

CTS

challenge & RESPONSE

A PUBLICATION FOR THE COMMUNITY OF CHICAGO THEOLOGICAL SEMINARY

Summer 2012

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Recipients

Our ECOcommunity

NEW
LOOK!
formerly
known as
Tower News

MORE THAN A MAGAZINE TITLE

by Alice Hunt



Alice Hunt

WHEN FORMER DEAN PERRY LEFEVRE PICKED UP THE STORY OF CHICAGO THEOLOGICAL SEMINARY where Arthur McGiffert left off in *No Ivory Tower*, he titled his own book, *Challenge and Response*. It was an apt name for a book describing the turbulent final three and a half decades of the twentieth century when the Seminary faced many challenges—reconstituting its life following the ending of the Federated Theological Faculty, responding to the impact of the civil rights movement and the protests against the war in Vietnam, heeding the call to engage in the struggles of the neighboring Woodlawn community, and listening to the emerging and urgent voices of women and the LGBTQ communities in church and society. It was also a reminder that CTS has always been adept at responding to new challenges, reshaping and reimagining its life to equip leaders for justice and mercy in new times and places.

Those of you who have looked forward to receiving *Tower News* will now discover Dean LeFevre's *Challenge and Response* on our masthead. With our move to the new building we have left our graceful tower at the center of the University behind and now inhabit a glass and stone structure open to Hyde Park and Woodlawn alike. Along with our library, faculty books and papers, student records, and administrative files, we brought with us to the new building the knowledge that challenge will always be part of CTS's life, that response is faithful attention to the emerging needs of church and society joined to courageous action for the sake of a more just and peaceful world.

During these past months of physical transition the faculty, staff, and trustees have also been engaged in an intensive Strategic Planning process. While the full report of that work will appear next fall in *CTS Challenge & Response*, we already know that it will contain these core elements—building online programs which set the standard for progressive theological education; crafting a bold curriculum for the future of theological education that will be contextually relevant and academically rigorous; increasing access through more effective on campus and online recruitment and increased scholarship aid; strengthening and building relationships with existing and new partners for local community involvement, interfaith engagement, and international reach; and growing our resources to ensure financial sustainability into the future. In July we will begin the implementation of this plan with a commitment to great intentionality about regular monitoring and assessment of our progress.

Our LEED certified building challenges us to be ecologically responsible citizens. In this issue you will find several articles about how we are moving to respond. As I write, our roof is “greening,” and faculty and students are helping us shape strategies that will make us a green community, not just a green building. I hope the articles will inspire you to consider how to embody these commitments in your own life and ministry or vocation.

Challenge & Response. It's more than a magazine title. It's a way of life for CTS. Thank you for being part of our community and for helping us respond as we always have, creatively, courageously, faithfully.

The Rev. Dr. Alice Hunt is President of Chicago Theological Seminary.

vision statement

Chicago Theological Seminary shall be an international force in the development of religious leadership to transform society toward greater justice and mercy.

mission statement

Chicago Theological Seminary, a seminary of the United Church of Christ, serves Christ and the churches and the wider faith community by preparing women and men in the understandings and skills needed for religious leadership and ministry to individuals, churches, and society.



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On the cover: Deb Derylak, Director of Theological Field Education, at gleaning at the College of Lake County community garden during Sukkot in October 2011. Historically, Sukkot is a harvest/thanksgiving festival. Gleaning involves picking leftover crops and distributing them to the needy. Gleaning during Sukkot is organized at CTS by the Center for Jewish, Christian, and Islamic Studies

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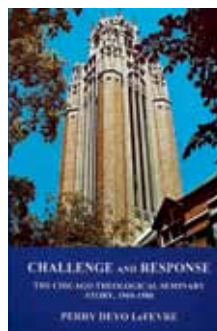
by Maria Hetman, Editor

DEAR READERS,

Perhaps you were surprised to see the magazine *CTS Challenge & Response* in your mailbox and wondered what happened to the familiar *Tower News*. Perhaps you already knew from announcements in our e-newsletter and on our website that our magazine had been renamed. Perhaps you were one of the many who submitted suggestions for a new name or were even on the renaming committee itself. No matter who you are, I think it is important to refresh your memory about the history of the name “Challenge and Response” and why I, as editor, believe that it is a fitting title.

The decision to rename the magazine arose during discussions surrounding the Seminary’s recent relocation to 1407 East 60th Street. Our previous building at 57th and University was distinguished by its tall tower. The changing architectural form of our dwelling place (now minus a tower) made it clear that the name of the magazine could no longer apply. Since the relocation is a chance to renew our commitments, it is also an appropriate time to rename the magazine. Based on the submissions we received from a community-wide contest held in the fall of 2011, the new name was chosen by a committee composed of President Alice Hunt, the Development team (including myself), and a student and faculty representative. The title “CTS Challenge & Response” was selected because it reflects the vision and mission of CTS and speaks to our values and commitments, capturing something at the core of our disposition in the world. It is a thought-provoking and contemporary title which tells the story of CTS and its diverse faculty, staff, trustees, students, alumni/ae, and friends who are active in all facets of ministry. Though the magazine’s name has changed, its content and focus will remain largely the same—telling the stories of our incredible community—with additions in the form of permanent columns with rotating authors (see pages 11 and 32) which will speak directly to the notion of challenge and response.

As President Hunt notes in this issue, the name “Challenge & Response” also has a rich history which links the magazine to our past, thus drawing on that tradition and reframing it for a contemporary world. Professor Ted Jennings reflects:



“The book *Challenge and Response: The Chicago Theological Seminary Story, 1960–1980* (Exploration Press, 1999)

was written by

our long time and beloved Academic Dean, Perry LeFevre. LeFevre had been our dean and theologian guiding us through the turbulent years (1960–1980) covered in the book. The book tells the story of the many challenges of those years and of the ways that faculty and students (and also staff and trustees) sought, often successfully, to craft creative and courageous responses: creating a distinctive curriculum in the aftermath of our separation from federation with the Divinity School of the University of Chicago; seeking to overcome the anti-Judaism characteristic of most Christian theology and biblical study; forging pathways of solidarity with the Civil Rights movement, The Woodlawn Organization, the anti-Apartheid movement; organizing for peace in the midst of the Vietnam war; responding, however faltering at first, to the women’s movement and to the sexual revolution.

“In the years since 1980 when Perry’s book concludes, CTS has continued to seek faithful responses to the many challenges posed by church and society in our time. Our newly titled magazine will chronicle that process as we collectively tell our story forward.”

I hope you will enjoy reading this first edition of *CTS Challenge & Response*. In it, you will learn of the many-faceted ways in which the CTS community is indeed responding to ever-changing challenges in the church and the world.

CTS challenge & RESPONSE

Above (left to right): *Challenge and Response: The Chicago Theological Seminary Story, 1960–1980* (Exploration Press, 1999), by former CTS Dean Perry LeFevre. An archival photo of Dr. Perry LeFevre, Academic Dean at CTS from 1960–1980.



Eco-Justice on Campus

ARAM MITCHELL (M.A. '13) is a leader on campus when it comes to pushing CTS to live up to its eco-potential. During the fall of 2010, Ph.D. student Will Andrews approached Aram and asked if he and Ph.D. student David Dorapalli (see page 6) would help re-convene the Eco-Justice Student Group which had been losing steam. Aram dove in. In his time as co-coordinator, the Group has been working hard to increase awareness of eco-justice at CTS and to garner community participation. Since 2011, they have hosted three eco-justice themed chapel services, sponsored an Earth Day community lunch, led students on an eco-justice overnight camping trip in Wisconsin, and begun to develop a plan for donating leftover food from CTS events to those in need. One of their most significant ongoing initiatives was the purchase of reusable plates for use at community lunches and other events, which they have sold to over 100 community members. The use of reusable plates, Aram says “cuts down our collective waste stream.”

Moving to a LEED-Silver certified building has provided Aram a special opportunity to help lead CTS on the path to greater sustainability. While the new building is structured to reduce our impact on the environment, Aram points out that being sustainable is not a permanent condition but rather requires an ongoing, conscious, collective effort. One of his most important contributions to CTS has been his leadership on the Green Building Task Force, particularly in drafting a proposed addition to the CTS Statement of Commitments related to eco-justice. This initiative, once complete, would set CTS at the vanguard of theological education on sustainability issues. Aram is passionate and serious about achieving this:

Along with committing to sustainable practices in our administrative operations, social gatherings, and the maintenance of our new facilities, we must

recognize the way in which all of our commitments are interconnected. CTS cannot be an instrument of dynamic social and global change without adopting an ecological consciousness. As an institution, CTS does not champion a hierarchy of social issues with one issue demanding priority over another. We cultivate an ecology of commitments where successful advocacy of one issue is woven together with successful advocacy of all others.

As an M.A. student in Religious Studies, Aram focuses on ecofeminism and eschatology. His interest in these subjects and his enthusiasm and leadership for eco-justice were partially formed as an undergraduate student in upstate New York where he studied outdoor recreation and spent his summers guiding wilderness adventure trips for youth. Prior to coming to CTS, he spent a year traveling with his partner, during which time they worked on farms and spent several months managing “The Yoga Farm,” which he describes as “a rustic eco-tourism destination in Costa Rica.”

The impact of the Eco-Justice Student Group and the move to a LEED-certified building have already influenced the Seminary’s habits. CTS has reduced its use of bottled water, committed to using biodegradable tableware at special events, and begun adding “sustainable” as a criterion in purchasing local food for community lunch.

In the past few years there has been an increase in CTS courses that connect with the theme of eco-justice, and the Center for Jewish, Christian, and Islamic Studies, under the leadership of Rabbi Dr. Rachel Mikva, has organized several activities touching on the theme of food justice including gleaning during Sukkot. Aram is optimistic about the future: “I believe that if we cultivate this seed of expressed commitment, especially in the soil of this time of transition, we will grow something mighty and lush.”

Above: Aram Mitchell (second from left) with members of the Eco-Justice Student Group on a summer 2011 camping trip.

The Eco-Justice Student Group exists for two primary reasons:

- 1) To amplify environmental justice issues in the CTS community, stimulating dialogue and action toward having a more sustainable presence in our immediate neighborhood and the world as a whole.
- 2) To provide resources and opportunities for CTS community members to explore their many connections with the earth and other earthlings.



To read Aram’s full essay on an Eco-Justice Statement of Commitments, visit www.ctschicago.edu/crblog

Ecology, Gender, and Religion in India

David Augustine Dorapalli



Ph.D. student **DAVID AUGUSTINE DORAPALLI**, who hails from Chennai City, India, stands out among the CTS student body in his engagement with issues of eco-justice on theoretical and practical levels. His work spans two countries. He is President and Founder of an India-based environmental organization called Greenspirit Society, which “is committed to bringing about a clean and healthy environment in specific communities by raising awareness and garnering community participation.” His research at CTS focuses on “the deployment of eco/gender-sensitive hermeneutics of biblical themes of water against the backdrop of the global water crisis and the issue of underprivileged female children and women who are water-carriers in India.” While at CTS David has also taken a leadership role as one of the co-coordinators of the Eco-Justice Student Group. His unique perspective on eco-justice enriches CTS discussion about ways that theological education can contribute to environmental justice. His work demonstrates the linkage between environmental justice and other social justice issues.

David has witnessed first-hand that the issues of environmental justice cannot be ignored without at the same time ignoring the suffering of the poor, who absorb the lion’s share of the burden of environmental crisis. While there are a number of environmental problems besetting India, access to clean water is one of the most serious. David’s work has largely focused on this issue. David writes:

India’s huge and growing population is putting a severe strain on all of the country’s natural resources. Most water sources are contaminated by sewage and agricultural runoff. India has made progress in the supply of safe water to its people, but gross disparity in coverage exists across the country. Although access to drinking water has improved, the World Bank estimates that 21% of communicable diseases in India are related to unsafe water. In India, diarrhea alone causes more than 1,600 deaths daily.

David was drawn to CTS because of his “deep interest in biblical hermeneutics, the presence of Dr. Ken Stone whom [he] read and was intrigued by, CTS’s outstanding faculty, and its history of theological rigor and active questioning.” He hopes that his research will bring to light “marginalized knowledge of rural women about water” and furthermore investigate theological ideas of how religion can play a vital role in communicating this knowledge. David writes,

I believe that religion and theology can be transmitters of knowledge of water and water resource-management. There is already a growing need for religious institutions to think critically about natural resources, but since India’s water crisis is unparalleled in the enormity of its impact on life in all forms, the relevance of cultivating awareness of this in religious spheres becomes very crucial.

As co-coordinator of the Eco-Justice Student Group, David has assisted other students in organizing conversations centering on ecological themes including how CTS can be a leader in eco-sensitivity. After he graduates from CTS, he plans “to continue his community development projects with rural folk, especially in North India where the need is high.” In addition he will teach at Gurukul Lutheran Theological College and Research Institute in Chennai (he also taught there before coming to CTS), where he “plans to design new Gender/Eco-Theology courses for seminaries in India.”

Though his research, a “hermeneutical-theological approach to understanding how biblical interpretation, gender/ecological concern, and ecotheology actively intersect,” may be complex, his larger vision translates simply:

Now it is becoming increasingly inevitable to include eco-justice issues with social justice matters because of the unquestionable link we as humans have with the earth and the environment...We need a religious basis that treats ecological issues as social justice issues. This should be emphasized in the curricula of theological schools and not treated as a dichotomy but rather as a fabric with both issues woven together and addressed together.

PHOTO DIARY:

The CTS ECommunity in Action...



First row: Tiauna Boyd (M.Div. '12) on a bike tour of Jerusalem during the CTS Study Tour to Israel and Palestine, January 2011.

Spring flowers growing on the fourth floor green roof.

A reusable plate sold by the Eco-Justice Student Group for use at community lunch and other CTS events.

Second row: Eco-Justice Chapel in 2011. Graham Taylor Chapel at the 5757 S. University building.

Amy Rovell-Rixx (M.Div. '14) at gleaning at the College of Lake County community garden during Sukkot in October 2011. Historically, Sukkot is a harvest/thanksgiving festival. Gleaning involves picking leftover crops and distributing them to the needy. Gleaning during Sukkot is organized at CTS by the Center for Jewish, Christian, and Islamic Studies.

Third row: Flower Communion, a Unitarian Universalist tradition, at the Earth Day Eco-Justice Worship, April 2012.



Fallen Trees Find New Purpose at CTS

The vision for the lectern and tables originated in 2008 when Dr. Scott Haldeman stayed in Craig's home in Port Washington, Wisconsin while attending his ordination. Dr. Haldeman saw some of the woodworking Craig had done. Dr. Haldeman, who was also part of the design team for the new building, called him soon afterward and asked him to design the pieces for the fourth floor chapel. Craig said yes and began to work on them in 2010.

Craig's interest in woodworking began as a child growing up in Western Wisconsin in what he describes as "the middle of farm country." His grandfathers were carpenters and what he calls "tinkerers," and his father, an engineer by profession, spent his free time building the houses in which his family lived. In his basement workshop his father would also make many of the family's Christmas gifts by hand. It was in that very same workshop where Craig would get his start experimenting with woodworking.

Craig is a gifted woodworker, but he is also blessed with other talents. Since 1987 he has worked with people who have developmental disabilities. In 1991, he and his wife Sandy founded Balance Inc., a nonprofit organization serving this population, where he serves as executive director. In addition to two children of his own—Sara (21) and Elizabeth (12)—he is also a foster parent to another child and provides care for two adults with developmental disabilities. In 2008, he was ordained in the UCC "as a specialized minister working to improve inclusion of people with disabilities in congregations," and he currently serves on the UCC Disabilities Ministries Board. Prior to his work with people who have developmental disabilities, Craig spent two years in the Peace Corps in Kenya where he taught woodworking/carpentry as a vocation.

In June 1998, the "driftless region" of Wisconsin where **THE REV. CRAIG MODAHL** (M.Div. '06) lives was hit by a bizarre windstorm. Over the course of a few hours hundreds of trees, some of them nearly a century old, were uprooted. The black walnut tables (three of them, including a communion table) and lectern in our fourth floor chapel were built by Craig from wood that he lovingly salvaged from these very trees. In a sermon that he delivered during the dedication of the lectern and communion table, he said:

These trees were not harvested from the most desirable standing timber with perfect grain and uniform color. These are the fallen, discarded, used, and abused remains. They have flaws, defects, blemishes, and so many imperfections. Their vulnerability is evident at the surface and their strength is found deep in their core. These are the scars of life that strengthen the soul within. And what better place to house them, what better place to feature them and gather around them in God's service than CTS? This is a place where so many who have been felled by injustice, rejected by convention, discarded for lack of "perfection" can find home, a deep nurturing soil and the opportunity to transform the world.

“It was a very different type of craft there as they did not have power tools. I often learned alongside my students how to use hand tools and traditional joinery techniques.”

Over the years, Craig grew to enjoy working with wood that is perceived as having flaws or defects.

“A friend of mine described my ‘subconscious’ attraction as a reflection of the work I do professionally. He felt that my work with people with developmental disabilities involved finding beauty and value in people who are often discarded or seen as flawed.”

“Their vulnerability is evident at the surface and their strength is found deep in their core. These are the scars of life that strengthen the soul within.”

— The Rev. Craig Modahl (M.Div. '06)

In later conversations with Dr. Haldeman, Craig discovered that several of his classmates were seeking a way to remember three of their classmates—Anthony Hollins, Sharon Ebay, and Linda Mitchell Cooper—who had died either during their time at CTS or shortly after. The tables and lecterns became gifts in their memory, “to honor these, our friends, who knew too well the relentless, buffeting winds of life” yet “who also knew very well how to transform that damage into stunning bursts of color and light, ferocious strength, unbounded compassion, and renewed life that thrived in the light of Christ.”

Each time you find yourself in the fourth floor chapel, meditate for a moment on the meaning of the communion table and lectern. Notice how gathering around them brings them, as Craig preached in his sermon, “new purpose and new life for people seeking hope, sharing the life-giving, life-affirming word of God.”

Left page: The Rev. Craig Modahl in the CTS chapel with his tables.

This page, from top to bottom: The Rev. Craig Modahl works on building a table for the CTS chapel. The lectern in the fourth floor chapel.



DISTINGUISHED HONORARY DEGREE RECIPIENTS

Chicago Theological Seminary recognized nine remarkable individuals with **honorary degrees** at commencement on May 12, 2012. The degrees were awarded to those who have shown extraordinary commitment to fostering justice and mercy in the world and include **FATHER ROY BOURGEOIS, DR. INGRID MATTSON, MRS. CHERIE MILLER**, and the members of **SWEET HONEY IN THE ROCK**.

Father Roy Bourgeois, who is known for his support of women's ordination in the Roman Catholic Church, also delivered the commencement address.



Father Roy Bourgeois



Dr. Ingrid Mattson



Cherie Miller



Sweet Honey In The Rock®

Father Roy Bourgeois is the founder of the School of the Americas Watch and is active in support of the ordination of women in the Catholic Church. Father Bourgeois faces dismissal proceedings from the Maryknoll Order for his refusal to recant his position on the ordination of women, and his status as an ordained priest is being reviewed by the Vatican. Following college, he served in Vietnam with the U.S. Navy. He then entered seminary and was ordained as a Maryknoll Missionary, serving for five years in Bolivia. He became an outspoken critic of US foreign policy in Central America and founded the School of the Americas Watch, an organization devoted to closing the Fort Benning-based program that trained many right wing terror squads in Central America. Every year, several thousand gather for civil disobedience outside the base gates. Father Bourgeois lives in Columbus, Georgia. CTS honors him for his courage and his steadfast commitment to justice.

Sweet Honey In The Rock® includes members Aisha Kahlil, Carol Maillard, Louise Robinson, Nitanju Casel, Shirley Saxton, and Ysaye Barnwell, and is an internationally renowned female a cappella ensemble. They describe their repertoire as “steeped in the sacred music of the Black church and the clarion calls of the civil rights movement.” Sweet Honey In The Rock was the featured ensemble in our 2011 Scholarship Concert, which was part of the new building dedication celebration. Their joyful sound welcomed many to CTS's new home. For their ministry of song, of education, of entertainment that leads to justice action, and of activism that entertains, CTS honors members of Sweet Honey In The Rock.

Dr. Ingrid Mattson is Director of the Macdonald Center for the Study of Islam and Christian-Muslim Relations and Professor of Islamic Studies and Christian-Muslim Relations at Hartford Seminary in Hartford, Connecticut. Dr. Mattson earned her Ph.D. in Islamic Studies from the University of Chicago in 1999. Her research is focused on Islamic law and society. Her most recent book is *The Story of the Qur'an: Its History and Place in Muslim Life* (Wiley-Blackwell, 2007), and she is currently working on a book dealing with Islamic ethics. From 1987–1988 she lived in Pakistan where she worked with Afghan refugee women. In 2001 she was elected Vice-President of the Islamic Society of North America (ISNA), and in 2006 she was elected President of the organization. Dr. Mattson is both the first convert to Islam to lead the ISNA and the first female to lead the ISNA. On July 1, 2012, she will begin an appointment as the inaugural London and Windsor Community Chair in Islamic Studies at Huron University College's (Canada) Faculty of Theology. CTS honors Dr. Mattson for her commitment to interreligious engagement, understanding and collaboration on a range of justice issues.

Mrs. Cherie Miller will be retiring at the end of June. She has faithfully served CTS as Registrar and Director of Studies for 35 years. For her tireless service, for her tenacity for details, for her love for CTS's students, and for her dedicated care and guidance for their programs of study and leading them toward the realization of their goals, CTS honors her (read more on page 20).

Photos: Tricia Koning

eco-JUSTRICH??

by Rachel Mikva

Some folks insist that environmentalism is only for the rich. When I pay double for cage-free eggs or a premium for my hybrid car or listen sympathetically to a friend who cannot afford to repair her car so that it will pass the emissions test—I recognize privilege is involved. On the other hand, as climate changes escalate and natural resources are depleted, the burden will surely fall disproportionately on the poor, as it always does. They already suffer most from toxic waste and chemical poisoning; from hurricanes, droughts, and other natural disasters. **Serious eco-justice work has to account for the intersectionalities of environmental concerns with poverty, power, and context.**

Let's talk about chocolate—not as much fun as eating it, but it provides a useful example.

Environment—You can buy chocolate in the U.S. that is certified organic, with cacao grown in the shade to preserve the surrounding ecosystem and to provide shelter for migratory birds, using less energy than conventional farming. It seems ridiculously expensive, however, generally five times as much as your average Hershey bar—a wealthy person's indulgence.

Poverty—Over half of the world's chocolate comes from plantations in West Africa with slave labor conditions and the conscription of young children—more than 200,000 children. Three dollars for a “fair trade” chocolate bar suddenly doesn't seem out of reach when it allows the people picking the cacao to send their children to school rather than sell them into slavery. We are not entitled to affordable chocolate at the price of human trafficking.

Power—Hershey resisted attempts to force disclosure of their cacao sources, and they will not sign a fair-trade pledge. Were all the world's major chocolate manufacturers to pull out from West African plantations, it would surely cause massive suffering—but their complicity perpetuates cycles of oppression, illiteracy, poverty, and powerlessness. This is the way we have come to expect power to work in the world. It *is* a story about chocolate, however, so there is some sweetness. In January, Hershey pledged \$10 million toward improving working conditions and combating child labor on the plantations—and announced the introduction of its certified fair-trade organic “Bliss” brand. This is only a beginning...but it turns out there is also power among the ranks of chocolate-loving activists.

Frequently, the story is more complicated. The matrix of concerns raises so many questions that we feel ill-equipped to act and, confounded by our own limitations, we do nothing. **Serious eco-justice work must transcend anthropocentrism and recognize the deep ecology of the universe.**

Abraham Joshua Heschel cautioned us over fifty years ago (here I gender-sensitize his *God in Search of Man*):

Our age is one in which usefulness is thought to be the chief merit of nature; in which the attainment of power, the utilization of its resources is taken to be the chief purpose of humanity in God's creation. Humanity has indeed become primarily a tool-making animal, and the world is now a gigantic tool-box for the satisfaction of our needs.

You may have heard some religious enthusiast quote Genesis 1:28 to rationalize such thinking: *Fill the earth and master it...* Self-justifying proof-texting is a long-standing tradition; some folks used it to excuse slavery. The Hebrew Bible neither created slavery nor outlawed it—but it *did* present a God of liberation and a radical equality in creation, and eventually we got the point. Similarly, how could the God of all creation not care if humanity chews up the earth and spits it out, destroying ourselves in the process?

A closer reading of the Hebrew Bible presents manifold ideas about the relationship between human beings and the universe, both prescriptive and descriptive. These include Job, itself a multivocal text, but one that surely teaches a deep ecology. When God appears to Job in his suffering, Job is challenged to recognize the integral but finite place of human beings in the universe. It is not to shame Job with his smallness, but to demonstrate that our desires—even for justice—do not establish the summative purpose of creation. At the same time, God calls on Job to clothe himself with glory and majesty, to implement justice as best as he is able within the ecology of existence. The intersections of ecology and justice are, in some measure, beyond our grasp. And yet, this is our charge as well.

The Rabbi Dr. Rachel Mikva is Rabbi Herman Schaalman Chair in Jewish Studies and Director of the CTS Center for Jewish, Christian, and Islamic Studies.



The Greening of the Seminary:

An Interview with Dirk Danker, Architect

by Maria Hetman



THE DOORS OF OUR NEW BUILDING officially opened on January 9, 2012. In the several months since then we have settled into our offices, held seminars and lectures in our classrooms, worshipped, sung, and mourned in our chapels, and eaten together in the sun-filled dining room. In short, the building has come to life! Now that the great bustle of excitement—the groundbreaking, construction, dedication, and move—has passed, we are able to reflect on this space, how it is shaping our community, and perhaps how we are shaping the space. In this time of reflection, we interviewed **DIRK DANKER**, the Principal Architect at Nagle Hartray, the firm responsible for designing our new building at 1407 East 60th Street.

Danker joined Nagle Hartray in 1978 when the firm was ten years old and was named a principal in 1986. According to his biography, “he has been instrumental

in developing the firm’s portfolio of JK-12 and higher educational projects and has also served as Principal in Charge on a number of multi- and single family housing projects.” Danker describes his work as client-driven. He strives to meet the unique needs of those people and communities for whom individual buildings are meant by incorporating elements that include sustainability, energy efficiency, and maintainability. For him, LEED certification is one way to gauge that these goals are being met. He has worked on a number of sustainable, LEED buildings including a dining hall at the University of Illinois at Urbana Champaign, a library in Bolingbrook, and the Ogden International School of Chicago. He says that LEED certification has only become prevalent in the last 10 years, but that prior to that he and his firm kept energy efficiency in mind.

Above: The finished building at dusk. Photo: Tom Rossiter.

environmental commitments

The building features sustainable design with a goal of LEED-Silver certification. LEED-certified buildings are designed to:

- Reduce waste sent to landfills
- Conserve energy and water
- Be healthier and safer for occupants
- Reduce harmful greenhouse gas emissions
- Lower operating costs and increase asset value

FROM USGBC.ORG

The CTS building at 1407 East 60th Street is characterized by the use of natural materials such as wood and stone and emphasizes natural lighting, green space, and open, airy public spaces. Traces of Danker's architectural influences—Scandinavian modernism and Finnish architect Alvar Aalto—can be found in these design elements. The style of Scandinavian modernism, Danker says, adds a softer edge to modernist design. "The architects of this school tend to use more natural materials, their buildings are not overly big or pretentious, and they are concerned with design which is sensitive to the building's community and purpose." Danker says that this idea can be observed in skylights in the atrium space on the fourth floor, as they allow light to filter all the

Going through the wood portico at the north entrance...evokes a movement "from the 'profane' to sacred..."

way down to the first floor. He also mentions the fourth floor chapel which offers worshippers the feeling of being both indoors and outdoors at once, in relationship with the sky and with the garden on the green roof. Danker's favorite aspect of the building is its sense of intimacy: "going through the wood portico at the north entrance, one immediately encounters the chapel." This evokes a movement "from the 'profane' to sacred, and when this notion is layered with teaching and office spaces, coupled with open areas for communal gathering, there is at once a sense of privacy and a welcoming."

The joy and challenge of the CTS building was one and the same for Danker. While he deeply enjoyed the sense of collaboration with CTS and involving us in the answering of aesthetic questions, he also found it challenging (and yet rewarding) to meld all the different possible uses of this space into one entity.



As we continue to dwell in this building and discover its unique features and the feeling it evokes, experiencing it as a whole and in parts, we might not readily notice its sustainable elements. As Danker points out, "there aren't a lot of visible attributes associated with LEED certification, but there's a general overarching idea that plays into it all that can be experienced." Danker suggests that aside from experiencing the overall idea of the building through simply "living" in it, one might take a moment to touch the natural wood (from local sources) in various elements of the building, or to notice the terazzo (flooring in the stair atrium), which has recycled glass in it.

Above: The building under construction, April 2011.

THE NEW BUILDING INITIATIVE CONTINUES

by Megan Davis-Ochi



As our first commencement anchored by our new home passes, **REV. AYANNA JOHNSON**, Director of Community Life, shared her thoughts on our new home: “We are choosing to use the blessing of our new building to contribute to the future of theological education. This blessing is a privilege and we must be an example as people with privilege. We must use our gifted time to imagine a new future.”

CTS celebrates the remarkable, generous friends and leaders who responded to the call as early participants in the New Building Initiative as we entered our new home. Spurred by his or her love of CTS or a commitment to our mission and vision, each donor to the **New Building Initiative** has made an investment in a theological community of learning that celebrates diversity and critical inquiry in pursuit of the increase of justice and mercy. We are grateful for their early leadership, and the New Building Initiative continues!

In January of 2012, **DON AND ELLEN CLARK** seeded the initiative with their unrestricted gift of \$1,000,000, challenging others to match their gift with an additional \$1,000,000 over the next five years. Already a number of donors have stepped forward with significant gifts and pledges at the time of our building dedication. Those pledges are now being fulfilled, moving us toward the goal of raising \$200,000 in each of the next five years. Your gifts to the **New Building Initiative** are needed to complete this effort and help secure the mission of CTS into the future.

Gifts given to Chicago Theological Seminary’s **New Building Initiative** support:

- Religious leadership development
- Leading edge scholarship
- Responsive, innovative curriculum
- Progressive Christianity

Above: CTS students study in the Learning Commons in the library on the third floor of the new building. Photo: Tom Rossiter.

CTS

"We are choosing to use the blessing of our new building to contribute to the future of theological education. This blessing is a privilege and we must be an example as people with privilege. We must use our gifted time to imagine a new future."

— The Rev. Ayanna Johnson, Director of Community Life

There also continue to be many naming and recognition opportunities in the new building available to donors at multiple levels. We offer these opportunities so that all those who pass through our doors may bear witness and draw strength from your faith and support. **Remember, all gifts matter and are appreciated. Please give as you are able.**

Naming Opportunities within the new space begin with a gift of \$1,000 for an engraved brick paver for the CTS garden and span the array of spaces within the building: from classrooms, to kitchens, to seminar rooms, to the North or South Green Roof—even the 4th Floor Chapel itself. Opportunities range from \$1,000 to \$1.5 million. The best way to learn more and explore the different possibilities is to call Megan Davis-Ochi, Vice President for Advancement at 773.896.2431 or email her at mdavis-ochi@ctschicago.org.

Megan Davis-Ochi is the Vice President for Advancement at CTS.

Right: Picture of daily life in our Student Commons. Photo: Tom Rossiter.

Religious leadership

The education of courageous, visionary, and compassionate religious leaders who will seed hope, challenge hypocrisy, and transform the world toward greater justice and mercy. CTS is proud that our alumni/ae are local church pastors and faith leaders, chaplains and UCC Conference ministers, scholars and activists, and leaders of social organizations, among many other paths.

Leading edge scholarship

Through outstanding faculty and five CTS Centers, ongoing lecture series, lectionary workshops, and continuing education programs that encourage cutting edge biblical, ethical, pastoral, liturgical, and theological scholarship interpreting the church's traditions for relevance in today's world.

Responsive, innovative curriculum

Designed to meet the needs of tomorrow's religious leaders and reach out to communities that lack educational opportunities. Examples of progress include CTS's expansion in online offerings and our new degree program, the Master of Arts in Religious Leadership.

Progressive Christianity

At its very foundation, CTS has helped expand the scope and widen the embrace of progressive Christianity. Our ecumenical community continues to cross disciplines, boundaries, and borders.





Since moving into our new state-of-the-art, LEED-Silver certified building at 1407 E. 60th Street in January, the space has created new opportunities for teaching, learning, worship, and community. As Interim Academic Dean, I would like to call your attention to several things that have happened at CTS this semester. If you have questions about any of the announcements below or other academic matters at CTS, please do not hesitate to contact me. If you are on campus, please feel free to stop by my office in Room 138. Dean Ken Stone will return from sabbatical in September 2012.

TIMOTHY J. SANDOVAL, PH.D.

Interim Academic Dean and Associate Professor of Hebrew Bible
773.896.2481 | tsandoval@ctschicago.edu

Welcome to our New Students

We were happy to welcome to CTS this semester five new students who either entered CTS for the first time or returned to CTS for a second degree: **DANIEL CRUMP** (M.Div.), **ADEBAYO AROWOLO** (M.Div.), **LESTER RABE** (M.Div.), **PUMSUP SHIM** (S.T.M.), and **DEVIRN LINDSEY** (S.A.L.). We look forward to the contributions that all five of these students will make to our learning community!

Convocation and Sabbaticals



Lee Butler

Our first Convocation in the new building took place on Wednesday, February 1 at 12:00 noon in the fourth floor chapel. **DR. LEE H. BUTLER, JR.**, Professor of Theology and Psychology gave an address titled "Do you Dream in Color?: Religion, Terror, and the American Dream."



DR. TED JENNINGS, Professor of Biblical and Constructive Theology and **DR. BO MYUNG SEO**, Associate Professor of Theology and Cultural Criticism, will be on sabbatical starting this summer. **DR. KEN STONE**, Academic Dean and Professor of Hebrew Bible, Culture, and Hermeneutics, and



Clockwise from top left: Ted Jennings, Bo Myung Seo, Ken Stone, and Dow Edgerton

DR. DOW EDGERTON, Professor of Ministry, are currently on semester-length sabbaticals and will be returning in the fall.

Arrivals and Departures

We are happy to welcome a new staff member to CTS and to welcome another in a new role, while we also note the departure of a long-time member of our community.

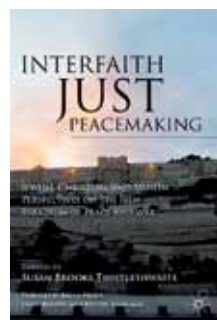
JOE BURT, our new Manager of Alumni/ae Relations and Special Events, began in January (read more on page 21).

We also recognize the extraordinary commitment of **CHERIE MILLER**, Director of Studies and Registrar, who, after 35 years, is retiring at the end of June. A dinner for staff, faculty, and Cherie's family and friends celebrating and honoring her years of service was held on **April 19**, and she was acknowledged by students during community lunch on **April 25**. Cherie was also honored at Commencement on May 12 with an honorary doctoral degree (read more on page 20).

Upon Cherie Miller's retirement at the end of June, **ELENA JIMENEZ**, currently CTS's Assistant Dean for Academic Administration and Director of Online Learning, will take on the new roles of Registrar and Director of Student Learning Assessment. We are excited that Elena will be continuing her work with us at CTS in these new capacities.

Recent Publications

Congratulations to our faculty members with recent book releases: **DR. SUSAN THISTLETHWAITE**, editor of *Interfaith Just Peacemaking: Jewish, Christian, and Muslim Perspectives on the New Paradigm of Peace and War*; **DR. KEN STONE** for *Bible Trouble: Queer Reading at the Boundaries of Biblical Scholarship*, co-edited with Teresa J. Hornsby; and **DR. RACHEL MIKVA** for *Midrash vaYosha: Translation, Annotation, and Commentary*.



Castañeda Lecture

The annual **GILBERTO CASTAÑEDA LECTURE** took place on Thursday, April 26. This year's Castañeda Lecture, called "Triangles & Rainbows: Constructing a Queer of Color Theology," was given by The Rev. Dr. Patrick Cheng. The Rev. Dr. Cheng is Assistant Professor of Historical and Systematic Theology at Episcopal Divinity School. He holds a Ph.D., M.Phil., and M.A. from Union Theological Seminary in New York, a J.D. from Harvard Law School, and a B.A. from Yale College. Professor Cheng's research interests relate to the intersections of sexuality, race, and theology. He is the author of *Radical Love: An Introduction to Queer Theology* (Seabury, 2011), and he is currently working on a book project entitled *From Sin to Amazing Grace: Discovering the Queer Christ* (Seabury). Cheng's essays have appeared in a number of anthologies, including the second edition of *Sexuality and the Sacred* (Westminster/John Knox, 2010) and *The Queer Bible Commentary* (SCM, 2006). His articles have been published in a number of peer-reviewed journals including the *Journal of Feminist Studies in Religion*; *Journal of Technology, Theology, and Religion*; *Semeia*; and *Spiritus*. Cheng serves on the steering committee of the Asian North American Religion, Culture, and Society Group of the American Academy of Religion. In 2011, he delivered the fourth annual John E. Boswell Lecture at the Center for Lesbian and Gay Studies in Religion and Ministry in Berkeley, California. Cheng is an ordained minister with the Metropolitan Community Churches, and he contributes to the religion section of the Huffington Post.



Patrick Cheng

Fireside Chats

The CTS "**FIRESIDE CHAT**" series continued this year in our new building. This series, organized by our Director of Community Life **REV. AYANNA JOHNSON**, gives CTS students an opportunity to dialogue about ministry and leadership for social transformation with experienced religious and community leaders.

On **February 22**, **THE REV. BARBARA BOLSEN** (M.DIV. '98), Vice-President of Programs, and **THE REV. DAVID WEASLEY** (M.DIV. '09), Community and Congregational Relations Coordinator, both of The Night Ministry, shared their powerful experiences with us. The Rev. Bolsen oversees all agency programs at The Night Ministry, including outreach and mobile health, youth parenting support, and the youth shelter network. The Rev. Weasley conducts outreach to corporations and faith-based organizations to increase awareness of and support for The Night Ministry's mission and goals.



Barbara Bolsen
and David Weasley

On **February 29**, we were honored by a presentation from **FATHER MICHAEL PFLEGER**, Pastor of the Faith Community of St. Sabina. Father Pfleger is an active advocate against youth and community violence, organizing the church's neighborhood of Auburn Gresham, as well as the city of Chicago, for peace and community building. He also shared with us his own formative experiences with The Rev. Dr. Martin Luther King, Jr. and the Black Panther Party that led him toward nonviolent activism and community empowerment for justice.



Michael Pfleger

On **April 25**, **THE REV. PHYLLIS PENNESE** (M.DIV. '04), inspired us with her story about forming the first African American congregation for LGBTQ people in Chicago (read more on page 22).



Phyllis Pennese

Fireside chats typically take place on particular Wednesdays during the fall and spring semesters in our fourth floor chapel at 5:15 p.m. and are open to the public. For more information, please contact Ayanna Johnson at ajohnson@ctsichicago.edu.

For upcoming events, please turn to page 35 of this issue.
For updated event information, including faculty engagements, visit www.ctschicago.edu.



The Rev. Dr. Clare Butterfield: ECO-JUSTICE FINDS ITS PLACE IN FAITH

by Maria Hetman

THE REV. DR. CLARE BUTTERFIELD'S (D.MIN. '08) work in the field of eco-justice speaks directly to those in ministry who care about ecological justice, who are looking for a way to articulate the connection between eco-justice and faith, and who want to offer their congregation ways to take action around eco-justice on an everyday level. **Faith in Place**, the organization Butterfield founded 13 years ago, "partners with congregations of all faiths to connect the teachings of faith to the practices of care for the environment." Growing from zero to over 900 congregations (including Christian, Jewish, Muslim, Hindu, Buddhist, Sikh, Zoroastrian, Baha'i, and Unitarian Universalist) in the past 13 years, and from one half-time staff member to seven full-time staff, Faith in Place not only demonstrates the importance of eco-justice within diverse communities of faith but shows the deep need for this sort of outreach.

Faith in Place, under Butterfield's leadership as founder and executive director, is a powerful example of helping congregations to realize their full potential as stewards of the earth and human communities. Perhaps her unique vision came in part from her experiences growing up in Central Illinois on what she describes as "something like a farm" in Champaign County. Her dad was a college professor but her family lived in the country surrounded by neighbors who were farmers.

This was long enough ago that it preceded the industrialization and centralization of agriculture that is the norm now. Then many of my neighbors farmed on 160 acres or less. Now you would be hard-pressed to find a farm under 1000 acres in the same area. One of my neighbors died of cancer. Another committed suicide. It was clear to me from the beginning that farming is hard work and that the economic structures around it are not good for people. The farm worker unionization movement was coming into being at the same period of time, and I can remember people standing outside the local IGA asking us not to buy the grapes, as the farm families drove into town to get their groceries (even then, mostly not locally grown).

Though Butterfield did not remain in the country during her early adult years, her journey would eventually lead her back to some of the issues confronting rural livelihoods and sustainable agriculture. After twelve years working as a tax and corporate lawyer based in Washington D.C. and Chicago, she decided to attend seminary at Meadville Lombard and became a Unitarian Universalist minister. It was during that time that she started a project at the Center for Neighborhood Technology, which spun off to become Faith in Place. By then, Butterfield was already on the path to connecting the missing dots between ministry and eco-justice. Yet, she felt in many ways that she was still fumbling to make those connections more apparent.

Above: The Rev. Dr. Clare Butterfield (center) with Faith in Place's Summer Youth Ambassador Program, sponsored by ComEd. The Ambassadors learned about energy conservation options for homeowners and went out into the community to spread the word. The bags contain energy efficient products, which they distributed to 500 homes. Also pictured: LaTanya Lane (M.A. '09), far left.

The longer I worked on issues of sustainability as they were linked to the theologies and teachings of our various religious traditions, the more I could see that I didn't understand enough about theological thought or history. There had to be reasons in the theology that congregations were slow to see environmental issues as moral issues, and there had to be theologies that could help with this. I went to CTS for a D.Min. to explore this further, and it turned out to be an invaluable exploration both personally and professionally.

When asked why those interested in ministry should care about ecological crises, Butterfield said, "The impacts of humans on the planet are just starting to be felt in a systematic way. These are huge human impacts that will be felt most urgently by the poor of the world. That is why we have to be engaged in [those issues], even if we don't consider our role to be as stewards of the rest of creation—the non-human part, which God made and called good."

The "practices of care for the environment" and human communities to which Faith in Place helps congregations connect include energy and water conservation, renewable technologies (solar, solar thermal, geothermal, wind), support for local and sustainable farming, and policy advocacy. Butterfield gave one of many examples of the issues with which Faith in Place is engaged:

Our energy project is our Illinois Interfaith Power & Light campaign, which puts us in partnership with the 38 other Interfaith Power & Light organizations in other states. We work together on a religious response to climate change, including energy conservation and policies. We're about to take a group of clergy on a tour of coal mining areas in Illinois as part of this effort, with the hope that they will spread the word about how destructive mining practices are in Illinois, how unnecessary they are (because we have to stop using coal), how damaging they are to water and to the lives of local people, once they've seen these things for themselves.

The focus on coal is just the beginning of a larger vision for educating and mobilizing those who care.

"We're using the impact of coal as a way to raise consciousness among all people of faith about...how one kind of exploitation (of the earth) leads inevitably to other kinds (of people)."

— The Rev. Dr. Clare Butterfield (D.Min. '08),
Executive Director of Faith in Place



We're using the impact of coal as a way to raise consciousness among all people of faith about our exploitation of resources and how one kind of exploitation (of the earth) leads inevitably to other kinds (of people). Once you claim the right to take things simply because you need them, without regard to their intrinsic value, treating them as a means to your end rather than an end in themselves, you've crossed an ethical line. And it's always easier to cross it the second time...How you see your relationship to the rest of life is likely to be pretty consistent in your life. If you see yourself as a consumer, with permission to be instrumental about others, this will tend to play out whether in your relationship to inanimate things or places and your relationships to other humans.

The Rev. Dr. Butterfield's long-term plans for Faith in Place demonstrate her enduring commitment and passion. "We intend to work as hard as we can in as many directions as we can, in partnership with our friends of all faiths, to bring about a just and sustainable future."

To learn more about Faith in Place, visit www.faithinplace.org

Above: The Rev. Dr. Clare Butterfield speaks at a press event at an EPA hearing in Rosemont, Illinois.



Radical Hospitality:

Honoring Cherie Miller, Director of Studies and Registrar

CHERIE MILLER is something of a CTS legend, and her retirement on June 30 after 35 years has demonstrated that fact as many of us wonder what daily life at CTS will be like without her. Impossible as it is to sum up the Cherie Miller story and the gifts and time she has bestowed upon the Seminary community, we venture to do so anyway and in so doing, seek to honor this incredible person.

Our beloved Cherie came to CTS in 1977. Her husband Christopher had decided to acquire an M.Div. and a D.Min. for the counseling ministry to which he felt called. Cherie recounts:

After moving to Hyde Park from Evanston, on a whim I came over to CTS to inquire whether there might be a job for me and was hired to work on the very first computer CTS owned...it was a very large typewriter-like thing. In the following years, before becoming Registrar, I worked in the business, development, and admissions offices, and finally I worked as assistant to the then Director of Field Education, Dr. Jack Seymour, and the then Director of Studies, Dr. Barbara Brown Zikmund. I became Registrar in 1980 and Director of Studies in probably the late 1980s.

Cherie has been an exemplar in her profession, and she is also an exemplary human being, a quality which the thousands of students who passed through her care are quick to remember. Indeed, Cherie Miller is not only an academic and professional guide, but also a wise counselor, loving “Aunt,” and the “student’s best friend.” In the months following the announcement of her retirement, emails containing memories and stories about Cherie from alumni/ae and students have overtaken the inboxes of development staff. One in particular sums up the essence of what so many have written:

Cherie Miller is exactly the kind of person who embodies the vision and mission of Chicago Theological Seminary. She has been the gateway, font of information, source of pastoral care for students, and minister extraordinaire for scores of those who passed through the hallways and classrooms of CTS during her 35 years of service. Cherie made a difference for me and for more than can be named.

Because she has embodied the values and commitments of Chicago Theological Seminary and in so doing has fostered the increase of justice and mercy in the world, Cherie Miller was awarded an honorary doctor of letters on May 12 at commencement (see page 10 for more details). She was also recognized by faculty, staff, students, and alumni/ae at a retirement celebration and special community lunch in her honor.

“For so many of us at CTS, Cherie was the first person we encountered—the one to offer us radical hospitality.”

— CTS Alumna

While she will be greatly missed at CTS and, as Dean Ken Stone said at her retirement party, CTS is hard to imagine without her, we are grateful to have had her with us for so many years. She has enriched our lives, and we are overjoyed to see her off on her next journey. Now, unburdened by the numerous responsibilities of being Director of Studies and Registrar, Cherie looks forward to spending more time with her two adult daughters, Emily and Megan, their spouses, her two grandsons, Jackson (6) and Charlie (2 ½), and her many friends. She and

her husband Christopher are avid campers and love to travel, and Cherie adores curling up with good books for hours on end. Cherie also looks forward to opportunities at Glencoe Union Church, which she says “has become home.” But this is just the beginning. In her own words:

I approach retirement with a lot of mystery, choosing to step into the unknown where I hope to discover new aspects of being me. Figuring out how to share the house full-time with my husband Christopher and being a more involved mother and grandmother are only the first adventures. I imagine other adventures will unfold, just as when I first came to CTS as a student’s spouse.

Knowing Cherie, she will thrive in her new role, just as she thrived here and will rise to any challenge which comes her way. We can be certain that she will profoundly touch the lives of all those who are blessed to spend their days in her company.

Left page: President Alice Hunt with Cherie Miller at her retirement party in April 2012. This page: Cherie Miller with her family at her retirement party in April 2012. From right to left: Richard Halliday (son-in-law), Emily Halliday (daughter), Cherie Miller, Christopher Miller (husband), Meghan Scileppi (daughter), Tom Scileppi (son-in-law).



CTS To read the full interview with Cherie, visit www.ctschicago.edu/cmiller

Joe Burt

CTS PEOPLE



JOE BURT, Manager of Alumni Relations and Special Events, joined CTS in January of 2012. Many had their first opportunity to meet Joe at the building dedication events that he helped to plan during

the fall of 2011. Joe’s new role speaks to CTS’s renewed commitment to its family of alumni/ae and our desire to expand every level of communication and service to those who have passed through the halls of CTS.

Joe brings considerable experience in alumni/ae relations and special events after working with the development office at Northwestern University. He holds degrees in sacred music, voice, theory, and composition, and has studied architecture extensively. Many within the UCC perhaps know Joe best as Music Director at Epiphany UCC. A church musician from the age of 14, Joe enjoys

“blended” worship that merges the liturgical traditions with contemporary elements of the worship music of today.

Friends who attended the spring Ministerial and Lay Leadership Institute witnessed Joe’s vision in action during the closing “Praise Fest” which featured two dynamic music groups—the choir from Epiphany UCC and the Praise Team from Covenant UCC—as a prelude to the words of The Rev. Vertie Powers, the closing speaker.

Born in Mississippi and raised in central Alabama, Joe Burt has been a Chicago resident since the mid-80s. Joe spent 18 years as a college professor in the humanities and music. In addition to his musical endeavors, Joe is actively involved in social outreach in Romania and is an avid sailor.

Joe can be reached by phone at 773.896.2427 or by email at jburt@ctschicago.edu.

Above: Joe Burt sailing on Lake Michigan.

Intersections: The Rev. Phyllis Pennese

by Joe Burt



THE REV. PHYLLIS PENNESE and Pillar of Love, a congregation of the United Church of Christ, will be recognized and officially welcomed as the 1,000th “open and affirming” church within the denomination. In June of this year the UCC Coalition of LGBTQ Concerns will gather at Elmhurst College to award this distinction

to the Pillar of Love church and its pastor, The Rev. Phyllis V. Pennese (M.Div. '04).

When Phyllis, the young daughter of Vito and Daisy Pennese, walked to elementary school, she passed near where Pillar of Love is now located in Summit, Illinois. This is but one of the many “intersections,” both physical and spiritual, that brought CTS alumna, The Rev. Phyllis Pennese, to pastor this amazing congregation.

Phyllis was raised Pentecostal and loved going to church. She had a reputation for “knowing the scriptures.” Even as a child she had the gift of teaching. Yet, there was a nagging conflict that began to surface in her teens. Phyllis recognized she was a lesbian, and this put her at great odds with the teachings and values of her Pentecostal roots. She began questioning her faith and she left the church in her early twenties. Like many LGBTQ young people, she thought that she must “change herself” to find wholeness with God.

As a career, Phyllis began working with battered and assaulted women. As part of her work she was invited to share her experiences with Clinical Pastoral Education (CPE) students, many of whom were training for ministry and religious leadership. It was during this time that she crossed paths with The Rev. Dee Brown Daniels who referred to her work with victims of violence as a ministry. Phyllis remembers the tremendous encouragement that Rev. Daniels provided to her. As she sought out other avenues for her career, Phyllis believes that God showed her people who had unique and different perspectives on where she might begin to venture. Dr. Iva Carruthers, Professor Emerita at Northeastern Illinois University and a CTS Life Trustee, gave her affirmation and was also the first to speak to her about the possibility of seminary and ministerial training. It was during this time that she visited

New Faith Baptist Church in Matteson, Illinois and met the Rev. Dr. Frank A. Thomas (M.Div. '81, D.Min.'86). Rev. Thomas and the faith community at New Hope Baptist spoke to her intellect as well as her spirit. And yet, there was still her unspoken sexual identity.

With great reservation she confronted Rev. Thomas about her orientation and found not rebuke but love and acceptance. She joined the congregation in 1989 and subsequently answered the call to ministry at New Faith Baptist Church. Initially, she understood her calling to ministry to be about hospital chaplaincy. She was greatly encouraged by The Rev. Janet MacLean (M.Div. '98), Staff Chaplain of Mission and Spiritual Care at Advocate Christ Medical Center, to consider CTS for her ministerial training. In time, she completed her application and entered the ministry program at CTS. During her studies Phyllis was the first recipient of the G. Campbell Morgan Award for Excellence in Preaching and was also a scholarship recipient of the Gilberto Castañeda Award. These intersections of people and places became a map for Phyllis Pennese.

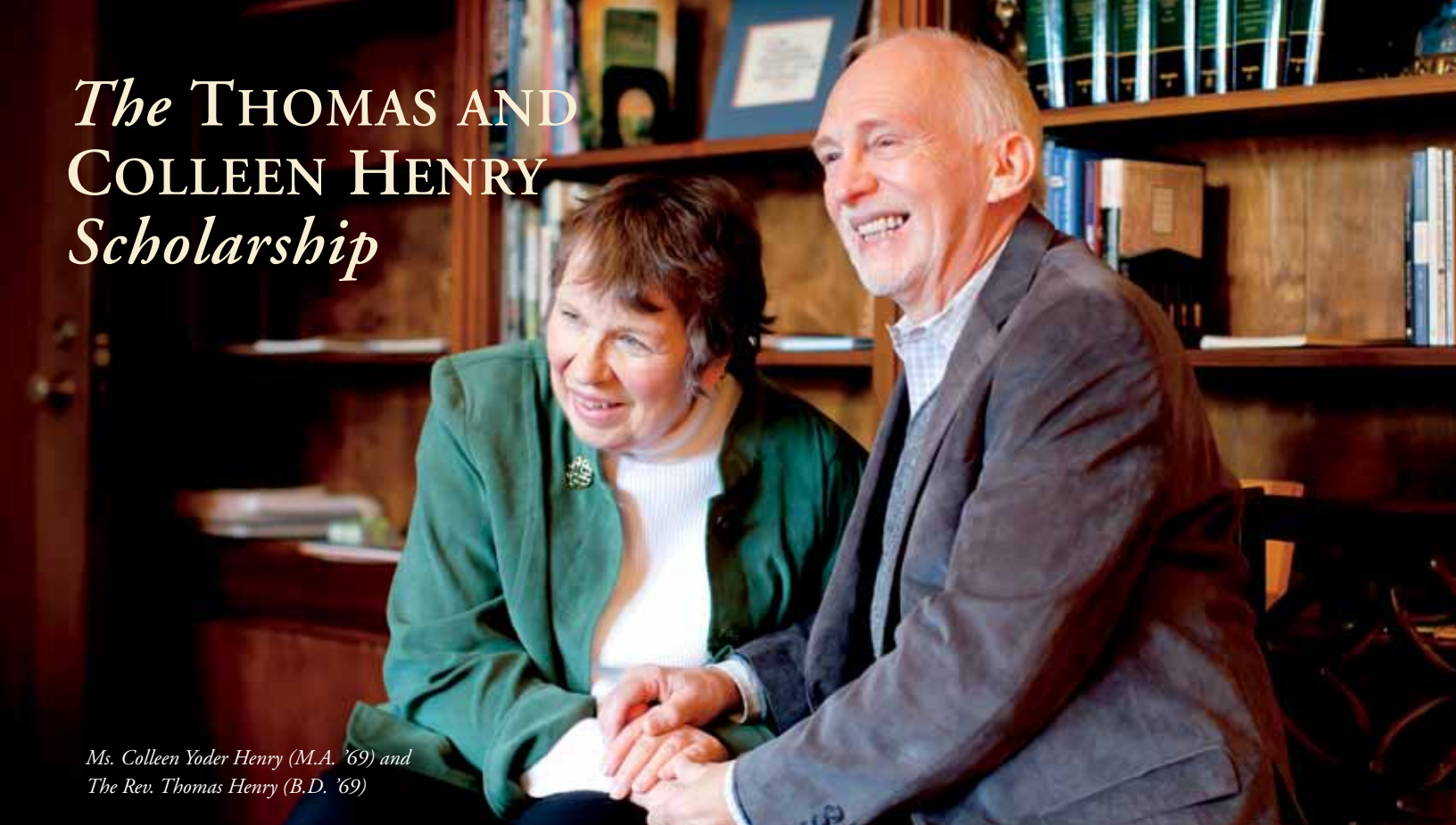
One of the most important intersections and persons in her life is Bishop Yvette Flunder, founder and pastor of City of Refuge UCC church in San Francisco, a thriving inner-city congregation that celebrates the radically inclusive love of Jesus Christ. It was at that intersection on Howard Street that she heard an inner voice say to her, “I have shown you the vision of your heart. Now, go back to Chicago to create it.”

Pillar of Love Church was established in February of 2003. The community first gathered in Phyllis's home where it was common practice that ministry included doing the laundry and offering warm shelter for those present. Eventually, the congregation moved to have church at First Congregational Church in Summit. After a stint in Chicago, Pillar of Love UCC returned to meeting and being church in the community of Summit at the same intersection that Phyllis recalls walking past in her childhood.

Phyllis is the loving partner to Vickie Sides and mother to Brandon. A CTS alumnus, teacher, pastor, and child of a loving God, she is awaiting the next exciting intersection in her walk of faith.

Joe Burt is the Manager of Alumni Relations and Special Events at CTS.

The THOMAS AND COLLEEN HENRY Scholarship



*Ms. Colleen Yoder Henry (M.A. '69) and
The Rev. Thomas Henry (B.D. '69)*

CHICAGO THEOLOGICAL SEMINARY HONORS AND CELEBRATES the leadership and faithful witness of Tom and Colleen Henry. As Alumni/ae of CTS, the Henrys are truly examples of ministerial leaders and individuals committed to transforming society toward greater justice and mercy!

THE REV. TOM HENRY received his Bachelor of Divinity (the academic degree which was a predecessor to the Master of Divinity) from the Seminary in 1969. Five years following, he was called to be the assistant pastor at Saint Pauls UCC in Lincoln Park, a neighborhood of Chicago. In 1982 Rev. Henry was selected as the ninth senior pastor of Saint Pauls UCC and served in this capacity for 28 years. During his tenure, the church was one of five congregations that helped to establish The Night Ministry, a nonprofit social service organization that connects youth and adults in need to basic resources and opportunities for housing, employment, education, and supportive services. Additionally, he and Saint Pauls UCC helped to found the Lincoln Park Community Shelter, a comprehensive social service agency serving adult men and women who are experiencing homelessness. During his ministry, Rev. Henry performed more than 400 baptisms, 246 weddings, and 268 funerals.

MS. COLLEEN YODER HENRY received her Master of Arts in Religious Education from CTS in 1969. In the years that Rev. Henry was on the pastoral staff

of Saint Pauls UCC, she was an active partner in ministry and a lay leader within the congregation. She served as the church archivist and historian, editor and writer for the church newsletter, and coordinator and hostess of many special events in the life of the church including the Saint Pauls Oktoberfest, dinners for new members, and social events for the church council and choir members. Her faithful and exemplary service at Saint Pauls UCC will live on through the historical archives, the ministry of music within the church, and the generations of people for whom she cared.

After 36 years of leadership and ministry, the Henrys celebrated their retirement from full-time ministry in June of 2010. Saint Pauls UCC commemorated their tremendous service to the church and the wider community by establishing the Henry Legacy Campaign. A portion of this campaign was designated to benefit the Thomas and Colleen Henry Scholarship, an endowed CTS scholarship fund to help support a ministerial student whose focus is on urban ministries. At the conclusion of the Henry Legacy Campaign, St. Pauls UCC church gave a gift of \$37,500 to the Henry Scholarship. This endowed scholarship will provide generous support to many future ministry students.

CTS celebrates with Saint Pauls UCC the legacy of ministerial service of Tom and Colleen Henry!

PHOTO DIARY: On Campus Winter/Spring 2012



Clockwise from top left: The Rev. Dr. Patrick S. Cheng delivers the Gilberto Castañeda Lecture on April 18, 2012.

Dr. Lee H. Butler (right), Professor of Theology and Psychology, speaks at the Convocation in our new building on February 1. His keynote address was entitled "Do you Dream in Color?: Religion, Terror, and the American Dream." Photo: Jami Huisjen Scott

Left to right: Marian McKinney (S.T.M.) and Deneen Collins (M.Div. '14) during a CTS chapel celebration of Holi, the Hindu Festival of Colors. During Holi, which coincides with the welcoming of spring, conventional rules of caste, social standing, and gender are relaxed and celebrants throw colored powder on one another. Photo: Jami Huisjen Scott.

Participants engage in discussion at the Lenten Lectionary Workshop on January 26. This year's Lenten Lectionary Workshop was titled, "Covenant and Promises: Exploring the Scriptures of the Lenten Season" and featured Associate Professor of Hebrew Bible and Interim Academic Dean Dr. Timothy Sandoval.

Children at the Seder for the Children of Abraham, Sarah, and Hagar: An Interfaith Journey of Liberation on April 10. It was a joyous evening of food, friendship, and conversation about the continuing work of liberation inspired by the story of Passover. The event was coordinated by the CTS Center for Jewish, Christian, and Islamic Studies, along with partners Mishkan Chicago and the Hyde Park Muslim Family Circle. Photo: Jami Huisjen Scott.



Clockwise from top left: Dr. Ingrid Mattson delivers a talk on Islamic theology and ethics, “Protecting ‘Natural Goodness’—The Collective Obligation,” at CTS on May 12.

The Rev. Dr. Michael Kinnamon and President Alice Hunt at the Ministerial & Lay Leadership Institute (MLLI) on April 12–14. Dr. Kinnamon is pastor, author, religious scholar, and former General Secretary of the National Council of Churches. He delivered the opening address at MLLI, entitled “Elections, Summits, and the Witness of the Ecumenical Church.” The theme of this year’s MLLI was “People of Faith in the Public Arena.”

Left to right: Author Katherine Willis Pershey, CTS staff member Deb Derylak, and The Rev. Vertie Powers participate in a workshop at the Ministerial & Lay Leadership Institute (MLLI) on April 13. The Rev. Powers (Association Minister for the Chicago Metropolitan Association of the Illinois Conference of the United Church of Christ) also delivered the MLLI closing address as a part of a joyful worship experience of music and word.

Emeritus Professor Dr. André LaCocque and Marilyn Price presented “The Golem and the Real Story of the Maharal of Prague” at CTS in March.

Graduates at Commencement, May 2012. Photo: Tricia Koning.



What Manner of Woman is This:

Womanists Making a Difference in Academy, Church, and Society

In 1985, three Black female graduate students at Union Theological Seminary in New York—Katie Cannon, Jacquelyn Grant, and Delores Williams—began the journey of scholarly discourse that gave birth to a new realm of Christian theological education called womanism. This was the start of a movement within the study of religion and theology that has, in the past 27 years, inspired three generations of womanist scholars who have contributed greatly to the Academy, Church, and Society. Inspired by Alice Walker in her book, *In Search of Our Mother's Gardens: Womanist Prose*, Womanist thought signals a “paradigm shift”¹ where Black women look to themselves for liberation rather than to others. It has marked an epistemological revolution as they respond to the challenges of life through:

- Radical Subjectivity
- Traditional Communalism
- Redemptive Self-love
- Critical Engagement

During the weekend of March 1–4, 2012, the Black Religious Scholars Group, Inc., celebrated womanist scholarship and practices in New York City, honoring thirty-one “Womanist Legends” from across the nation in the gala event, “What Manner of Woman Is This: Womanists Making a Difference in Academy, Church, and Society.” The Rev. Dr. JoAnne Marie Terrell, Associate Professor of Ethics and Theology, and Dr. Julia M. Speller, Associate Professor of American Religious History were among those celebrated.

Womanism for Dr. Terrell is not a theory, it is a life commitment and nowhere better seen in action than in her whole-hearted mothering of her twelve-year old (womanish) girl-child, Jada. In becoming a single mother

to that tiny baby who is growing and becoming such an incredible young woman, Dr. Terrell puts into practice the core value of womanism—the commitment to life, not merely to survival but to liberation and creative self-expression as central to thriving in community. In addition to her 17 years of service as a professor at Chicago Theological Seminary, she is also a teacher of the Church. She serves as the Academic Dean for the Leadership Training Institute for the Midwest Episcopal Area of the AME Zion Church. She also teaches in various Annual Conferences of her denomination on faith and order, doctrinal precision, creativity, and faith.

Womanist thought signals a “paradigm shift” where Black women look to themselves for liberation rather than to others.

Dr. Speller understands her womanist calling to be a bridge builder between the academy and the pews. Through workshops and seminars she engages in dialogue between teaching and learning, theory and praxis, and faith and culture. An important part of her womanism can be seen in the skills she has cultivated as an outstanding quilter and fabric artist. She views these practices as vital parts of her personal development that open new avenues of creativity in her academic study as a church historian. Equally a Christian educator, Dr. Speller is a gifted innovator of pedagogical strategies that enhance the Doctor of Ministry Program at Chicago Theological Seminary, which she directs. In addition to fifteen years of service as both teacher and administrator at CTS, she

Above from left to right: Dr. Julia M. Speller, Jada Terrell, and Rev. Dr. JoAnne Marie Terrell

Womanists are “committed to the survival and wholeness of entire peoples—male and female.”

has been the Director of Christian Education at Trinity United Church of Christ for over twenty-five years. She also shares her life with her husband, Clyde and they are parents to three adult children.

To paraphrase Alice Walker, womanists love food, Spirit, the Moon, roundness, dance, the folks, and love “themselves. Regardless.” In addition to this defining motif of self-love, womanists are “committed to the survival and wholeness of entire peoples—male and female.” Here at Chicago Theological Seminary, we are especially blessed to have two womanist scholars—“legends”—with whom to partner in education. Dr. Terrell and Dr. Speller challenge the community to re-imagine the contours of our faith, the quality and ever-inclusive character of our commitments, and to remain whole in our pursuit of survival, liberation, and creative self-expression

RECOMMENDED READINGS

Dr. Julia Speller

Review of *Answering the Call: African American Women in Higher Education Leadership*, edited by Beverly L. Bower and Mimi Wolverton. *Teaching Theology & Religion* 14, no. 1 (January 2011): 89-91.

“Increasing Diversity in Theological School: A Reflection.” *Theological Education* 38, no. 2 (2002): 56-62.

“The Practice of Caring Well.” *Journal of Supervision and Training in Ministry* 26 (2006): 10–20.

Walkin, the Talk: Keepin’ the Faith in Africentric Congregations. Pilgrim Press, 2005.

Dr. JoAnne Terrell

Power in the Blood? The Cross in African American Experience. Orbis Books, 1998.

“Sojourner Truth Day (August 18).” In *Preaching God’s Transforming Justice: A Lectionary Commentary, Year B*, edited by Ronald J. Allen, Dale P. Andrews, and Dawn Ottoni-Wilhelm, 355-360. Westminster John Knox Press, 2011.

1. Stacey M. Floyd-Thomas, “Introduction: Writings for Our Lives—Womanism as an Epistemological Revolution,” in *Deeper Shades of Purple: Womanism in Religion and Society*, ed. Stacey M. Floyd-Thomas (New York: New York University Press, 2006).

The G. Campbell Morgan Award for Excellence in Preaching

Each year the **G. Campbell Morgan Award for Excellence in Preaching** is awarded to a current Chicago Theological Seminary Master of Divinity student who excels at the work of preaching. We congratulate this year’s recipient, **Lisa Seiwert** (M.Div. ’12, S.T.M. ’12)!

The Rev. Dr. G. Campbell Morgan (D.D. 1902) was voted one of the ten greatest preachers of the twentieth century by the Christian Century. The legacy of Dr. Morgan’s preaching is its emphasis on the great themes of Christian theology—creation, providence, and redemption—directed toward the great social and spiritual crises of the day with prophetic pastoral precision. He was a genius of expository preaching, unfolding the biblical text with rigor, compassion, imagination, and art.



Lisa Seiwert

ART MATTERS:

The Gift of “Golden States of Grace,” a First Exhibit in our New Home

by Scott Haldeman

A new building provides new opportunities of many kinds. In this instance, the art-friendly palette of our great hall and the many spaces equipped to hang art throughout the building created the perfect back-drop for an exhibit, “**Golden States of Grace: Prayers of the Disinherited**” (GSG). This collection of black and white photographs, along with a sound track of music from the eleven marginalized religious communities and audio files of the voices of those captured in 23 of the 56 images, is the work of acclaimed artist, author, and activist, **RICK NAHMIAS**.

I met Rick, at the behest of Lynn Szwaja, Director of the Theology Program at the Henry Luce Foundation, which has provided funds to CTS for arts programming, at the Annual Meeting of the American Academy of Religion in San Diego in November of 2004. Rick and I have talked regularly since then about displaying his art—and specifically the “Golden States of Grace” collection—at CTS. While the journey has often been frustrating for us both, I am now so glad for the wait. That which has been said of the divine might be said of this exhibit: GSG didn’t come when I wanted it to...but it certainly came on time!

To see and share the possibilities of art surrounding us for an extended period—in this case from April 2 to May 31—is crucial as we live into our new space and all that it has to offer us. GSG fits well with our commitments to honor all people, to investigate and inculcate both ancient practices and religious ways that are emerging on the periphery

of church and society, and to establish and nourish relationships with those who survive and thrive despite marginalization, oppression, and deprivation—whether far away or very close to home.

Nahmias’s Golden States of Grace is really about trust. These eleven communities have little reason to trust and yet they trusted Rick—to listen, to see, to create images that honor rather than exploit, to be their spokesperson to the larger world. He proves himself worthy of that trust. His images dignify and demonstrate the full humanity of these individuals and communities so often ignored or violated. He not only speaks for them, but he allows them to speak for themselves. He not only displays the wisdom and beauty of these peoples and the ways they follow to pray, praise, and lament, but he invites us in to see ourselves in these others, to see them within ourselves. So we, too, may learn to trust and dare to be trustworthy and see and listen and speak.

Such a major exhibit does not happen without much effort. To Alice Hunt, who helped identify the necessary resources and trusted enough to sign the contract; and to Brian Blackmore (M.A. ’11, S.T.M. ’13), our curator, who made sure the collection arrived safely and, with IT Coordinator Rasul Shabazz and Amy Rovell-Rixx (M.Div. ’14), brought it safely inside during a rainy morning, and who with Amy, Eric Stricklin (M.Div. ’13), and Andria Davis (M.Div. ’13), spent an entire weekend hanging the exhibit with deftness, and who will see it safely home, many thanks!

The search is on for the next exhibit. When our walls are again empty, I, for one, will grieve the departure of GSG, but this is really just another opportunity. Your ideas and support to keep us surrounded by art that speaks truth, that embodies justice, that provokes hope are welcome. Who can say what our walls will tell us, show us, next!

Dr. Scott Haldeman is Associate Professor of Worship at Chicago Theological Seminary.



To read Brian Blackmore’s reflection on GSG, visit www.ctschicago.edu/crblog



© Rick Nahmias/goldenstatesofgrace.com

Created by photographer and writer, Rick Nahmias, “**Golden States of Grace**” documents groups ranging from a transgender gospel choir, to San Quentin inmates who have converted to Zen Buddhism, to a branch of the Mormon Church created by and catering to the Deaf, to a halfway house for recovering Jewish addicts. Each participating community in the project represents a different denomination, different part of the state’s geography, and different ethnic group. From 2003–2006, Nahmias examined the question: “How are spiritual individuals who live outside the mainstream of an increasingly fundamentally faith-based society, finding place, meaning and community in their lives?” To do this, he spent time documenting those who, because of world events, society’s prejudices, or their own actions, have been all but silenced.

Above: CHALLAH, Beit T'Shuva. Every Friday evening their doors open to welcome Shabbat and the community at large, inviting all to share in the breaking of the traditional challah bread.



© Rick Nahmielgoldensatargrace.com

GURU MA JAYA, Kashi Ashram

"I have had death drip all over me. If anyone can prove that one cannot get AIDS by kissing, hugging, just laying in the same bed and holding someone till they die, it would be me. But twenty years later, I still see the shuddering and fear of 'don't touch me, you have AIDS.'" Guru Ma Jaya hugs a woman with AIDS at the Ashram. Living as a Jewish housewife in Brooklyn until the mid-seventies, Ma started her spiritual journey after discovering the power of yoga, followed closely by a vision of Christ. Once described as "a cross between Mother Teresa and Bette Midler" due to her commitment to service and ribald sense of humor, Guru Ma's message over the last thirty years is "There are no throwaway people."



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WALKING MEDITATION, Buddhadharma Sangha

"Time in prison loses all meaning. It just isn't important anymore. Buddhist practice goes hand in hand with that loss/nothingness. It is never about escape from prison life for me, but a helpful means of remaining centered and a reminder that noble paths are a personal choice." Marty, a veteran of the Vietnam War, serving a life sentence for homicide since age 26, takes part in the group's weekly walking meditations. Although raised Methodist, he has used the support and fellowship of this Buddhist group, noting the calming, inner peace and focus it grants him, to overcome alcoholism.



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KRYSTAL, Santísima Muerte

Krystal, a transsexual sex worker from Puerto Vallarta holds a devotional card of St. Jude, the Catholic Patron Saint of lost causes. This is the one surviving piece of her religious altar, the rest of which was stolen from her as she crossed the Mexico border. Praying daily for health and safety, she remains devoted to the "Holy Death," even though doing so is strongly discouraged by the religion she was born into, Catholicism.

An image of Krystal, a transsexual sex worker who crossed the border from Puerto Vallarta into the United States, hangs as one of the many black and white photographs within the Golden States of Grace exhibit that adorned the walls of CTS. In this simple photograph, Krystal holds near her face the one remaining piece of her altar, an image of St. Jude the patron saint of lost causes.

On Friday, April 20th, CTS hosted a powerful performance of *The Other Side of Hurt*, by the young people who are a part of YEPP, the Youth Empowerment Performance Project (read more on page 32). YEPP, a new initiative which (in their own words) "combines theater and therapy," is committed to emboldening the voices of Chicago's street-based LGBTQ youth and sharing their experiences through performance.

In mid-April I had the honor of welcoming the performers of YEPP into the halls of the Seminary with a tour of the building. As we exited the Clark Chapel, there were audible gasps of excitement when several of the performers spotted the image of Krystal. For several minutes the group stood before this photograph, gazing at her with admiration and respect. It was clear that the individuals in this group were not only seeing Krystal but were also seeing themselves, their friends, and their own life experiences in this image.

It is moments such as these that remind me why I chose to study at CTS—our commitments to justice, multi-vocality, and transformation are more than just words printed in our Mission, Vision, and Commitments. Rather, they are consistently lived and practiced in action. May it continue to be so.

Andria Davis is an M.Div. student at Chicago Theological Seminary.

Donor Roll: 100 Donors in 100 Days!

TO HELP US COMMEMORATE OUR NEW BEGINNINGS IN OUR NEW SEMINARY HOME, we invited all of you to support CTS with a gift during our “100 Donors in 100 Days” campaign. We asked if you would be one of our inaugural supporters during our first 100 days (January 9 through April 9) in the new building. You responded with generosity, joy, and many messages of best wishes!

Thank you to the **160 Donors** who sent us your love and contributions during our 100 Donors in 100 Days!! We are so grateful to you—our Alumni/ae, local church partners and communities, Friends, Trustees, Faculty, Staff, and Students.



Annual Fund

GIFTS OF \$5,000 AND ABOVE

First Congregational Church of Glen Ellyn, Illinois
Mr. William Kunkel

GIFTS OF \$1,000 AND ABOVE

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Above: The Rev. Ayanna Johnson, Director of Community Life, preaches at the Ash Wednesday Chapel Service.

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All those who donated to the Annual Fund in 2011 and 2012 will be recognized on a donor list in the Fall 2012 edition of CTS Challenge & Response.

Upper right: Aram Mitchell (M.A. '13) and Britt Cox (M.Div. '14) at the 2012 phone-a-thon. Center: Participants in our "Passover Seder for the Children of Abraham, Sarah, and Hagar: An Interfaith Journey of Liberation" assist each other with the hand-washing ritual. Carly Notorangelo, M.A.R.L. '13, right.



The Other Side of Hurt:

A PERFORMANCE WELCOMED AT CTS

by Deb Derylak

On Friday, April 20th CTS hosted a powerful performance of *The Other Side of Hurt* by the young people who are a part of YEPP, the Youth Empowerment Performance Project (www.wesayyepp.com). YEPP, a new initiative which (in their own words) “combines theater and therapy,” is committed to emboldening the voices of Chicago’s street-based LGBTQA youth and sharing their experiences through performance. Many CTS students, staff, and alumni/ae were in the audience, along with friends and neighbors from nearby seminaries, congregations, and organizations. Some of our neighboring congregations intentionally brought their own youth to hear the stories of peers whose voices are often silenced. The performance concluded with an opportunity to talk with the performers, and several young people in the audience lingered afterward to have one-on-one conversations with them. Director of Community Life, Rev. Ayanna Johnson, recorded the event on video in anticipation of future opportunities for viewing and conversation within CTS and with local interfaith leaders.

CTS community members in attendance expressed their great appreciation for this opportunity to be with the YEPP youth and hear their stories. We are especially grateful to the YEPP team, directed by Bonsai Bermudez and Brett Newton, for all of the time and energy that they put into this final performance of *The Other Side of Hurt*. Just days before their original March performance date, two of the five original cast members had to leave the ensemble for personal reasons—affecting not only the performance itself, but the spirits of YEPP youth and adults alike. But the YEPP team very quickly regrouped to support each other and to bring new ensemble members into the fold, in order to bring their stories to us here at CTS in April. The youth from YEPP expressed their own deep gratitude at being so warmly embraced by everyone at CTS—from the students who first greeted them and offered a building tour to President Alice Hunt who took the time to offer her personal hello.

Fresh off of this final performance, YEPP has begun their next cycle. The new ensemble is working together to create a new performance piece, which will debut on the north side of Chicago at the end of the summer. CTS looks forward to continuing this exciting partnership, providing another venue for performance in the fall, and creating additional opportunities for extended dialogue with area youth. Together with these amazing young people, *We Say YEPP!*

Deb Derylak is Director of Theological Field Education at Chicago Theological Seminary.

Top to bottom: Apollo (center) sings about his love of joy and whether the feeling is mutual. Left to right: Lucas, Atlantis, and Bailey look on.

The ensemble creates a human sculpture depicting the struggles they face and the inspirations they draw upon.

Atlantis tells her story of being wrongfully thrown into a locker in elementary school and into prison later in life.

YEPP ensemble members

Atlantis Island	Kahari Gaiter
Apollo King	Kelly Wooten
Lucas Colon	Zee-Zee Phillips
Bailey Ferris	

YEPP directors and creative team

Bonsai Bermudez	Duncan Shuckerow
Brett Newton	Jorge Felix
Tabitha Boorsma	

ELMER E. BAKER (B.D. '47) died on April 13, 2012, at his residence in Blue Springs, Missouri. Elmer was born June 29, 1920, in Hanover, New Hampshire, to Rev. Weltie E. and Annabel (Barnes) Baker. He graduated from Alma College in Alma, Michigan, magna cum laude, in June 1942 with an A.B. Degree. After graduating from CTS, he was ordained June 8, 1947, at First Congregational Church of Highland, Illinois. He later received his Master of Sacred Theology Degree from Dubuque Theological Seminary in Dubuque, Iowa, summa cum laude on May 15, 1970. He pastored the First Congregational Church of Elkhart, Indiana, from 1953 until 1964. From 1964 until 1976, he was Pastor of First Congregational Church of Christ in Dubuque, Iowa. From 1977 until 1985, he was Pastor of Church of Christ United in Bennett, Iowa. He retired from Installed Ministry August 1, 1985, and continued to serve through the Interim Ministry Program. In June of 2000, he retired completely after many years of service. While in Dubuque, Iowa, Elmer was Chairman of the Mental Health Board. In addition to his parents, Elmer was preceded in death by brother, Velorous Weltie Baker, and sister, Beryl Winifred Baker. Elmer is survived by his wife, Winifred, two daughters, a son, five grandchildren, two great-grandchildren, his brother, and a host of nephews, nieces, and cousins.

ROBERT J. SANDMAN, friend of CTS, died of a heart attack on January 16, 2012. Robert was a retired United Church of Christ minister. Born in 1927, he graduated from Oberlin College, Union Theological Seminary, and received a Doctor of Ministry Degree from United Seminary in Dayton, Ohio. He served as Migrant Ministry state director and pastor of a Columbus, Ohio, church. He then worked in United Church of Christ denominational administration, retiring in 1992 as Associate Conference Minister in the Illinois Conference. He dedicated his life to service and justice ministries such as civil rights, anti-Vietnam War marches, new church ministries for immigrant minority communities, and farmworker labor rights. After retiring he and his wife Olgha (recipient of an honorary D.D. degree from CTS in 1991) spent a year of volunteer work in Istanbul, Turkey among Iraqi, Iranian and Bosnian refugees, plus hundreds of African economic migrants. He was predeceased by his son, Richard A. Sandman and grandson Nicholas Sandman, and survived by his wife, two sons, a daughter, eight grandchildren, and two great-grandchildren.

LAROLD "LARRY" K. SCHULZ (B.D. '63) died peacefully on February 21, 2012 at Pilgrim Place in Claremont, California. Born in Pasadena, California on July 27, 1934, Larry was a minister by profession and was an advocate throughout his life for civil rights, peace and social justice, gender equality, affordable housing for the poor and homeless, and rights of the disabled and alternative lifestyle communities. The

eldest son of Ormund and Elsa Schulz, Larry grew up in Benzonia, Michigan and Medina, Ohio. Prior to his studies at CTS, he attended Heidelberg College in Tiffin, Ohio and graduated with a Bachelor of Arts degree in 1956. Larry was ordained as a minister of the United Church of Christ and served his first church in Fontana, Wisconsin. In 1963 he moved to New York to become the Associate Director of the Commission for Racial Justice of the United Church of Christ. Larry served as liaison between the United Church of Christ and various civil rights organizations including the NAACP, the Southern Christian Leadership Conference, and the Student Nonviolent Coordinating Committee. He was involved in the Freedom Summer project in Mississippi in 1964, the March from Selma to Montgomery in 1965, and the Poor People's March on Washington in 1968. In 1968, Larry became the director of the National Council of Churches' Anti-Poverty Program and in 1972 was appointed as the director of the United Church of Christ's Center for Social Action which became the Office for Church in Society. He was an active participant in the United Farm Workers movement and an early critic of the Vietnam War. He helped publicize evidence of illegal conduct by U.S. corporations doing business in Rhodesia in violation of U.S. economic sanctions prohibiting trade with the Rhodesia's apartheid government and testified before Congress on the subject. In 1968, Larry started a consulting firm, Mid-Hudson and Planning Associates, to provide consulting services to local public and nonprofit housing development groups. The firm helped win support for more than \$30 million in low and moderate income housing projects. In 1979, Larry moved from New York to Billings, Montana to become the Senior Minister of the First Congregational Church. In 1985, Larry was named the Senior Minister of the First Congregational Church in Alameda where he served until his retirement in 2002. In Alameda, Larry was deeply involved in the community and helped establish, or serve in, a number of community organizations such as the Alameda Homeless Network, the Alameda Development Corporation, the Base Reuse Advisory Group, the Alameda Ministerial Association, and the Alameda Tri-High Health Network, among others. In recognition of Larry's extensive service to the community, the city of Alameda named him its "Man of the Year" in 1996. He was a member of the American Red Cross and served as chair of the Alameda Chapter, as a member of the Board of the Bay Area Chapter, and as a member of the National Red Cross Diversity Council. In 2002, Larry received the Bay Area Chapter's annual Dr. Martin Luther King Jr. Award for his role in expanding the chapter's inclusiveness and diversity. Survivors include his wife Donna, two sons, a daughter, two step-daughters, ten grandchildren, two brothers, and numerous other relatives and friends. He was preceded in death by his brother Carl.

alumni/ae

NOTES

1950s

DONALD J. SEVETSON (B.D. '57)
recently published his book,
Atkinson: Pioneer Oregon Educator.

1990s

ALLISON J. BUTTRICK PATTON (M.Div. '99) was called to be Pastor of The Saugatuck Congregational Church in Westport, Connecticut in January 2012, where she began serving on May 1.

2000s

SHAUN DREFAHL (M.Div. '10)
was ordained in the UCC in November 2011 and was called to be Pastor of Bainbridge Community UCC in Bainbridge Township, Ohio, where he began serving in December 2011.

EILEEN GEBBIE (M.Div. '12)

was ordained in the UCC on May 13 and installed as Associate Pastor at Claremont United Church of Christ in California on June 10.



From left to right: Marilee Scaff (M.Div. '38) and Eileen Gebbie (M.Div. '12) at Claremont UCC on Feb 5, 2012. The photo was taken at the reception after Gebbie was called to be their Associate Pastor.

2000s *continued*

ADAM KOTSKO (M.A. '05, Ph.D. '09)
recently published a new book,
Why We Love Sociopaths: A Guide to Late Capitalist Television.

BOB LAROCHELLE (D.Min. '07) recently published a new book, *Crossing the Street.*

EMILY MITCHELL (M.Div. '10)
was ordained in the UCC on January 29 and installed as Associate Pastor at St. Peter United Church of Christ in Lake Zurich, Illinois on February 12.



LISA SEIWERT (M.Div. '12, S.T.M. '12)

joins the CTS Admissions and Financial Aid Office as the Assistant Director of Admissions and

Coordinator of Recruitment Initiatives. In April 2012, CTS awarded her the G. Campbell Morgan Award for Excellence in Preaching (read more on page 27).



PLEASE SEND YOUR UPDATES TO development@ctschicago.edu

CTS fall happenings

THE FIRST DAY OF CLASS will be **Tuesday, September 4.**

THE ANNUAL C. SHELBY ROOKS LECTURE will take place this year on **Thursday, October 11.** The speaker is **Dr. Katie G. Cannon.** In 1983, Dr. Cannon became the first African American woman to receive a Ph.D. from Union Theological Seminary and was also the first African American woman to be ordained in the United Presbyterian Church (U.S.A.). Cannon focuses her work in the areas of Christian ethics, womanist theology, and women in religion and society. She has lectured nationally on theological and ethical topics and is the author or editor of numerous articles and seven books including *Katie's Canon: Womanism and the Soul of the Black Community* and *Black Womanist Ethics*.

On **Wednesday, September 12, Dr. W. Dow Edgerton** will speak at the **FIRST CONVOCATION** and on **Wednesday, October 24, Dr. Ken Stone** will speak at the second.

FIRESIDE CHATS are offered on periodic **Wednesdays** throughout the academic year in the fourth floor chapel. Please check our website for updates and announcements about other Fireside speakers.

COMMUNITY WORSHIP takes place **each Wednesday** during the fall and spring semesters in the fourth floor chapel, beginning at noon. The first Community Worship will be held on **Wednesday, September 5.** Worship is followed immediately by **Community Lunch** in the adjacent dining room. Community Lunch is free for all CTS students. Faculty members, staff, and guests are encouraged to make a modest cash donation to underwrite expenses. If you plan on attending community lunch, please email Kim Johnson at kjohnson@ctschicago.edu.



For an up-to-date listing of CTS events, please visit www.ctschicago.edu.



COMMENTS and corrections

The caption of the bottom right photo on **page 7 of the fall 2011** edition incorrectly listed an alumna's name and mistakenly omitted her year of graduation. The caption should read Barbara Bolsen (M.Div. '98), not Barb Bolson. Her name was also misspelled on **page 31** of the fall 2011 issue in the announcement about her Fireside Chat, and her degree and year of graduation were incorrectly listed. She was also incorrectly listed on **page 24** of the donor roll in the same issue under "Gifts of up to \$200." The donor roll in the same issue also mistakenly listed her as related to Steven Bolsen.

CTS Challenge & Response welcomes your corrections and comments. Please direct your correspondence to development@ctschicago.edu or mail to:

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Chicago Theological Seminary
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The CTS class of 2012. Photo: Tricia Koning.



Back Row: James Kolkmeier (S.T.M.), Otis Moss (D.Min.), InSun Na (Ph.D.), Tyler Mowry (M.A.), E.L. Kornegay, Jr. (Ph.D.), Francisco Herrera (M.Div.), Dawson Taylor (D.Min., Preaching).

Third Row: Jamie Hawley (M.Div.), Brock Perry (M.A.), Lisa Seiwert (M.Div., S.T.M.), Jane Florence (D.Min., Preaching), Edward Rockett, Jr. (S.T.M.), Valerie Holmes (D.Min.), Giseok Joo (M.Div.), Timothy Price (M.Div.), Carla Banks (M.Div.)

Second Row: Leah Kabira (M.Div.), Sandra Kolar (M.Div.), Eileen Gebbie (M.Div.), Tiauna Boyd (M.Div.), Joan Snyder-Budz (M.A.), Chaka Holley (M.Div.), Renae Koehler (D.Min.)

First Row: Cristian De La Rosa (Ph.D.), Vanessa Lovelace (Ph.D.), Susan Soric (M.Div.), Emily Jones (M.Div.), Dorothy Akoto (Ph.D.), Rebecca Boggs (M.Div.)