of Bishop Leigh Brewer, Bishop of Montana, addressing his convention in 1909. Just over 100 years ago.

I have been intrigued mightily by this quote.

He ends again "I say that we fear to launch out into the deep of humanity and instead, go all our lives long coasting along the shore of opportunity, privilege and power. Someday soon, the church will have to give an account. And I fear for it." I do wonder some days if we are getting to the accounting he was fearing.

I fear for it too, but our Lord and Savior really implored us not to live in fear. I do worry however, just what is happening? We all know something is. Things are changing.

So, I am going to just throw out an idea, a possibility... Perhaps we have become complacent, trapped in a 1950s model which worked then, but doesn't now. Even worse, and I know I may get into serious trouble for suggesting it, but we may well have become a professional class, the priesthood or ordained ministry for sure. But I am talking about the whole of our corporate life.

With all the good that carries, there is always a great danger in it as well. And, like many things in the Church, this idea of a professional class actually worked, for a while. I like to call it the "religious industrial complex."

We built buildings and programs and staff. It was the right way to go, but while we continue on with that, the world, especially the younger generations, have moved on, sometimes, too often leaving us completely out of their lives.

After all, from all we are hearing they will be the first generation that will not have many of the benefits we enjoy.

Don't get me wrong: I love my pension, the great potential retirement I have thanks to those who thought ahead long

before us. I have lots of benefits that I have become accustomed to, and ones I would like to protect.

Here is my main point, the point that, should you really want to impress me someday you might walk up and say, "Hey, I remember that commencement sermon, you talked about this." I want to suggest that Bishop Brewer was lamenting the loss of adventure, the loss of wilderness. Just think about it.

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Jesus may have said it best:  
"What would it profit a person to gain the whole world, and lose his soul?"

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When the land was new, when the frontier was wild, and geographical, we ventured out of our comfortable places to share the Good News of Jesus. You can go to almost any church, any diocese, and find these pioneer stories. I was reading one on the House of Deputies listserv last week where one respondent wrote about the first bishop of Kansas, who told his secretary one day, "I am going to make visits" and was gone for months. Riding around on horseback, sleeping on the prairie, burning buffalo chips to keep warm at night. We might see that as rather heroic, but if I tried that now I would be brought up on charges or committed!

In my own diocese of Olympia, long before it was the diocese of Olympia, the missionary sent out was John McCarty. He was the first missionary sent to those territories by the Board of Missions.

Washington was declared a territory on March 2, 1853. Two months later, in May, McCarty journeyed as far north as Olympia, preaching and laying the groundwork for the Church along the way.

He kept a journal and on his return he reported on his trip to the Board of Missions. McCarty wrote, almost 158 years ago.

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## 2011 COMMENCEMENT

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*May 16th I set out on an extensive tour of exploration and missionary duty into the new Territory of Washington...I went by steamboat down (the Columbia)...up the (Cowlitz) against a strong current in an Indian canoe ...then on horseback to Steilacoom... I reached Olympia on the southeast end of the Sound, which, though a very narrow and small village of about one hundred inhabitants, is the only place in the territory that can be called a village. On my return...I reached Portland the 2nd of June, after an absence of fourteen days, having traveled three hundred and twenty-five miles. Of these, ninety was by steamer, sixty-eight by canoe, and one hundred and sixty seven on horseback. The roads for a part of the distance were barely passable.*

Today, I could make that journey easily in a day, with AC or heat, whichever I needed, in a nice comfortable seat, with AAA at my beck and call to help me if anything were to trouble me along the way.

For those who settled our church there were no pensions, no health insurance, no security of position. You had to believe in this, you had to believe the church needed to be there, had to be there, would suffer in a way if it were not there. It was a life or death matter.

As I said, I don't desire to go back there. If John McCarty has been introduced to a car and had the roads to travel on them, I am sure he would have taken it, but the danger of those days surely put a bit more into the thought of whether to go, or not.

It was no small thing that many missionaries were sent out with all their belongings in a coffin. That way you had some way back, no matter what. It was a sober reminder of what you might be heading into. I am not trying to be morbid, but I am trying to get us to look at what it might mean to take up our cross today.

Are you being called to the church and the people, or the salary? Are you being called to the church and to the people, or the career move, the resume builder? I think this is all more insidious and murky than we like to let on. It is not all that easy either, and you head out today, into that.

We have had sages of various stripes point this out along the way, in one way or the other, Martin Smith. In an article that remains, to me, one of the best to read for any bishop or priest, *Pastoral Leadership Today*, writes

*It is an irony of language that one of the meanings of the word pastoral is "pertaining to a tranquil rustic scene." A pastoral painting depicts an idealized landscape of calm and beauty with nymphs and shepherds.*

*Now our pastoral scene is in violent contrast, one in which we come to terms with the necessity of chaos and the inevitability of conflict in communities that evolve or perish.*

He goes on to posit that the place where any system flourishes is right on the edge of chaos, right on the edge of innovation and stability, right in a zone of conflict between old and new. Sounds like a rather wild place to me and not always an easy one to navigate.

Where do we find that today in the church?

Edwin Friedman put it another way. He went on to say that leadership in such a situation requires a person who:

- can separate themselves enough from the emotional processes around them so that they can see things differently;
- who is hell-bent to pursue the vision, and for us that is the vision of the Kingdom of God;
- who can persist in the face of the sabotage of others, enemies and colleagues;
- who is challenged where others are made anxious;
- who values adventure more than safety.

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comfortable places to share  
the Good News of Jesus.

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## 2011 COMMENCEMENT

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Jesus may have said it best: “What would it profit a person to gain the whole world, and lose his soul?”

Adventure, wildness, chaos...my point, or at very least my question would be that in our complacency, our professional class, have we lost something?

Yes, it's true, we will make some mistakes. But so what. We need to. We need to develop a resistance to having mistakes mean failure, instead of learning, instead of adventure. John Hightower of Texas political fame was famous for saying, “The Bible declares that on the sixth day God created man. Right then and there, God should have demanded a damage deposit.”

You will make some mistakes in a world of adventure, on the edge of chaos. You will need allies willing to let you. That is where those of us in the purple shirts have to stretch a bit.

This may sound like bad news, but it's not. We have an amazing and vast wilderness before us.

The wilderness, now, is not the land, it is not geographical. It is cultural, and generational, and mired in our luxury and the arrogance of our own self reliance. As Bishop Brewer said in 1909, only 50 years after John McCarty and so

many other pioneers braved the unknown, only 50 years, “I say that we fear to launch out into the deep of humanity and instead, go all our lives long coasting along the shore of opportunity, privilege and power.”

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We need to develop a resistance to having mistakes mean failure, instead of learning, instead of adventure.

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Launching off into the deep of humanity. While we wonder why people do not find our handsome nets near as attractive, we live in a deeply God-intoxicated world. Young adults keep saying, in anecdotal comments, and in research after research, they want authenticity, mentorship, engagement, intellectual stimulation. They want not just another outreach event or project, but evidence of a changed lifestyle. That sounds like adventure, wild, wilderness.

There is no decrease at all in the interest or desire or need for the spiritual in the lives of our people. Maybe the problem we face is not one we can lead out of, but one we will have to follow out of.

And so, graduates, we know. You want to go. Go into the world. It may look deceptively tame, civilized, almost mundane. But we trust you have new eyes now, eyes that can see the new and vast wilderness before us. We trust you are prepared not only to model adventure, but even more to teach our church to see the new wilderness and find joy in it.

So, go. Go live there on the edge of chaos. That is why we are here today, to let you go. We are gathered here today so thankful you are willing to go, thankful you have taken up this cross. We are gathered today to celebrate with you, that the One that bids us to follow will lead you wherever you go.

Whether you are called to follow, or lead, may it be for each of you, a wild, wonderful, chaotic, blessed adventure.





## 2011 COMMENCEMENT

*Seminary of the Southwest Commencement • St. Matthew's Episcopal Church • Austin, Texas • May 10, 2011*

**Congratulations to the class of 2011:** Graduates from Seminary of the Southwest, from Lutheran Seminary Program in the Southwest, and recipient of honorary degrees and awards.

**DOCTOR OF HUMANE LETTERS  
(HONORIS CAUSA)**

Robert M. Ayres, Jr.

**MASTER OF DIVINITY**

Susan Elizabeth Burnham  
Paula Elaine Engelhorn  
Emma Jean Gregory  
Andrew David Lobban  
Loren Kendall Peters  
Diane Marie Pike  
Christina Josephine Robertson  
Nancy Jeanne Rohe  
Cynthia Steblein Ruiz-Riquer  
John R. Soard II

**DIPLOMA IN  
ANGLICAN STUDIES**

Jimmy Leslie Jackson

**DIPLOMA IN  
THEOLOGICAL STUDIES**

The Rev. Jeffrey Samuel

**MASTER OF ARTS IN RELIGION**

The Rev. Linea Peingodjabi Haufiku  
Britta Ulla Kresse  
Tarah Lynniss Van De Wiele

**MASTER OF ARTS IN  
COUNSELING**

Brenda Drage-Chan  
William Michael Fiorello, Jr.  
Susan Midkiff Kullerd

**MASTER OF ARTS IN CHAPLAINCY  
AND PASTORAL CARE**

Susan Smith Horton  
Hank Todd Smith  
Julie Plantes Woody

**MASTER OF ARTS IN  
PASTORAL MINISTRY**

Teresa Miller Bessette  
Brian Sam Sayers

**LUTHERAN TEEM PROGRAM**

Esaú Cuevas-Benítez  
Jesus Escamilla  
Scott Henry Hoffman  
Emilio Benitez Salgado



Chair of the Board, Bishop Dena Harrison, leads the congregation in congratulating our graduates.

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## 2011 COMMENCEMENT

Seminary of the Southwest Commencement • St. Matthew's Episcopal Church • Austin, Texas • May 10, 2011

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Pat and Bob Ayres

### *Robert Moss Ayres, Jr.*

Businessman, university president, tireless churchman, philanthropist, steward of the land, mentor, counselor, friend. You have given your life's work to the service of the Episcopal Church, her mission and her centers for learning. You have a gift of drawing people to those things that matter most to you.

Fourth generation Texan, you built a successful career as an investment banker in your hometown, San Antonio, where you raised your family with your beloved wife, Patricia. In 1977, the University of the South called on your leadership during a time of fiscal crisis. Your disciplined approach to elimination of a challenging deficit, followed by your leadership of the University's \$50 million capital campaign—its first in 20 years—has led many to consider you “one of the modern founders of the University of the South,” which you served as Vice-Chancellor for eleven years.

Through the years you have served your high school alma mater, Texas Military Institute, as a trustee and benefactor. Your characteristic generosity has strengthened the school financially and encouraged others to support Episcopal secondary education.

In the 1970s, you served on the Executive Council of the Episcopal Church, including committees on National and

World Mission, Venture in Mission, and the Presiding Bishop's Fund for World Relief. During this time, at the request of the Presiding Bishop, you coordinated relief efforts in Honduras following a devastating hurricane and in Guatemala after a major earthquake. As in many other areas of your volunteer service, you have successfully used the relationships you nurtured during your business career to bring critical resources to the mission of the Church.

Your ongoing commitment to the spiritual life is demonstrated in the sustained leadership you have provided over twenty-five years to St. Mary's Sewanee, a Center for Spiritual Development on Tennessee's Cumberland Plateau and to Laity Lodge, an ecumenical retreat center and summer camp located in a pristine canyon of the Frio River in the Texas Hill Country.

Together with Patricia, you have nurtured values of service and stewardship in your family resulting in healthier communities, in conservation of environmentally sensitive ranchlands, and in projects for at-risk youth. In recognition of your quiet diligence, faithfulness, and extraordinary generosity, we are pleased to confer upon you the degree of Doctor of Humane Letters, *honoris causa*.

**Dr. Scott Bader-Saye's** speaking engagements include:

- “Islamophobia and the Politics of Fear,” Lecture, The Islamic Society of York Region (Richmond Hill, ON, Canada), May 2011
- “What is Money For?” Adult Forum, All Saints Episcopal Church, Austin, TX, May 2011
- “Courage and Hospitality,” “Hope and Generosity,” lunchtime presentations at Seton Cove Spirituality Center, Austin, TX, May 2011
- “Parables in Pop Culture,” Lenten Presentation, St. Alban’s Episcopal Church, Austin, TX, April 2011
- “Real Economy: God and Money,” Lenten Clergy Retreat, Diocese of West TX, March 2011
- “The Culture of Fear,” Lenten Noonday Preaching Series and Seminar, Calvary Episcopal Church, Memphis, TN, March 2011
- “Courage and Generosity in a Culture of Fear,” St. David’s Episcopal Church, Austin, TX, 2011

**Publications:**

- “A Theology for Faithful Investing,” *The Thoughtful Christian* (forthcoming, 2011), [www.thethoughtfulchristian.com](http://www.thethoughtfulchristian.com).
- “Authority, Autonomy, and the Freedom to Love,” *Christian Reflection* 39 (2011), 28-35.
- “Money, Boredom, and Fear: Youth Culture and Moral Formation,” *The Living Church* (January 2, 2011), 16-19.



**Dr. Anthony Baker** has been promoted to associate professor. His book, *Diagonal Advance: Perfection in Christian Theology*, is off to the publishers, coming to an online bookstore near you by Christmas.

**The Rev. Paul Barton** coordinated a continuing education workshop on liturgy for the Spanish-speaking clergy and laity at St. Matthew’s Cathedral in Dallas on March 19 and an event on liturgy for the Latino clergy and laity in Houston on May 7. Dr. Barton taught the Diploma in Christian Education course at Seminary of the Southwest in late May, focusing on being bridge-builders between the church and persons from diverse cultures and ethnicities. He will be the lecturer for the annual meeting of the General Commission on Archives and History of The United Methodist Church on

July 22. The lecture will be on the contribution of Hispanic women in the evangelistic ministry of the church. He is coordinating and will host the annual conference for Hispanic Clergy and Spouses at the seminary, August 22-24.

**Dr. Steve Bishop** has been promoted to associate professor. He taught two classes for their “Explorations in Faith” class in March 2011.

**Joan Calman**, director of accounting has accepted a second term as Treasurer of the Austin Chapter of the National Council of Jewish Women.

**Dr. Greg Garrett** taught a class, “Finding God in the Culture,” for the seminary’s Online School for Spirituality and Mission and he led interested seminarians in a conversation on Marilynne Robinson’s novel *Gilead*. Dr. Garrett’s latest book, *The Other Jesus: Rejecting a Religion of Fear for the God of Love*, was a lead title from Westminster John Knox in February, and a spring book club choice by *Patheos*. His literary essay “What I Do and Why I Do It, Or: The Writing Life and the Spiritual Life” appeared in *The Spiritual Life*, ed. Allan Hugh Cole (Louisville: Westminster John Knox, 2011). He continues to write a weekly column on faith and politics, “Greg Garrett: Faithful Citizenship,” and other occasional pieces for the online magazine *Patheos* ([patheos.com](http://patheos.com)), to blog on religion and culture for Westminster John Knox Press at “Gathering Voices,” to blog on progressive Christianity for the *Huffington Post*, and to blog for the *Christian Century* at *The Other Jesus*. The Association of Theological Booksellers chose Dr. Garrett’s 2010 book *One Fine Potion: The Literary Magic of Harry Potter* (published by Baylor University Press in the United States, and by Darton, Longman, and Todd in the United Kingdom), as a “Best Theological Book” for Fall/Winter. He was also named Writer in Residence at the William Gladstone Library in Hawarden, Wales, and this summer will work on two new books during a month at the Library. (Gladstone’s Library is the UK’s sole prime ministerial library; in keeping with Gladstone’s interests, its twin foci are theology and politics.)

**The Rev. Micah Jackson** was part of the Lenten Speaker Series at St. Matthew’s, Austin, speaking on “Preaching as Conversation,” and he is one of the clergy helping develop a new contemporary service at St. David’s Episcopal Church, Austin.

**The Rev. Nathan Jennings** has been promoted to associate professor. He taught a Lenten series, “Radical Asceticism” at St. Mark’s, Austin. He is researching the cosmology of the Temple and its relationship to liturgical theology.

**The Rev. Donald Keeney** taught two different month-long sessions in February on the King James Bible at 400. In April, Donald presented a paper at the King James Bible at 400 conference at Baylor University. His paper was about a textual variant between printings of the King James Bible. He traced the background in Greek, Hebrew, and Latin manuscripts, previous translations of the English Bible, and in subsequent English translations to present. The paper was well received and he plans to submit it for publication.

Donald has been approved an Evaluator for SACS (the Southern Association of Colleges and Schools).

In June Donald presented a paper on The Celebrations of the King James Bible at 400 years; the paper will be published in the Proceedings of the American Theological Library Association.

**The Rev. Cynthia Briggs Kittredge**, traveled to Harare, Zimbabwe as a member of the Theological Education in the Anglican Communion Steering Committee, February 2011.

She presented “The Temple of His Body: Holy Week according to John” and “Many Other Signs: Easter in the Fourth Gospel” at National Episcopal Preaching Conference on Preaching Passion and Resurrection, Kanuga.

She presented Research in Progress, “Slavery as Social Reality and Metaphor in Romans” at St. Matthew’s 2011 Lenten Speaker Series, Austin.

With Bishop Andy Doyle, Dr. Kittredge led a one-day retreat on “Preaching the Gospel of Matthew and Paul in Ordinary Time,” May 12, 2011 at Camp Allen in Navasota, Texas.

Dr. Kittredge presented the fifth Fred B. Craddock Seminar on the Gospels at the Stalcup School of Theology for the Laity at Brite Divinity School “Reading Women in the Gospels,” May 14, 2011. <http://www.brite.tcu.edu/stalcup>

**The Rev. Jane Patterson** was invited to be a part of a Lilly-funded seminar at the Collegeville Institute in Minnesota that is exploring vocation across the lifespan (<http://collegevilleinstitute.org/lifespan>). She was part of the series of initial study groups on vocation in 2009 that resulted

in these seminars. The working group will be together for two years, and will be publishing their considerations in some form, still to be determined.

**The Rev. Kathleen Russell** received reappointment and promotion to Associate Professor of Contextual Theology for Ministry by the Board of Trustees at their meeting in May.

**Madelyn Snodgrass**, registrar, attended two conferences. The Self-Assessment Workshop given by the Association of Theological Schools (ATS) in February and the SPAN (Student Personnel Administrators Network) Conference given by ATS in April.

**Nancy Springer-Baldwin**, executive director of communications, attended the Episcopal Communicators Conference in Memphis in April.



**Jennielle Strother** was promoted to Executive Director of Enrollment this spring. She completed the Master of Science in Education specializing in Enrollment Management in December 2010, and she earned professional certification for completing the required graduate coursework for the Noel Levitz Certificate in Enrollment Management in February 2011. She attended the Stamats’ Adult Student Marketing Conference in San Antonio and the Noel Levitz National Conference on Student Recruitment, Marketing and Retention in Atlanta, GA.

**The Very Rev. Doug Travis** participated in a conference at Canterbury, England, May 12-18, for principals of theological schools throughout the Anglican Communion. The purposes of the consultation, hosted by the working group of the Theological Education in the Anglican Communion (TEAC) included sharing experiences, offering mutual support, and giving an opportunity for input and discussion about the theological education curriculum. The principals explored questions such as spirituality and personal formation in theological education and the role of theological colleges in relation to dioceses, bishops and Provinces. They discussed developing an ongoing network of theological colleges across the Anglican Communion.

## Seminarian Presents Paper at Science Symposium

Jeremiah Griffin, a rising middler at Seminary of the Southwest in the MDiv program, presented a paper at the Lutheran School of Theology in Chicago this spring. Griffin was invited to present his paper, “Gratitude, Remembrance, and Survival: The Search for a Deuteronomic Land Ethic” at the Zygon Symposium for Science and Spirituality.

Griffin says he was surprised to discover that he was the only master’s level student presenting a paper at the symposium. All others presenting papers were doctoral students.

His paper, says Griffin, was “mining Deuteronomy to see what it has to tell us about how to treat the environment. My findings are that the earth is God’s gift to us as a way of sustaining life, and as a gift we need to treat it with care. We need to make sure that when we pass it to the next generations, it’s in good working order.”

Deuteronomy, he adds, shows how everything is intertwined in relation with God, with our neighbors, and the land.

The remaining presentations at the symposium centered on the future of humanity. The overall mission of the event was to bring together cutting edge research and theology for conversation and mutual enlightenment. Presenters were mainly of Judeo-Christian faiths.

As an example of such conversations between science and theology, Griffin notes there were two synthetic biologists who presented their research on genetics and how cells could be synthetically created and injected into human beings to fight cancer. The funding for such research, says Griffin, comes from government and military sources. That raises issues concerning the use of such research: Are we playing God; should we do this; how do we use it responsibly?

Proposals for presentations are currently being sought for next year’s symposium.



Jeremiah Griffin

## Stewardship Network Meets at Southwest

The Episcopal Network for Stewardship (TENS) held its board meeting on the seminary campus, April 27-29, 2011. Meeting at Southwest was part of TENS evolving seminary program to advance the Training, Encouraging, Nurturing, and Supporting of spiritual teaching and leadership especially among clergy around issues of money.



The Rev. Angela Emerson

The Rev. Angela Emerson, '06, president of the TENS board of trustees and minister for stewardship development for the diocese of Vermont, reports that “Anxiety around issues of money are quite high in our churches from the smallest parish to the wealthiest diocese and in the culture as a whole. No ordained person—regardless of their position when leaving seminary—can escape the need to have clear spiritual insight into money. We are committed to meeting on seminary campuses in the future and interacting with students in any way possible.”

Members of the board presented a two hour introduction to spiritual leadership of money issues to seminary students and faculty.

This Board meeting was also dedicated to TENS retooling and reorganizing their presence on the web as a way to supplement and enhance their annual conference. TENS is offering a one year free membership to seminarians upon their graduation. The Rt. Rev. Greg Rickel, '96, bishop of the diocese of Olympia, is a member of the TENS board.





## Andrew Lobban Receives EES Award

Andrew Lobban, MDiv 2011, is the recipient of the Morgan Award of the Evangelical Education Society (EES) of the Episcopal Church for outstanding work with the grant he received from EES. Andy, slated for ordination in the diocese of West Texas in June 2011, worked with classmate Diane Pike, MDiv 2011, to offer a Cursillo-style retreat in a San Antonio homeless shelter in January 2010.

Day Dodson, Executive Director of EES, said, "Each of the Morgan Award Recipients took something they knew how to do well, and became inspired to offer it in a new context so that others might hear the Gospel proclaimed in a new way."

The Morgan Directors' Award was given to three grantees in 2010. Named for the Rev. E.E. Michael Morgan, PhD, who served on the board of EES for many years until his retirement in 2007, the award is given annually "to grantees whose work is deemed an exemplary fulfillment of EES objectives for innovation and gospel proclamation."



Andrew Lobban with daughter Abigail

# SEMINARY OF THE SOUTHWEST

SPECIAL EVENTS IN 2011-12

## Blandy Lecture

Hosted by the Alumni Association

**SEPTEMBER 20-21, 2011**

## Brother Curtis Almquist

Former Superior of the  
Society of St. John the Evangelist

## John Hines Day

**OCTOBER 6, 2011**

## Payne Lecture

Hosted by the Board of Trustees

**FEBRUARY 9, 2012**

## The Rt. Rev. James "Jay" Magness

Bishop Suffragan for Federal Ministries

## Harvey Lecture

Hosted by the students

**MARCH 26, 2012**

Lecturer TBA

## Commencement 2012

**MAY 8, 2012**

## Preacher: Stanley Hauerwas

Gilbert T. Rowe Professor of Theological Ethics



## Seminary of the Southwest Class Notes

### Share your news!

We encourage seminary alumni to keep the Southwest community informed about important happenings in their lives. Please send us your updates about any of the following:

- Share any recent awards or honors you have received.
- Tell us about new additions to your family.
- Share news about a recent employment change, job promotion, professional accomplishment or retirement.
- Share news about a recent degree you received, new degrees you are pursuing or other educational accomplishments.
- Let Southwest celebrate your recent book publishing.

### 2000s

**The Rev. Dr. Susan J. Barnes**, MDiv '01, spoke at an event in February celebrating the 40th anniversary of the Rothko Chapel in Houston, Texas.

**The Rev. Wes Sedlacek**, MDiv '02, received approval as a Board Certified Chaplain through the Association of Professional Chaplains and received his certificate at the national conference in Dallas in March. He continues to serve as a chaplain at Samaritan Albany General Hospital in Albany, Oregon, while his wife, Carol (VTS, MDiv '94) continues as the rector of St. Martin's Episcopal Church in Lebanon, Oregon. They celebrated their 15th wedding anniversary in April.

**The Rev. Canon Angela Emerson**, MDiv '06, was elected president of the Episcopal Network for Stewardship in 2010. TENS had their yearly meeting on the Southwest campus this past April.

**The Rev. Christi Campbell Davis**, MAR '07, was ordained in April at Brentwood Baptist Church in Houston, Texas.

**The Rev. Elizabeth Hendrick**, MDiv '08, accepted a call to serve as the Canon Pastor of the American Cathedral in Paris, France. Liz began her ministry at the cathedral in January.

Several Southwest graduates had an alum meet-up at the Diocese of Chicago convention in November. Members of the group included the **Revs. Shelley Forrester**, MDiv '08, **Gary Cox**, MDiv '06, **Richard Frontjes**, MDiv '06, **Stacy Walker-Frontjes**, MDiv '06, and **Brian Couvillion**, MDiv '87.

**The Rev. Denise Vaughn**, MDiv '08, accepted a call to serve as rector of Grace Episcopal Church in Chillicothe, Missouri. Denise began her ministry at Grace in May. Also, Denise's third grandchild was born in Kansas City, Missouri in January.

**The Rev. Jeffrey Martinhawk**, MDiv '09, was ordained into the sacred order of priests in March at Christ Chapel on the Southwest campus.

**The Rev. Marie Butterbaugh**, MDiv '10, was ordained into the sacred order of priests in January at St. John's Episcopal Church in Pensacola, Florida.

**The Rev. David Faulkner**, DTS '10, was ordained into the sacred order of priests in April at Holy Trinity by the Lake in Rockwall, Texas.

**The Rev. Kathleen Rock Pfister**, MDiv '10, was ordained into the sacred order of priests in January at Church of the Good Shepherd in Austin, Texas. Kathy is the priest for pastoral care and small groups at Good Shepherd.

**The Rev. Joann Saylor**, MDiv '10, was ordained into the sacred order of priests in May at Episcopal Church of the Redeemer in Irving, Texas.

**The Rev. Beth Wyndham**, MDiv '10, was ordained into the sacred order of priests in April at St. Matthew's Cathedral in Dallas, Texas. Beth is serving as the Upper Elementary Chaplain at Parish Episcopal School in Dallas.

**The Rev. Paula Engelhorn**, MDiv '11, was ordained into the diaconate in May at St. Alban's Episcopal Church in Austin, Texas.

**Andrew Lobban**, MDiv '11, was ordained into the diaconate in June and has accepted a call to ministry with Good Samaritan Community Services and St. Mark's Episcopal Church in San Antonio, Texas.

**The Rev. Josephine Robertson**, MDiv '11, was ordained into the diaconate in December in Christ Chapel on the Southwest campus. Josephine was also married to Timothy Peoples in Christ Chapel in May.

**Cynthia Ruiz-Riquer**, MDiv '11, began her ministry as Kalidescope coordinator for the Diocese of Forth Worth after 2011 commencement.



**The Rev. Jeffrey Samuel**, DTS '11, has completed his studies and returned to the Peshawar Diocese in Pakistan where he is ministering to a congregation in a region where Christian persecution is a daily occurrence.



**John Soard**, MDiv '11, has accepted a call to ministry at Trinity Episcopal Church in Baytown, Texas.

**1990s**

**The Rev. Dr. J. Scott Mayer**, MDiv '92, DD '10, the Bishop of the Diocese of Northwest Texas has joined the Southwest Board of Trustees.

**The Rev. Nancy Coon**, MDiv '94, retired from active ministry in January. Nancy had served as vicar and then rector of Church of the Holy Spirit in Dripping Springs, Texas for 13 years.

**The Rev. Stephanie Linscott**, MDiv '96 was honored by Mr. and Mrs. Stephen M. Linscott when they presented a copy of *Codex Sinaiticus*, a manuscript of the Bible written in Greek in the middle of the fourth century and containing the earliest complete copy of the New Testament, to the seminary's Booher Library in Stephanie's honor.



In March of 2010, the newly consecrated Bishop of the Diocese of Nzara, Sudan named **the Rev. Mary Cole-Duvall**, MDiv '96, along with her husband Milton honorary canons of All Saints Cathedral.

**The Rev. Dr. Jane Patterson**, CITS '93, co-director of the Work+Shop in San Antonio, had her ministry featured in an article in *Faith and Leadership* published by the Duke University's Leadership Program.

**The Rev. Phil Mason**, MDiv '96, is serving as interim rector at Grace Church in Llano, Texas.

**The Rev. Canon Daniel J. Webster**, MDiv '96, and member of the Southwest Alumni Steering Committee had an article about 'Tailgate Eucharist' published in the November issue of *Episcopal News Monthly*.

**The Rev. Dr. Michael Attas**, MDiv '99, of Waco has joined the Southwest Board of Trustees.

**The Rev. William V. (Bill) Livingston**, MDiv '99, has been appointed a founding member of Partners in Response, a 6-member team organized by Episcopal Relief and Development to serve as resources and consultants to parishes and dioceses in areas experiencing disasters. Bill is also serving as Interim Rector of St. Alban's Episcopal Church in Hickory, North Carolina.

**1980s**

**The Rev. James V. Liberatore**, MDiv '85, has started to tweet the Bible, communicating salient passages in 140 characters or less.

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*All submissions for inclusion in the Class Notes section of Ratherview should be sent to [amatthys@ssw.edu](mailto:amatthys@ssw.edu) or mailed to:*

Seminary of the Southwest  
 Attn: Alumni Relations  
 501 East 32nd Street  
 Austin, TX 78705

Please include: full name, home address, phone number, email address, grad year and degree(s). If e-mailing a photo, please send a high-resolution (300dpi) JPG or .EPS file.



## The Episcopal Peace Fellowship (EPF) Sponsors Peace and Justice Urban Pilgrimages for Young Adults

Jessie Smith, Seminary of the Southwest MDiv middler student, headed up the Episcopal Peace Fellowship (EPF) Peace and Justice Urban Pilgrimage in Austin, Texas, March 11-16.

*Across the Borders and onto the Streets: Engaging Homelessness and Immigration* was the theme for the Austin event with similar events set in New York City and Los Angeles/Oxnard, California. The event goal was to get people thinking about social justice issues in a spiritual context, Jessie explained, and to relate social justice to the mission of the Church.

Participants met with individuals from Grassroots Leadership, an organization that works to abolish for-profit prisons, jails and detention centers. According to the organization's Web site, Texas has more than 70 such for-profit institutions. The pilgrims journeyed to the ICE Detention Center in Tyler, Texas, where Grassroots members have succeeded in changing the population of that center, which had housed undocumented women and minors. The center now only houses women.

Urban Pilgrimage participants led a worship service at the Trinity Center in Austin, a ministry of St. David's Episcopal Church, which addresses a variety of the community's needs. They also journeyed to El Buen Samaritano Episcopal Mission, Casa Marianella, and Caritas to meet with their directors. Other stops on the journey were the Catholic Worker in South Austin and a discussion with workers from the Workers Defense Project.

The culmination of the pilgrimage was a day-long retreat focusing on reflection and steps for moving forward, Jessie said. The idea was to connect young adults, in particular those for whom this is their first exposure to social justice concerns, with the issues from a spiritual angle and prepare possible future EPF leaders.

The events were also intended to help EPF establish a working partnership with the Episcopal Service Corps, which now has 12 sites throughout the nation. The Austin and Los Angeles Urban Pilgrimages were centering around two of those sites, in hopes of fostering growing interest in the Episcopal Service Corps as well as EPF.

## The Online School for Spirituality and Mission announces fall 2011 course offerings

September 12–October 28, 2011

**Reading God: Sacred texts around the world**

**Reflections on God and country: A critical examination of the nexus of religion and patriotism**

**Ministry in the spiritual and cultural diversity of health care**

**Starting Hispanic ministries: Gleanings from the field of domestic missions in the Southwest**

Read detailed course descriptions, get answers to frequently asked questions, and register online at [www.ssw.edu/curriculum/online](http://www.ssw.edu/curriculum/online) or contact Madelyn Snodgrass, director of the Online School at her email address: [msnodgrass@ssw.edu](mailto:msnodgrass@ssw.edu).



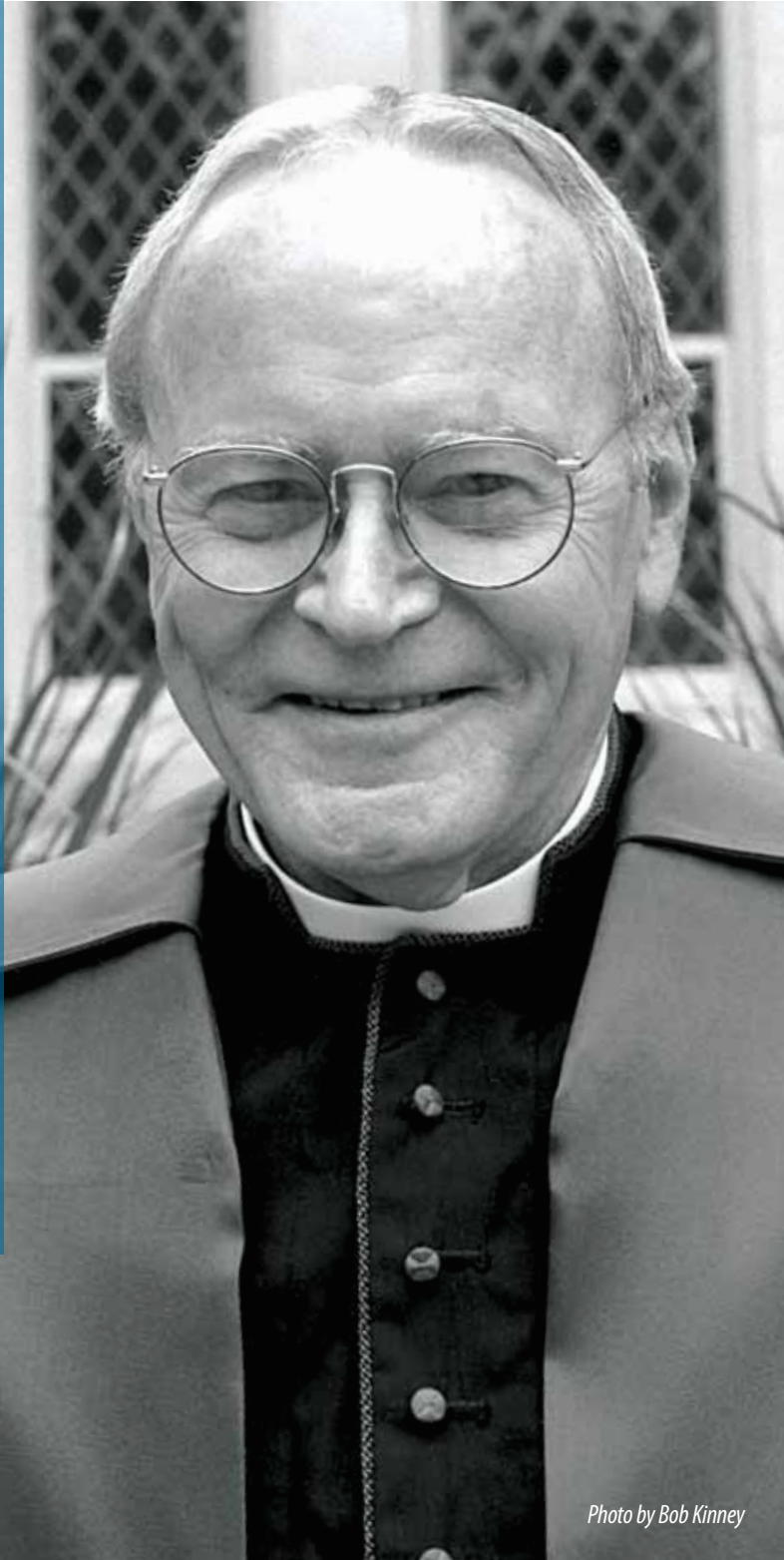


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## WILLIAM BAILLIE GREEN

1927–2011

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*Photo by Bob Kinney*

William Baillie Green, professor emeritus of theology died April 19 in Austin, Texas. Bill joined the faculty of Seminary of the Southwest in 1970 as associate professor of theology and retired as the Clinton S. Quin Professor of Systematic Theology. Bill served as assisting clergy for years at Church of the Good Shepherd, Austin and canon theologian for the diocese of Dallas.

In the mid-1970s, Bill became interested in ecumenical conversations with the Eastern churches, and was soon after invited by the Archbishop of Canterbury to represent the Episcopal Church in the International Commission of the Anglican-Orthodox Theological Dialogue. During his nearly thirty years in this capacity, part of which he served as the sole Episcopal Church representative, he worked with some of the great theological minds of our time, including Michael Ramsey, Rowan Williams, Kallistos Ware, and John Zizioulas. Dr. Green fought to keep Anglicans and the Orthodox moving toward a shared faith and a shared table.

Upon his retirement from teaching in 1999, Dr. Green's sermons and prayers were published in a collection titled *Ask, Seek, Knock*. One of the prayers included in the collection is a prayer Dr. Green wrote for Lent:

O Eternal Lord, the first and the last: We whose lives are so full of poor beginnings and bad endings turn to thee that our souls may be restored and our strength renewed. Keep us from demanding that perfection which life never promises, or from claiming exemption from that suffering which is the lot of all. Show us, whatever befalls, that thy grace is sufficient and that nothing can separate us from thy love revealed in Christ Jesus our Lord. Amen

The obituary and the sermon preached at Church of the Good Shepherd, Austin for the memorial service can be found at <http://www.ssw.edu/news>.

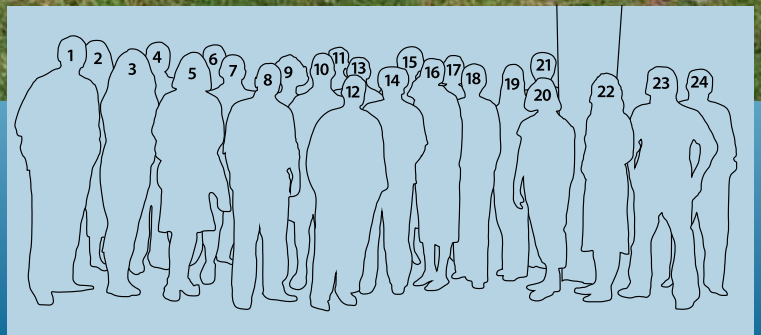
# CAMPUS LIFE





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| 3. Brenda Drage-Chan   | 12. Susan Burnham      |
| 4. Esaù Cuevas-Benitez | 13. Les Jackson        |
| 5. Nancy Rohe          | 14. Emma Jean Gregory  |
| 6. Hank Smith          | 15. Paula Engelhorn    |
| 7. Cindy Ruiz-Riquer   | 16. Linea Haufiku      |
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- |                        |                         |
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| 21. Susan Kullerd      | 24. Brian Sayers        |

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Seminary of the Southwest is grateful to everyone listed here for their support. To all, we express our deepest appreciation. This report reflects all gifts to the seminary during the 2010/2011 fiscal year reflecting gifts made between June 1, 2010 and May 31, 2011. May God continue to bless our faithful stewardship of His good gifts.

Every effort has been made to ensure accuracy in this report. If there are inaccuracies or omissions, we apologize for them and ask that you bring them to the attention of the Office of Advancement at 512-439-0370 or amathys@ssw.edu.

## JOHN HINES LEGACY SOCIETY

Bequests and other planned gifts increase the seminary's endowment, thereby strengthening our mission to prepare leaders for the Church throughout the years. The value of this particular gift grows with each generation of seminarians. Such a gift is truly a legacy. The following friends have indicated their intention to remember the seminary in their estate plans.

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† Deceased



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The Right Reverend Gregory Washington Freeman, Missionary Bishop of the Southwest, was elected in 1844. Seminary of the Southwest can trace its roots to Bishop Freeman who provided for the private study for the Holy Orders when the Diocese of Texas was organized in 1850.

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### **GILLETTE SOCIETY** — *Gifts of \$10,000-\$24,999*

The Reverend Charles Gillette, 1813-1869, was a missionary to Texas and tirelessly worked toward the establishment of a seminary in Austin. The lack of means and support postponed the fulfillment of his goal.

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The Right Reverend Clinton Quin, Bishop of Texas, and the Right Reverend John Hines, Bishop Coadjutor of the Diocese of Texas, shared a vision for a seminary being established in the southwest after World War II. Both were instrumental in bringing this vision to fulfillment.

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The estate donated for the site of Seminary of the Southwest was given in loving memory of Ernest J. Villavaso, Jr., who died as a young man.

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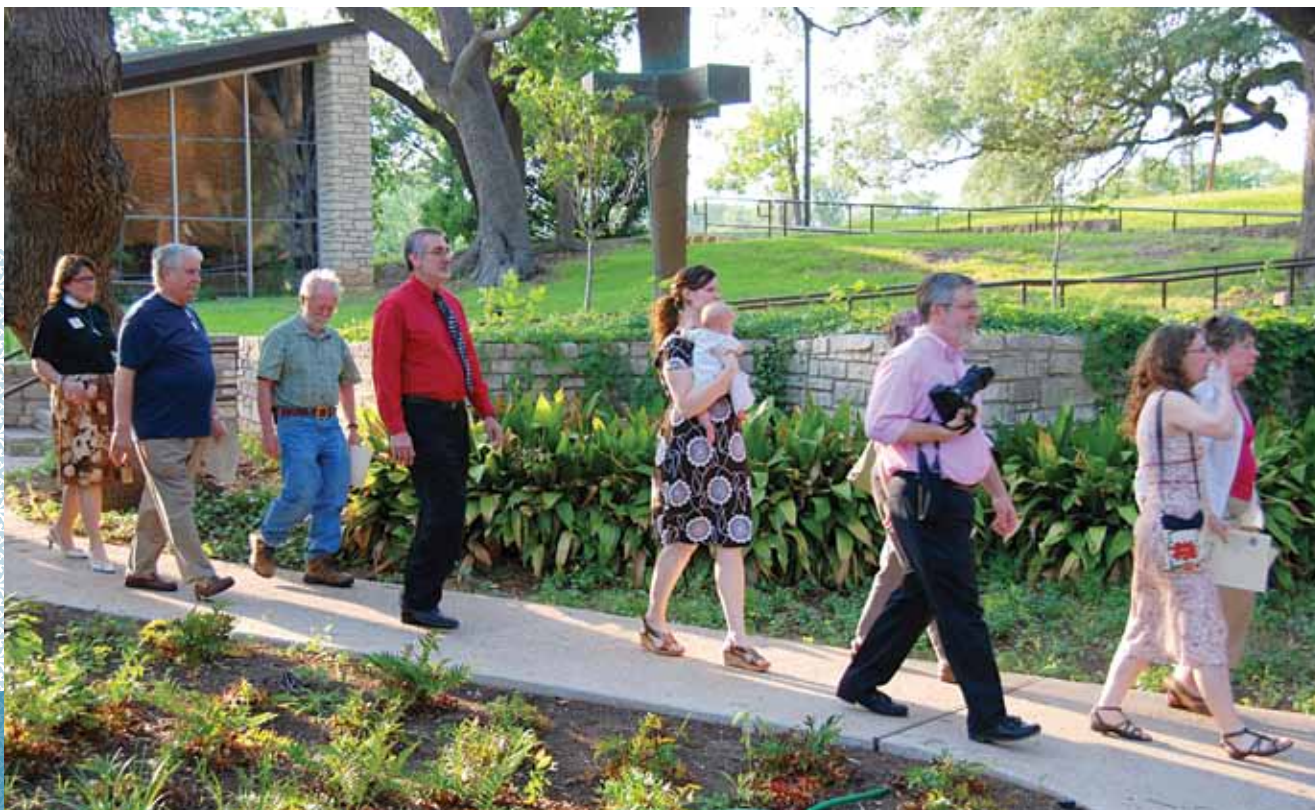
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