

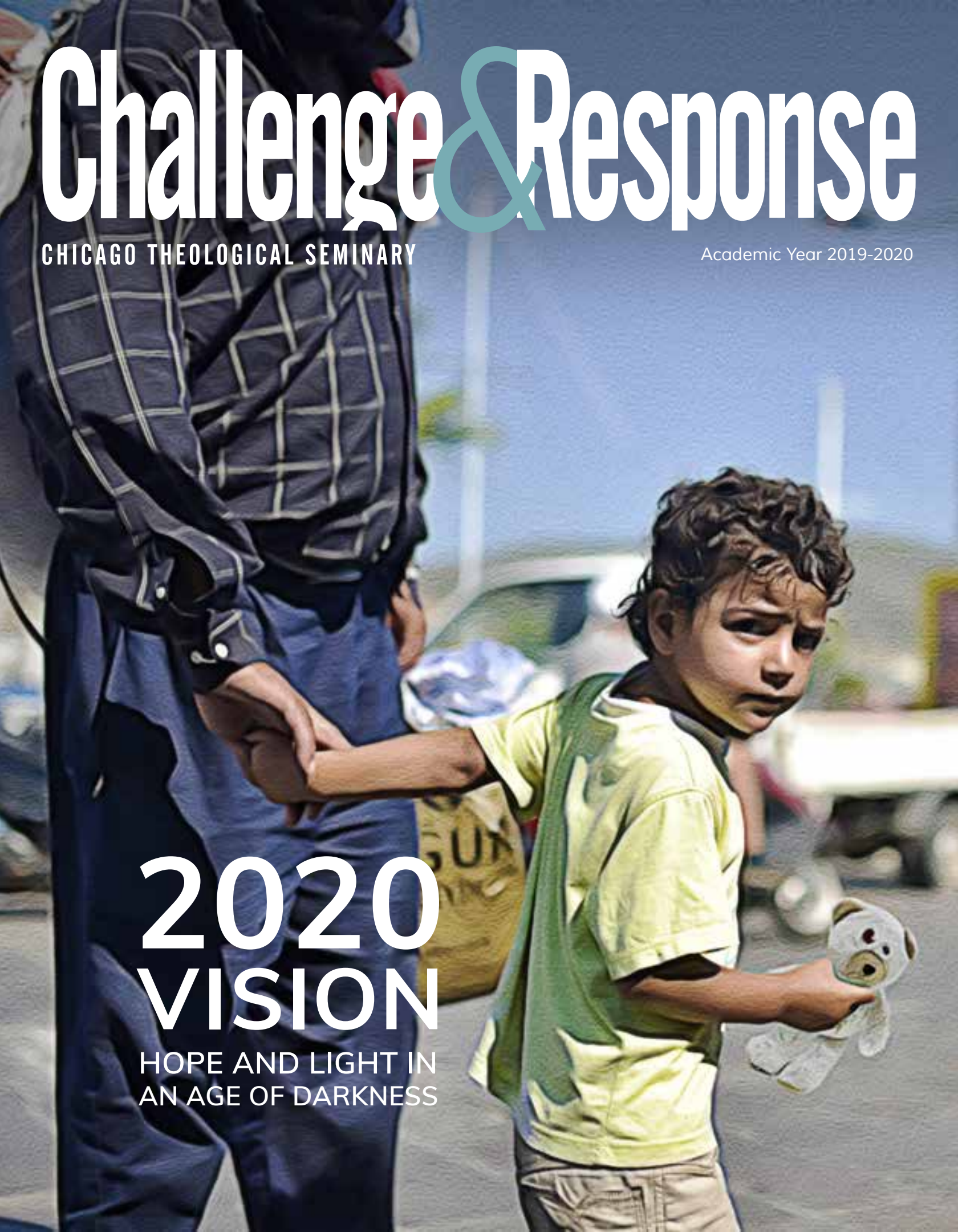
# Challenge & Response

CHICAGO THEOLOGICAL SEMINARY

Academic Year 2019-2020

## 2020 VISION

HOPE AND LIGHT IN  
AN AGE OF DARKNESS





# President's Welcome

Stephen G. Ray Jr., President



Greetings from the corner of the Woodlawn and Hyde Park neighborhoods, at the intersection of Hope and Courage.

I welcome you to this newest edition of *Challenge & Response* as people of goodwill look with anticipation to the breaking of dawn. The dawn of a new day in which we might begin anew the work of building a nation, and world, together; in which there is room for us all. For the last decade, we have come through a difficult period. Resentments born of a longing for a time a bit less generous having seemingly overwhelmed the HOPE of a different future which we build together. Yet, as it is in a world challenged by forces which would make God's hopes and our dreams of life more abundant folly, dark times are always pregnant with the dawn. So is the time before us, all people of goodwill, a time pregnant with hope and new possibilities.

In these days of anticipation and newness, life here at CTS is filled with promise and change. We welcomed Brian G. Clarke as the new Chair of our Board of Trustees. His vision and long history of support of the seminary will help guide us into the new future into which God is calling us. We also welcomed Rev. Dr. Walter B. Johnson, Jr. (DMin '91), Rev. Timothy Wright (MDiv '18), Mr. Gary Johnson, Esq., Mr. Richard Franklin, Esq., and Rev. Mary Nelson to share in the work of supporting the mission of CTS as Board members. We welcomed as well, Tyler Tully (MDiv '16) who is leading our Lilly funded Resilience in Leadership Initiative, a program to support people in ministry in challenging circumstances.

Beyond the new life that comes with new people sharing in leading the programmatic life of the seminary, the community is bursting with growth. This past academic year, we had the largest incoming class that we have had in more than 20 years in the Fall and the largest incoming class for a Spring semester, ever. One of our tag lines has been that the world needs more CTS people, and it seems the world agrees. We have concluded a historic

agreement with the Bayan Islamic Graduate School, through which they will join their MDiv program in Chaplaincy studies with our esteemed program in chaplaincy studies. We are particularly blessed because Bayan is a trendsetter in the development of innovative pedagogy and programming. Not only will this partnership allow us to further develop a world-class program in chaplaincy studies, but it will also allow us to embody our deep commitments to shaping transformative leaders who bring an interfaith witness to our public square. Another exciting partnership is represented by historic agreement with the 4th District of the African Methodist Episcopal Church, through which we will train clergy and explore more ways that we can deliver theological education to leadership throughout the Church.

In all of this, we are moving into the future as a seminary deeply committed to shaping a particular kind of religious leadership. Through the people we shape by our academic programs, the scholarly work of our faculty, and our public programming we are committed to helping religion live in the public square in ways that enrich us all. Too often, it has been the reality that religion has been used to exclude and collapse the public square; forcing people into shadows and closets. It has been the particular witness of Chicago Theological Seminary from our beginnings that religious faith is truest when it frees others. Frees them, free us to be all God dreams for God's beloved creations.

As we move forward into the exciting future which God has for us, I ask for your continued support. The journey upon which we have been called to be the seminary that God's needs for us to be in this time is one filled with HOPE and challenge. With your help and encouragement, we go into the future knowing that CTS is up to this moment; as we have been each time our society has stood at the dawn of a new day.



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Chicago Theological Seminary  
1407 East 60th Street, Chicago, IL 60637  
Phone: 773.896.2400 Fax: 773.643.1284  
www.ctschicago.edu

President  
Stephen G. Ray Jr.

Vice President for Academic Affairs  
& Academic Dean  
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Vice President for Advancement  
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Kim M. Johnson

Director of the InterReligious Institute  
Lisa Zook

*Challenge & Response* Editors  
Susan Cusick  
Charles Jefferson  
Jess Peacock  
Adia Robinson Butler  
CTS' Advancement Team

Contributing Writers  
Sarah Bowen  
Adia Robinson Butler  
Lee H. Butler, Jr.  
Stephanie Buckhanon Crowder  
Susan Cusick  
Mark Dewey  
Charles Jefferson  
Elena Jimenez  
Lisa Notter  
Jess Peacock  
Stephen G. Ray Jr.  
Kim Schultz  
Jamie H. Scott  
Chad R. Schwickerath  
Tyler M. Tully  
Emily Vogt  
Shea Watts

Graphic Design  
Angelle Juneau

Photographers  
Charles Jefferson  
Lauren McCadney  
Donnell McLachlan  
Adia Robinson Butler

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To contact the editor,  
email: editor@ctschicago.edu,  
or write to:  
Editor, *Challenge & Response*,  
Chicago Theological Seminary,  
1407 E. 60th St., Chicago, IL 60637





# THE BLESSING OF BAYAN



Student  
Aisha Subhan

## CTS ENTERS INTO AN ACADEMIC PARTNERSHIP WITH BAYAN ISLAMIC COLLEGE

Kim Schultz, Staff

“I hope for us to have a vibrant world-class chaplaincy program, to stand in the midst of our own integrity while standing with others to deliver high-quality chaplaincy competency to the richly diverse world in which we live. I hope that we become a model for other programs.”



Jihad Turk, the president of  
Bayan Islamic College

I spoke with Jihad Turk, the president of *Bayan Islamic Graduate School*, on a sultry late evening in Morocco, except unfortunately only one of us was in Morocco. Dr. Turk was on the edge of the Sahara Desert, on the edge of a signal, on a very late Sunday evening. He was vacationing with his family, when he took time out to speak with me. He spoke of the beauty around him, rich with colors, music, and texture.

“I am enriched by this new culture,” he said, “I believe we come to know ourselves better by comparing our own culture with other cultures and perspectives in the world. Exposure like this provides an opportunity for self-reflection and mutual understanding.” This idea seems to echo the journey our two institutions are embarking on together.

*Bayan Islamic Graduate School* and *Chicago Theological Seminary* have entered into an academic partnership that is the first of its kind here in Chicago. Bayan and CTS students will be able to take each other’s courses and learn from each other’s faculty, allowing for a depth of knowledge not possible if each school stayed siloed within their own traditions. This cross-pollination has a real opportunity to influence how we train religious leaders for the decades to come, how we, in fact, create our *Leaders for the Next*.

But maybe you’re still asking why a Christian theology seminary and Islamic graduate school are partnering like this?

As President Turk suggests, it’s about the world. Scholar of Religious Studies at Harvard, Diana Eck said, “To be *religious* in the 21st century is to be *interreligious*.”

Indeed. The real world we live in requires religious leaders to be comfortable crossing boundaries of religion and perspective, race, and ethnicity. It is to be fluent in multiple religions and belief systems, with enough cross-cultural comfort to do good in this world so desperately in need of it. The beauty is that this exploration of all the colors, music, and textures in the world can widen and deepen our own beliefs.

But back to the desert.

Under what I can only assume were brilliant stars, Turk told me how grateful he was to be in conversation with President Ray these past months.

**“We are most excited to be in partnership with an institution like CTS who wants to more fully realize their mission that will allow all our students to be better prepared to engage in the real world in which they live, to give the opportunity for the next generation of religious leaders to be truly interreligious.”**

Dr. Stephen Ray, president of CTS, agrees. “This partnership was really an unexpected gift from the universe. A blessing that came in the form of a call from a beloved CTS alumna, Sana Syed (MARL '18). She came to me with very excited with the news that Bayan was seeking a new home. While I did not, then, know much about the school, her excitement became mine. She helped me to see how such a partnership brings us closer to our interreligious commitments. It allows our students to take substantive courses in another religious tradition, in a way that is more than simply exploration but is very much connected with the development of leadership.”

Both leaders also spoke of the significance of CTS’ location for Muslim students in particular. Ray believes that the location gives students an opportunity to connect and explore in what is the largest Muslim community in the western hemisphere here in the upper Midwest. Turk shared that CTS’ Hyde Park location was a prominent factor in the decision.

“CTS is an institution located in a historically significant community in Chicago for both African American Muslims and the immigrant Muslim community,” Turk says. “We’re looking forward to connecting to issues right there in that neighborhood, partnering with other organizations already on the ground doing work.”

He speaks about the role of religion in civil rights, how historically the black church, in particular, has been a leader for social justice and civil rights efforts. “We look to benefit from being within the Christian communities in regards to social justice work. There is so much opportunity on the South Side. In fact, I believe

Chicago is a microcosm, representative of what we face as a nation. CTS represents an understanding of American religion in a way that is embracing of an American Muslim community’s participation in what it means to be American.”

He believes CTS is on the cutting edge of a kind of engagement that reclaims the role of religion to be a force for peacemaking in the world. “This is how Bayan views Islam and religion in general,” Turk says, “and so to be partnered with CTS means to be in partnership with an institution that takes seriously the power of religion and the moral responsibility that comes with that to be a powerful force for humanity.”

Returning Bayan student Aisha Subhan agrees. I spoke with her from Palestine, where she will continue her unique online, hybrid studies before she joins us at CTS for the fall intensive week. “The immersion with CTS makes my education much deeper. We all want to invoke the divine in our daily lives. So we have that in common. And it’s so important to stick together and learn from each other. It’s so important... these days especially.”

Bayan will offer four online hybrid intensive classes this fall, two of them incorporating a one-week intensive on campus with some of the best scholars available. Bayan’s hybrid structure allows them to borrow faculty from elite institutions curating a dreamy talent pool of leading Muslim academics. Courses this year include studying the collective teachings of Koranic passages, Islamic leadership, facilitating Islamic life cycles/rituals, and intra-faith studies focusing on Sunni/Shia relations. All classes will be open to all students creating exceptional opportunities to dig deep in Islam to better prepare for the diverse world in which we live.

“We look forward to having our students benefit from the perspective and insight and scholarship from the incredible faculty at CTS, as well,” Turk offers. “And also being in classrooms with Christian students and students of other faiths will really force our students to consider perspectives that they might not otherwise consider if they were isolated in just a Muslim setting.”

I am sure President Turk must be getting tired. It is after all well past midnight for him. So I end with asking him what he would say to someone skeptical about a Christian Seminary partnering with an Islamic School. When I had asked Dr. Ray the same question, he said that it is possible and *necessary* to stand in the integrity of one’s own tradition while understanding the critical need for others. I wondered what President Turk would say.

“I would emphasize that the perceived difference between us is what is often used to divide us. Christianity and Islam, at their core, have the same values, and this partnership allows an exploration of how those values can work together to address the pressing issues of today. We want to help all of our students learn what it means to be engaged with those issues and to build communities that are both interreligious and civically oriented.”

I hear him take a big breath of the dry desert air. I imagine the mosaic of colors, sounds, and textures he must be experiencing.

Properly teaching our *Leaders for the Next* means they will need to be diversely trained in the varied colors and textures of the world, fluent in multiple religions and beliefs. The world is expanding. We must too. This partnership with Bayan will help us do just that, placing CTS at the forefront...once again.

*Welcome, Bayan. We are glad you are here.*



# SPIRITUAL REBEL

## A Q&A WITH AUTHOR, SARAH BOWEN

Charles Jefferson, Staff

In addition to her studies as an MA student at CTS, Sarah Bowen is a recipient of Nautilus and International Book Awards, a multifaith spiritual educator, inspired speaker, and aspiring Jedi. A graduate of New York City's One Spirit Interfaith Seminary, (Rev.) Sarah is passionate about the study of the world's great faith traditions as well as travel to quirky, spiritually-charged locations. As a member of One Spirit's academic staff, Spiritual Directors International, and several recovery communities, Sarah seeks to help others connect with the higher power of their own understanding, in whatever way is meaningful. Especially interested in the intersection of spiritual values with animal welfare, Sarah is a fierce advocate for all creatures and currently serves as an animal chaplain. CTS' Charles Jefferson recently visited with Sarah about her new book, *Spiritual Rebel: A Positively Addictive Guide to Finding Deeper Perspective and Higher Purpose*.

### Why is spiritual rebellion necessary?

More than a few of us have experienced the pain of being pushed out of a community we once felt loved by when the edges of our beliefs expanded. Likewise, the inspirational originators for many of our world's religions pushed the limits of their own cultures. Rebellion identifies where a belief has become limiting. By courageously tapping into our rebellious sides, we can unite for a higher purpose, whether it's encouraging compassion and inclusivity, addressing poverty and global warming, or tackling any of myriad topics weighing on our spirits.

### How did you become a spiritual rebel?

I'm told I was difficult from the beginning – arriving six weeks later than expected. Born a preacher's kid, what I learned at church quickly intermingled with pop culture. Desperately wanting to grow up to be Princess Leia, harboring the genetics for alcoholism, and unable to find the support I needed in my church, I developed an astonishingly long list of reasons why religion didn't work for me. Leaving the church behind in my teens, I sought meaning solely in myself and chased all sorts of unhealthy things for decades.

Narrowly escaping a lightspeed crash fueled by illness, stress, addiction, overwork, and the death of my father in my 30s, I luckily landed in 12-step recovery. Eventually, I began reading my father's old sermons, which led me to study the world's religions and epic narratives. I had gone from a preacher's kid with no religion, to a middle-aged student interested in *all* of them. I began to see the connections between my childhood love of the Force with God as well as Tao, Allah, HaShem, Great Mystery, and other expressions of divinity.

### What brought you to Chicago Theological Seminary?

After graduating from an interfaith/interspiritual seminary in New York, I became interested in how religious values intersect with animal welfare. After reading the CTS Commitments, I envisioned studying this topic in a community where values were not limited to an anthropomorphic conversation but could be extended to all of Creation. Also, CTS' promise of "joyous embrace of religious diversity" would let me honor my Christian heritage without requiring me to jettison practices from other religions that also help me connect to God.

### What does your spiritual life include?

It's a beautiful, messy collection of beliefs and practices. Each morning, I start with Lectio Divina, followed by a meditation with my cats, and then lovingkindness prayer. Next, I toss an I Ching and head out for some forest bathing. As my day progresses, everything I do is approached through a spiritual lens and is open to sacred interpretation. That's how the inspiration for the book began.

### Can you explain more about the book?

*Spiritual Rebel* offers three weeks of spiritual practices on a daily theme. Weekdays offer personal practices: Mindful Mondays, Talking Tuesdays, Wonder-filled Wednesdays, Trekking Thursdays, and Fearless Fridays. Weekends explore service and community: Seva Saturdays and Sangha Sundays. At the heart of *Spiritual Rebel* is a conviction that spirituality is not only about our beliefs but also about our experiences and our commitment to those around us.

### Is it possible to be in an organized religion AND a spiritual rebel?

Yes! As a teen, I struggled with wanting to follow my heart to learn about other religions, but I was simultaneously afraid of what might happen if I did. I somehow thought to remain true to my faith meant limiting my religion to scripture reading, going to our church, and prayer. As I sought more education and became open to new perspectives, I began to push the limits of my belief system to explore God's expressions around the world.

After joining CTS, I was blessed to travel with the InterReligious Institute's Lisa Zook and classmates to the Parliament of the World's Religions in Toronto. This experience underscored how critical it is that we continue to look for the values that underly all of our religious traditions to heal our relationships with each other and the Earth. The Parliament's Global Ethic united 8,324 people from 81 countries and 118 religions in our desire to treat all beings humanely, honor the golden rule of reciprocity, and commit to peace and justice.

### Do you have any advice for someone starting on their "quest" to explore spiritual rebelliousness?

Invoking Princess Leia, I'll lead with, "You've got to choose your own path. No one can choose it for you." As you walk your wonder-filled route, seek that which feels authentic to your truest self and serves the highest purpose: Love.

“Spirituality is not only about our beliefs but also about our experiences and our commitment to those around us.”



*Spiritual Rebel: A Positively Addictive Guide to Finding Deeper Perspective & Higher Purpose* from Monkfish Publishing is available on amazon.com, bn.com, and bookstores nationwide. Book tour locations, spiritual director's resources, and book club guide are available at [spiritual-rebel.com](http://spiritual-rebel.com) Learn more about Sarah and her book at [thisissarahbowen.com](http://thisissarahbowen.com) or follow her on Instagram @modernreverend.



For Dr. Kate Lassiter, Director of Theological Field Education at CTS, living, working, and studying within spaces of ambiguity is where personal and communal transformation is made possible. “I’ve always been drawn to liminal spaces even though I didn’t always have the language for it. They are places of creativity, fecundity, and profundity. It’s darkness; it’s depth; it’s the doorway. It’s being able to dive deep, sit there, and be ok with the liminality,” she says.

With a PhD from Vanderbilt University specializing in religion, psychology, and culture, Dr. Lassiter has focused much of her career on bridging university and community ties, as well as working “to understand the social formation of the self and, in turn, how spiritual and religious belonging and communities have been at the forefront of changing the social landscape.”

“The connective tissue has always been about asking ‘What is the bridge work that needs to take place between theory and practice,’” she explains. “That is the larger theme for me both in my intellectual career as well as my professional career. What we do as intellectuals, the kind of writing and thinking that we do, doesn’t always translate to how we show up in our professional spaces. Yet, practical and pastoral theology, which contributes scholarly resources to the curriculum and is my academic home, has been working to bridge this gap since its genesis. The opportunity to continue bridging theory and practice was something that drew me to CTS,” she admits.

Dr. Lassiter views her experience with and interest in liminal spaces as essential in her supervision and expansion of a hybrid Clinical Pastoral Education (CPE) program at CTS. CPE has a rich history at CTS. One of CPE’s cofounders, Anton Boisen, was a CTS faculty member. After receiving psychiatric care at Worcester State Hospital, Boisen realized that he could never again teach theology without asking his students to grapple with real people in real places. He required his students to be a bridge between theology and its practice, and to do so by journeying to places that were thresholds between the sacred and profane, between heaven and hell, such as the mental hospital.

“When we talk about shaping and equipping Leaders for the Next, I hope the next includes living more deeply into wisdom, confrontation with evil, social suffering, sin, and injustice, and equipping students to respond with spiritual maturity and courageous leadership.”

“What are the mental hospitals of today where students ought to make pilgrimage? When we talk about shaping and equipping *Leaders for the Next*, I hope the next includes living more deeply into wisdom, confrontation with evil, social suffering, sin, and injustice, and equipping students to respond with spiritual maturity and courageous leadership.”

An essential component of Dr. Lassiter’s work at CTS is the spearheading and development of a pilot online clinical pastoral education program, as the institution responds to its growing part-time student population, many of whom are also on-

line. “The days of seminarians moving to Hyde Park to be full-time students are receding. And so that’s presented new kinds of challenges. The development of a pilot hybrid unit of CPE is in response to that new reality and it’s quite exciting.”

“It’s a new initiative,” Dr. Lassiter explains fresh off the program’s initial run. “We’re still gathering data about how it worked. In my initial conversations, students shared that they have had a really wonderful and positive experience. This blends the best of our technology and academic expertise with the acknowledgment that preparing for ministry requires us to see learners as experts in their own context.” In this pilot, students served in congregations as well as hospice and hospital settings. But Lassiter sees that this could be an opportunity for students to journey to some of the places and populations where CTS commitments naturally lead: to any population and place where domination and carceral logic is palpable.

Her desire to develop and shape the pilot hybrid CPE program to engage and equip religious leaders to live more deeply into wisdom is one borne out of her understanding that “every institution, every system renders harm.” For Dr. Lassiter, then, the question becomes how to set up systems of repair for those hurt by a particular institution. “When individuals who lead institutions have not fully developed as humans and haven’t been able to dive deep into their own selves, then the systems that they are tasked with caring for can become deeply destructive places. I hear the words of Robert Yazzie, Chief Justice Emeritus of the Navajo Nation, echo in my head: ‘Where there is harm there has to be healing.’ Too

often there are not systems of healing set up for when harm is rendered. Instead we veer into narratives of punishment, reenacting the scenarios that caused our wounds. But CPE is one of these central locations where religious leaders for the next have the opportunity to process their own hurts, fears, and traumas before putting on the mantle of ministry. CPE is a place to heal those harms and learn how to help others heal those harms. It is not solely the place to learn the techniques of chaplaincy, those students increase their ministerial toolbox in this way, too.”

For Dr. Lassiter, this type of deeply personal self-examination and growth is not necessarily programmatic or easily quantifiable within the context of a CPE program, hybrid or otherwise. Rather, she hopes to “equip students to develop their own sense of pastoral authority or identity, to be ok in moments of crisis, and able to know who you are and whose you are in moments of joy, to be present with people, to be fully attentive

to them, and to tap more deeply into empathy...and perhaps identify something within your experience that allows you to connect more deeply with them, resonating with them. That’s where grace may make its entry...through the doorway like a gust of fresh air.”



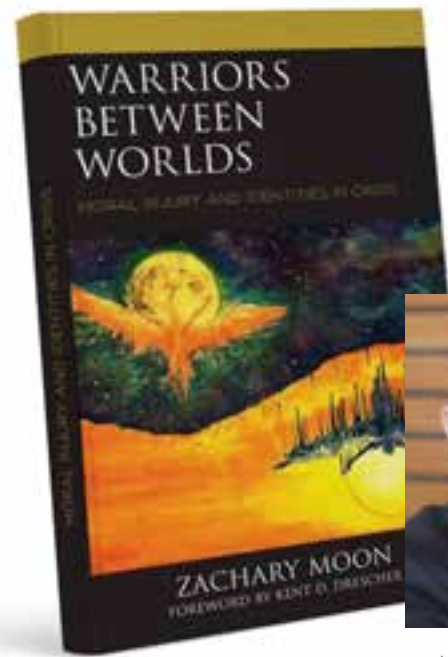
Dr. Kate Lassiter, Director of Field Education

# THE LIMINAL SPACE

Jess Peacock, Staff

DR. KATE LASSITER  
PILOTS HYBRID ONLINE  
CLINICAL PASTORAL  
EDUCATION PROGRAM





## WARRIORS BETWEEN WORLDS

Rev. Dr. Zachary Moon, Assistant Professor  
of Practical Theology



In his latest book, *Warriors between Worlds: Moral Injury and Identities in Crisis*, Rev. Dr. Zachary Moon (MDiv '10), assistant professor of practical theology offers a new look at how traumatic levels of moral emotions generate moral anguish experienced by those in the military and returning to civilian life.

**“With a moral injury, the primary traumatic emotional experience is a moral emotion - guilt, shame, contempt, or disgust – related to one’s actions or inactions, or those of others”** says Moon, who served as a military chaplain before entering academia. Moon says that **while some military service members experience post-traumatic stress, moral injury must be studied and engaged with greater attention.** Moon further

explains that the purpose of his new book is to “give a more inclusive look at what’s happening with moral stress and moral injury.”

To spark new approaches toward conceptualizing and addressing moral injury, Moon coins a new term, ‘moral orienting system,’ that he says better describes morally significant traumas. Particular focus is paid to the role of military training in re-inscribing a military recruit’s moral orienting system. “Rather than thinking military training is getting your body physically fit, or learning how to fire a weapon, the things we see on the surface are actually functioning to reengineer a civilian moral orienting system to a military orienting system that’s able to function within that military context,” Moon said.

‘Everybody’s been changed by this.’

Dr. Moon says that it’s essential that people understand that military training ‘intentionally reengineers a person’s moral orienting system and to think about that when they come home.’ ‘Every military service member faces the challenges of reentry post-deployment,’ Moon explained. “We don’t have anything that intentionally supports the necessary changing of a military orienting system to a moral orienting system that would be well integrated and functional within a civilian context.”

According to a report published in the National Academy of Medicine, 44 percent of veterans reported having difficulties readjusting to civilian life. That same study also found that 30 percent of young veterans [between the ages of 18 and 24] are unemployed, twice the amount of their non-veteran peers. PTSD, traumatic brain injury, substance abuse and depression can also follow troops home and create hidden wounds, the study added.

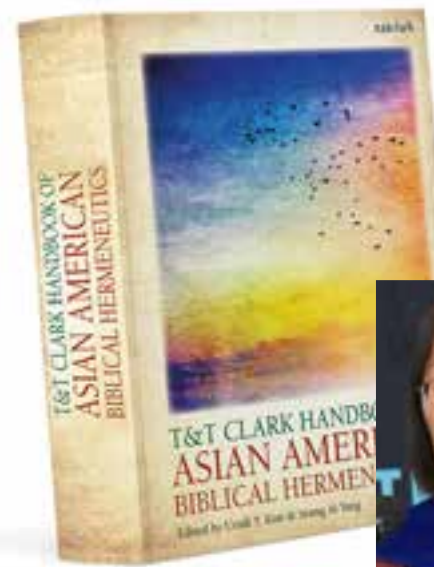
“Our current way of conceiving of post-deployment reentry is ineffective,” Moon said. “The presumption is a military service member more or less functioned and survived within society before [the] military, so go get in your time machine, go back and re-become the person you were before [the] military. We are spitting folks back out into the civilian world, with two options: re-become the person you were before or we’ll see you as having a mental health problem.”

Moon adds that society has to take a more encompassing view of the struggles veterans face. “Everybody’s been changed by this,” Moon said. “How can we think about how to support that change in a way that would be meaningful and empowering?”

*Available for purchase through Amazon.com, and other venues, with hardback and e-book versions available. Get a special 30% discount at Rowman.com/Lexington and use the code LEX30AUTH19 when ordering.*

Charles Jefferson, Staff

# FACULTY BOOK RELEASE



## ASIAN AMERICAN BIBLICAL HERMENEUTICS

Seung Ai Yang, Associate Professor of New Testament



Considered the first reference resource on how Asian Americans are reading and interpreting the Bible, this latest installation of the T&T Clark Handbook series serves as a valuable role in both developing and disseminating what can be termed as Asian American biblical hermeneutics. This volume takes it cue from the important background that Asian Americans are the fastest growing ethnic/racial minority population in the United States, and that 42 percent of this group identifies as Christian. Urian Y. Kim and Seung Ai Yang, Associate Professor of New Testament teamed up to write and construct this important and critical text.

The book has been met with praises from theologians and scholars from across the country. Barbara E. Reid, Professor of New Testament Studies says: **“This monumental work is a treasure-trove, offering rich descriptions of Asian American contexts, insightful analyses**

**of critical biblical and hermeneutical methods from Asian American perspectives, and new understandings of select biblical texts. Written in a way that is accessible to the non-specialist, this volume is a must-read for any serious student or teacher of the Bible.”**

Dr. Yang’s book is available for purchase at [Bloomsbury.com](https://www.bloomsbury.com). Shop now and get 20% off the original price.

## OTHER NOTABLE PUBLICATIONS

### From the CTS Community

- *Radical Charity: How Generosity Can Save the World (And the Church)* by Christopher Marlin-Warfield (MDiv '06)
- *AMA Journal of Ethics: Rights Disappear When US Policy Engages Children as Weapons of Deterrence* by Craig B. Mousin, JD (MDiv '87)
- *Preaching as Resistance: Voices of Hope, Justice, and Solidarity* edited by Phil Snider (DMin '09)
- *Reading Phinehas, Watching Slashers: Horror Theory and Numbers 25* by Brandon R. Gradius (PhD '17)
- *Invisible Scars of War: A Veteran's Struggle with Moral Injury* by Dick Hattan (MDiv '13)
- *Romans: Three Exegetical Interpretations & the History of Reception* by Daniel Patte (ThD '71)
- *Spiritual Rebel: A Positively Addictive Guide to Finding Deeper Perspective & Higher Purpose* by Sarah Bowen (MA Student)
- *Advancing Sexual Health for the Christian Client: Data and Dogma* by Beverly Dale (DMin '88, MDiv '85)
- *Love in a Time of Fear* by Cassie Trentaz (PhD '10)
- *The Declaration: A Revelation Primer for Transforming Prison Ministry* by Eddie Kornegay (STM '03, PhD '12)





Since the inception of its Thriving in Ministry Initiative in January of 2018, Lilly Endowment Inc. has approved close to \$70 million in grants to 78 organizations across the United States. Grant amounts vary from nearly \$32,000 to \$1 million in total, and the programs they fund differ from two to five years in length.

Chicago Theological Seminary received a \$1 million grant through Thriving in Ministry to fund its new Resilience in Leadership Initiative (RELI) during the next 5 years. Thriving in Ministry is part of Lilly Endowment's efforts to strengthen pastoral leadership in Christian congregations in the United States. This has been a priority for the Indianapolis-based foundation for nearly 25 years.

According to Lilly Endowment, nearly 590 organizations submitted proposals for the highly competitive initiative. Religious organizations from 29 states ultimately received Thriving in Ministry grants, including theological seminaries, faith-based colleges and universities, and other denominational agencies.

The Resilience in Leadership Initiative at CTS is unique in that it is designed to provide a full ecology of sup-

port for ministry leaders serving under-resourced and historically marginalized communities all over the United States. Program participants, referred to as RELI Fellows, are matched into regional communities called cohorts. Together, participating program Fellows and Mentors address the personal and professional challenges of ministry, while taking advantage of RELI programming addressing administrative leadership skills in the context of under-resourced congregations and bi-vocational service.

The Resilience in Leadership Initiative at CTS cultivates meaningful, professional relationships between early career clergy and seasoned ministerial mentors who serve as helpful role models and guides for post-seminary graduates.

"Ministry today is exceptionally demanding," writes Tyler M. Tully, who directs RELI at CTS. "Clergy have told us that they often feel isolated after graduating seminary, both personally and intellectually. They sometimes struggle with the challenges of today's church climate, which expects them to do many things at once without access to a continuing system of support and education."

Recent publications demonstrate just how important these relationships are for post-seminary graduates facing common obstacles to staying in ministry. Lilly Endowment funded research from the University of

# RESILIENCE N LEADERSHIP INITIATIVE

Notre Dame, for example, shows that colleague and mentor relationships are crucial in mitigating rates of early-career clergy dropout. "When ministers have opportunities to build meaningful peer-to-peer relationships with other colleagues facing very similar challenges, they are better able to adapt and negotiate post-seminary pitfalls that often lead to burnout," Tully stated. "Our program focuses on developing meaningful relationships between peers and mentors with an aim towards helping ministers thrive in their short- and long-term vocations."

The inaugural RELI cohort locations include Chicago's North and South sides, Michigan, Wisconsin, North Carolina, Washington DC, and New England. There is an additional Online cohort community made up of participants from all over the country. The RELI Fellowship lasts for two years, and all cohort communities come back to CTS for an Annual Gathering weekend retreat in the fall.

All programming and publications from RELI will be featured on CONNECTS, the CTS Alumni community website. "RELI is utilizing the best of what CTS has to offer. As a cutting-edge institution of theological education with a reputation for quality online programming, RELI at CTS is able to extend our program's

er justice and mercy. Its ecology of support is a natural extension of CTS' formation and educational efforts, specifically its best-in-class online/in-person hybrid education model and engaged network of alumni. This initiative seeks to enable pastors to see a vision of hope and lead transformation in their congregations

## CTS INITIATES A FELLOWSHIP PROGRAM TO STRENGTHEN PASTORAL LEADERSHIP

Tyler Tully, (MDiv '16), Staff

reach to anywhere in the world, free of charge. And best of all, we can do it while living into our commitments." Tully has made a commitment that all vendors employed by RELI will also come from the same communities under the rubric of the grant agreement. "We have been blessed with this grant award and it is our honor to use it to empower historically marginalized communities with whom we do business." Whether it is their educational programming, art design offerings, or catering services, RELI has made a commitment to hire only businesses and ministries owned and operated by black, female, and / or LGBTQ persons.

The Resilience in Leadership Initiative closely aligns with the seminary's long-standing vision, mission, and commitment to the development of religious leaders who are already transforming the world towards great-

and communities.

"The generosity of Lilly Endowment will allow us to provide support and intervention during the critical early years of ministry, a time when we lose so many talented leaders," CTS President Stephen G. Ray Jr. stated. **"The grant will help us to not only teach and shape future #LeadersForTheNext, but also provide the ongoing support they will need for the work of transformation that has a lasting impact on their communities and our world."**

Lilly Endowment Inc. is an Indianapolis-based private philanthropic foundation created in 1937 by three members of the Lilly family – J.K. Lilly, Sr. and sons Eli and J.K., Jr. – through gifts of stock in their pharmaceutical business, Eli Lilly & Company. While those gifts remain the financial bedrock of the Endowment, the Endowment is a separate entity from the company, with a distinct governing board, staff and location. In keeping with the founders' wishes, the Endowment supports the causes of community development, education and religion. The Endowment maintains a special commitment to its hometown, Indianapolis, and its home state Indiana. Its grantmaking in religion focuses on supporting efforts to strengthen the leadership and vitality of Christian congregations throughout the country and to increase the public's understanding of the role of religion in public life.

(cont.)

Make no mistake! We chose the acronym "RELI" (sounds like "Rely") for the way it captures the collegial nature of the program and the ecology of support at its' heart.



RELI North Carolina Cohort



RELI Washington, DC Cohort



# SPOTLIGHT ON A RELI FELLOW & MENTOR



## RELI Fellow: Rev. Britt Cox

- BA, (Religious Studies & Comm.), Southwestern University, 2007
- MDiv, Chicago Theological Seminary, 2014

Rev. Britt Cox is a graduate of Southwestern University in Georgetown, Texas, and earned her MDiv at Chicago Theological Seminary in 2014. Prior to attending seminary, she served in a variety of non-profit settings, including work as a national organizer for the Reconciling Ministries Network and as a prevention specialist at the Hope Alliance, a nationwide domestic and sexual violence prevention crisis center.

During her time at CTS, Britt served at Holy Covenant United Methodist Church and Bethany Methodist Retirement Community prior to becoming the Associate Pastor for Membership and Congregational Care at First United Church of Oak Park. Since 2018, Britt has served as senior pastor at Church of the Three Crosses in the Old Town community of Chicago.

Cox's current congregation is affiliated with both the UMC and UCC denominations. She is openly LGBT and has been a vocal proponent of inclusion in the church since her years of service in the Reconciling Ministries Network. Britt is a United Methodist by tradition, and a Texan by the Grace of God, though she has enthusiastically embraced Chicago. Britt is passionate about communities that take risks, intersections of identities, worship that honors authenticity, and story sharing as a means for breaking down walls of disconnection and finding common hopes.

## RELI Mentor: Rev. Dr. Sharon Ellis Davis

- MDiv, Chicago Theological Seminary, 1988
- DMin, (Pastoral Care) McCormick Theological Seminary, 1995
- PhD, (Theology, Ethics, & Human Science), CTS, 2006

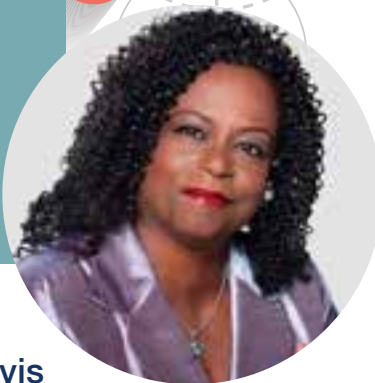
Sharon Ellis Davis is an ordained United Church of Christ Pastor and CTS alumna (MDiv '88, PhD '06) who will serve as a RELI Mentor for the North Carolina cohort community. As a pastoral care educator, ethicist, and theologian, Sharon has taught courses such as, Sexual and Domestic Violence, especially as it intersects with issues of race, class, culture, gender, and the criminal justice system. In addition to being a trainer for the Faith Trust Institute in the areas of domestic violence and healthy clergy boundaries, Sharon is also a Board-Certified Chaplain, (BCC) with the Association of Professional Chaplains, (APC).

In June 2010, Sharon retired from the Chicago Police Department after 31 1/2 years of service. In this capacity, Sharon served as a street patrol officer and also as a crime laboratory technician testifying in court cases as an expert witness in the field of forensic science. Sharon was trained in forensics at the FBI Academy, Quantico VA, the Illinois State Police Department, and by the McCrone Research Institute. Her final years of service were spent as the Department's first African American female Police Chaplain ministering with police officers and their families especially in times when officers were seriously injured or killed in the line of duty.

Theological mentorship is nothing new to Dr. Ellis Davis, who also serves an Affiliate Professor with McCormick Theological Seminary in Chicago, and as a Mentor for United Theological Seminary's (Dayton, OH) DMin program, where she has led over 25 students in earning their Doctor of Ministry Degree.

Dr. Ellis Davis is a survivor of sexual and domestic violence which calls her to the work of advocacy, education, truth telling, and speaking truth to power, especially within the Criminal Justice System as well as the Church. Sharon is a sought-after speaker both nationally and internationally. She is a published author. Her recent book is titled, *African American Battered Women: A Study of Gender Entrapment*.

Sharon is married to Dr. Edward Smith Davis (MDiv '05), a fellow CTS alumni who serves as the Conference Minister of the Southern Conference of the United Church of Christ. Together they share a blended family of six children, (Ozell Hickman, Phoenix, AZ; Deacon Cameron Davis, Lafayette, IN; Sharell Dunbar Holmes, North Las Vegas, NV; Rev. Bianca Davis (MDiv '13), Seattle, WA; Ashley Davis, East Chicago, IN; and Andrew Davis, (deceased, 2016); and 14 grandchildren.



# A Bifocal View

Jess Peacock, Staff

## A REFLECTION ON DEAN STEPHANIE BUCKHANON CROWDER'S FIRST YEAR

*Last year, Chicago Theological Seminary had the honor of installing Dr. Stephanie Buckhanon Crowder as the Vice President of Academic Affairs & Academic Dean during a period of transition and change for the institution. Challenge & Response checked in with Dr. Crowder for her perspective on the last twelve months – the challenges, the successes, and plans for the future.*

### What have you seen as your greatest challenge and your greatest joy, respectively?

The role of the Dean can be viewed through bifocals, as one has to be able to see near and far simultaneously. The dean's work is in the middle of so many facets of the institution. Throughout this year our strategic planning process has engaged the metaphor of building the airplane while flying it, which is appropriate for one sitting in this chair. Challenges come with tough student conversations and yet, some of the greatest joys such as commencement are centered around our diverse group of students.

### What would you like to accomplish during your term with regard to how CTS prepares its students academically for their vocations?

The online CPE pilot has weighed heavily on me since I was the Director of Theological Field Education. I am happy that a few students were able to complete a unit this past May. An in-house online CPE program could be a great academic and community boon. It remains a point of much conversation and possibility.

CTS must also address its changing face-to-face demographics. Our online MDiv program continues to grow exponentially. We must find innovative means to attract, care for, and maintain students who chose to relocate to CTS and have a physical presence on campus. The faculty and strategic planning process are engaging in efforts to make not only course modality but related curricular adjustments.

Finally, just as CTS does well in providing praxis-rich experiences and theological reflection opportunities, I would like to see classes and perhaps a certificate in Administration so that our students have additional transferrable skills upon graduation.

### Additionally, are there other changes you would like to see strengthen CTS as a leader in theological education?

It is important to prepare our students for interdisciplinary ministry, such as the need for theology and business or theology and sociology.

Also, partnerships with organizations such as Omnia and other global collaborators could prove beneficial to our students and strengthen CTS' commitment to interfaith engagement.

Additionally, working with congregations, temples, mosques, synagogues, underground faith gatherings and the like right here in our neighborhood is critical. We must foster relationships in Chicago as there are not only fiscal but outstanding human resources which could be mutually beneficial to those potential partners and CTS. I think there are uncharted curriculum waters to be explored—there are some things we do not know that we need to know.

### What role do you see the IRI and interreligious curriculum playing at CTS?

We are continuing to imagine what the IRI could be. Perchance exploring additional interreligious conversations that include African, Caribbean, Asian, Native American and other traditions while still honoring our work in Jewish, Christian, and Islamic studies is an option. Continued immersion experiences, classes, and symposia could provide means for us to enter into new dialogues while furthering other dialogues. A "one and done" approach is not sufficient. I believe ongoing engagement and collaboration are required.





# FROM THE DEAN'S DESK

Stephanie Buckhanon Crowder, Faculty



Greetings from the Dean's Office at Chicago Theological Seminary. As the Academic Dean, I would like to draw your attention to some of the individuals who are shaping academic life at CTS this year. If you have any questions about the biographies found on this page, or any other questions about academics at CTS, please feel free to contact me (sbcrowder@cts-chicago.edu) or the Associate Dean, Emily Vogt (evogt@cts-chicago.edu). You can also drop by my office, located next to the President's office on the first floor of our building.

## FACULTY PROMOTION

**Bo Myung Seo**, Professor of Theology and Cultural Criticism, was promoted to Full Professor at the February 2019 meeting of the Board of Trustees. Dr. Seo earned a PhD and an MDiv from Chicago Theological Seminary, and an MA from the University of Chicago. He began teaching at CTS as a lecturer in 1998, and joined the faculty in 2000. His areas of expertise span a vast expanse of theories of theology, philosophy and culture, as well as cultural phenomena such as art and the study of comparative religions. He teaches a variety of courses such as *Global Sensitivity in Ministry*, *Philosophical Thought*, and *Theology of Art*. His books include, "A Critique of *Western Theological Anthropology* (2005), *The End of the University: The Status of Higher Education in Contemporary Capitalism* (in Korean, 2011), and *Eschatology in American Thought* (in Korean, 2011). We congratulate Dr. Seo on his well-deserved promotion!

## NEW APPOINTMENTS

**Heesung Hwang** will begin a two-year appointment at CTS during the summer of 2019 as Visiting Professor of Religious Education, following her award of the prestigious Louisville Institute Postdoctoral Fellowship, which supports this appointment. She recently received a PhD from Garrett-Evangelical Theological Seminary, where she was given the Dr. Richard Ford Prize for Christian Education for her outstanding academic achievements. Dr. Hwang's research interests include Christian education, congregation studies, critical race theory, postcolonial feminist theology, and Asian American studies. She holds an MDiv degree from Wesley Theological Seminary, an MA in Christian Education, and a BA in Theology from Methodist Theological University in Seoul, Korea. She has published various articles on Asian studies, Christian education, and leadership development. Dr. Hwang is an ordained United Methodist deacon, and she will teach *Introduction to Christian Education* online in the fall.

**Uzma Jamil** has just completed her first year as Fellow of Muslim Studies at CTS. Dr. Jamil came to CTS from a position as a visiting scholar at the Islamic Studies Institute at McGill University, and as an affiliated faculty member with the Islamophobia Research and Documentation Project at UC Berkeley. She was previously a Postdoctoral Research Fellow at the International Centre for Muslim and Non-Muslim Understanding at the University of South Australia. She has a PhD in Sociology from the University of Québec at Montréal, an MA in Political Science from McGill University, and a BA in International Relations from Mount Holyoke College. Her research focus is on how Muslims are constructed as racialized and religious minorities in the West using a critical, postcolonial/decolonial approach based in Critical Muslim Studies. She is the co-author of a book titled *In Pursuit of Justice: The Jurisprudence of Human Rights in Islam*, and the author of many scholarly articles on issues related to Muslims as a minority in Western societies and as they are used in discourse about the war on terror. She will teach *Muslim and Non-Muslim Encounters* online in the fall.

## PHD ALUMNAE SPOTLIGHT

CTS is proud to highlight the achievements of three of its recent graduates of the PhD program:

**Melanie Jones**, candidate in the PhD program, has recently been appointed to the faculty of Union Presbyterian Seminary as Instructor of Ethics, Theology, and Culture and Director of the newly-formed Katie Geneva Cannon Center for Womanist Leadership. Before coming to CTS, Rev. Jones received an MDiv from Vanderbilt University Divinity School and a BA from Howard University. She has most recently been working as the Crump Visiting Professor and Black Religious Scholar in Residence at the Seminary of the Southwest. Her dissertation is entitled, "Up Against a Crooked Gospel: Black Women's Bodies and the Politics of Character in Religion and Society," which uses a womanist theological ethics to examine black women's body



## ADJUNCT AND AFFILIATED FACULTY 2019-2020

**Dr. Teresa Hornsby**, Affiliated Assistant Professor of Religious Studies, will teach the online course, *Interpreting the Epistles* in the spring of 2020. She earned an MA and PhD from Vanderbilt University and an MTS from Harvard University, and currently holds the position of Professor of Religious Studies at Drury University. Her research focuses on issues around sexuality and gender in the Bible. She has authored and co-authored several books and articles on gender and the Bible, including *Transgender, Intersex, and Biblical Interpretation*, co-authored with Deryn P. Guest, *Bible Trouble: Queer Reading at the Boundaries of Biblical Scholarship*, co-edited with Ken Stone, and *Sex Texts From the Bible: Selections Annotated & Explained*.

**Kate Lassiter**, the current Director of Theological Field Education at CTS, will teach *Leadership and Ministry in Context*, the year-long companion course for MDiv students who are in the midst of their theological field placement. Kate holds a PhD in Religion, Psychology, & Culture from Vanderbilt University, with minors in Community Action & Research and Theology & Practice. Dr. Lassiter critically investigates the social formation of the self and has expertise in theories of recognition, feminist and queer theology, and social practices of care and trauma healing.

**Craig Mousin** (MDiv '87) will teach a J-Term course on *The Bible, Borders, and Immigration Law*. Rev. Mousin is a CTS Life Trustee and currently serves as the University Ombudsperson at DePaul University. He earned a BS from Johns Hopkins University, a JD from the University of Illinois at Urbana-Champaign, and an MDiv from Chicago Theological Seminary. Ordained in the UCC, he is a member of the Leadership Council of the National Immigrant Justice Center, which he founded as the Midwest Immigrants Right Center, a member of the Leadership Council of the Marjorie Kovler Center for Survivors of Torture, President of the Board of the Eco-Justice Collaborative, and a former President and Board member of the Immigration Project of downstate Illinois.

**Dr. Cody Sanders** is teaching *Pastoral Theology of the Corpse: Cultural, Ethical, & Multi-Religious Perspectives* online during the spring semester. He has a PhD in pastoral theology and pastoral counseling from Brite Divinity School at Texas Christian University, an MDiv from McAfee School of Theology at Mercer University, and

an MS in community counseling from Mercer. His books include, *A Brief Guide to Ministry with LGBTQIA Youth* and *Queer Lessons for Churches on the Straight and Narrow: What All Christians Can Learn from LGBTQ Lives*.

**Zach Selby** is teaching the year-long *MA-STM Thesis Seminar*. Zach is a current PhD student at CTS whose area of focus centers around the textual traditions of the Hebrew Bible, Marxist and post-structural literary criticism, politico-aesthetic theory, and the importance of historiography in the articulation of social formations in ancient Israel and modern receptions of biblical texts.

**Dr. Cynthia Stewart**, Affiliated Assistant Professor of Church History, is teaching the online sections of *History of Christian Thought* during the fall and spring semesters, and taught a course on *Spiritual Formation for the 21st Century* during summer 2018. Her PhD is in the history of Christian thought from Vanderbilt University, where she wrote her dissertation on "Medieval Heresies and Women's Freedoms."

**Rev. John Thomas**, formerly the Senior Advisor to the President at CTS, is once again teaching *History and Polity of the United Church of Christ* as an intensive J-Term course and as an online course during the spring semester. Rev. Thomas is the former General Minister and President of the United Church of Christ.

**Eric Weed** will teach *LGBTQ Issues and Biblical Religion and Race in the United States* online in the fall. He received a PhD and MTS from Garrett-Evangelical Theological Seminary, and an MA in Religion from the Lutheran Theological Seminary. His interests include American religious history, theology, and race, and he is the author of the book *The Religion of White Supremacy in the United States*.

**Rev. Dr. Reginald Williams** will teach the online course *Preaching the Headlines* in the spring of 2020. He received a DMin and an MDiv from the Samuel DeWitt Proctor School of Theology at Virginia Union University, and he also attended the University of Wisconsin Law School. Rev. Dr. Williams is the pastor of the First Baptist Church of University Park, IL. He is the co-author of *To Serve This Present Age: Social Justice Ministries in the Black Church* and a contributor to *Church on Purpose*.

mistic History and Hebrew Bible prophetic literature. Her analysis uses literary, sociological, and critical race approaches through a womanist lens.

**Angela Parker** (PhD '15) is moving from a position as assistant professor of biblical studies at Seattle School of Theology and Psychology to a new position as assistant professor of New Testament and Greek at McAfee School of Theology at Mercer University. Dr. Parker earned her Bachelor of Arts in religion and philosophy from Shaw University, a Master of Theological Studies from Duke University Divinity School, and a PhD in Bible, Culture, and Hermeneutics from Chicago Theological Seminary, where she wrote her dissertation on "Bodies, Violence, and Emotions: A Womanist Study of σώμα and πνῶμα in the Gospel of Mark." Her research interests include New Testament texts and contexts, the Gospel of Mark, Pauline epistles and theology, womanist biblical interpretation, theology and ethics, contemporary hermeneutical strategies, and postcolonial theory.

CTS applauds the success of these three PhD alumnae!





# WHAT DOES CARE LOOK LIKE?

## CTS Forms Pastoral Care Team to Guide Students

**C**hicago Theological Seminary recognizes that spiritual care is essential to students' growth and development. Therefore, in Academic Year 2018-2019 a Pastoral Care Team was formed to journey with students during joyous or challenging moments. This group comprised of both local and online alumni are first responders ministering to the spiritual and emotional needs of students.

### WHY IS PASTORAL CARE A PRIORITY AT CHICAGO THEOLOGICAL SEMINARY?

**Deneen:** CTS is driven by its mission and commitments to prepare Leaders For the Next. However, we also understand that in order to truly equip Leaders for the Next, it is vitally important to not only provide intellectual excellence and academic rigor; we must also offer the spiritual and emotional support necessary for students to thrive in the demanding—often life changing—environment of seminary education. We understand that superior student academic outcomes can be directly tied to the success of a seminary pastoral care.

**Jami:** It is such a leap of faith to take on a rigorous educational program, combined with the stressors of our political and social climate, all on top of the personal challenges each of us carry in our daily lives. We understand that being a student can be an enormous strain. We also want to start as early as possible encouraging future spiritual leaders towards self-care and resiliency, using the tools and support available to them.

**Deneen:** Right. CTS recognizes that in order for students to truly live out their call, they must be well rounded in development of their gifts and recognition of their own needs. Good self-care (emotional, intellectual, physical, spiritual) can also help future pastoral leaders as they face mental health challenges within their congregations and communities.

**Walter:** Pastoral care is a vital and integral part of ministry for both the care giver and care receiver. As professionals, it is

incumbent on all of us to seek wholeness, even in the midst of broken communities and a fragmented society. Pastoral care helps facilitate care of the care giver as we seek to nurture and support others in ministry.

**Adam:** The need of the world is great and always growing. The work of being trained to minister to the world through a seminary education is also both exciting and challenging. We believe that this transformative work is something that is never undertaken alone. Our pastoral care team is here to support you in your journey and help connect you with others who are also walking this path.

### HOW DOES THE TEAM SUPPORT STUDENTS, BOTH FACE-TO-FACE AND ONLINE?

**Adam:** Recognizing that our student body is a mixture of people who interact with CTS on-site or online, (or both!), our pastoral care team members interact with the student body in the same diverse mix of ways. Whether it is mediated through a computer screen, phone call, or in-person, the pastoral care team strives to provide direct care and support for our students as they navigate their way through seminary, field education, the ordination process, and the job search.

**Jami:** We want to always be just a call or text away, and encourage students to reach out to us. We also offer weekly pastoral reflections for students and staff, participate in chapel services, and offer prayers and support for times of personal or communal challenge.

**Walter:** We want to provide a "listening ear" to persons who may be struggling with their ministry, their call, or the everyday rigors of the academy. Given the roles and experiences of our team, we can be empathetic and sensitive to the needs of students as they matriculate in this environment.

**Deneen:** Our pastoral care team plans, organizes, and coordinates services that minister to the spiritual and emotional needs of students. We also collaborate with the Chapel Coordinator as weekly participants in the weekly chapel service and other liturgical observances, fostering greater awareness of our services. Additionally, the team provided one-on-one pastoral counseling sessions with students. In short, the pastoral care team ensures that the CTS community receives spiritual formation to help transform, energize, and maintain the well-being of students, staff, and faculty.

### COULD YOU SHARE SOME OF THE TYPES OF OPPORTUNITIES AND METHODS FOR A STUDENT TO BE IN CONVERSATION WITH TRUSTED CARE PARTNERS?

**Adam:** Our team journeys with students providing guidance on everything from study patterns, peer and faculty relations, to post-school pathways and opportunities. We offer counseling and comfort for students, supporting them in their pain, loss, and anxiety, as well as celebrating their triumphs, joys, and victories.

**Deneen:** The pastoral care team can be reached 24 hours, 7 days a week via email or by calling any member of the team. Our contact information is posted in this article by our photos.

**Jami:** You will also find us on the myCTS student portal at [mycts.ctschicago.edu/student-resources/spiritual-mental-health](http://mycts.ctschicago.edu/student-resources/spiritual-mental-health)

**Walter:** The most critical point for students to take away is that they are always welcome—encouraged, actually—to reach out to any of the team members. You don't have to walk alone through the ups and downs of this experience.

### WHAT RESOURCES DOES THE PASTORAL CARE TEAM PROVIDE?

**Walter:** Most importantly, the Pastoral Care Team exists to offer a compassionate voice to support students through this academic and ministerial process.

**Adam:** In addition to providing pastoral care and counseling, we can connect students and staff with resources in their local area—from mental health providers to spiritual directors, from alumni who live near you to local religious communities of all faith traditions.

**Jami:** It is important to us that students understand on a very personal level that they are not alone. Collectively, our team has been through multiple programs and multiple challenges. We are committed to using that experience to partner with anyone who reaches out, no matter where they are on their educational journey.

**Deneen:** Pastoral care is more than a complementary practice; it is embedded in CTS' policy and practices that totally integrates into the teaching and learning environment that effectively meets the mental, emotional, spiritual, and academic needs of students, faculty, staff, and community.

### WHAT ELSE?

**Walter:** Our Pastoral Care Team is open to suggestions and recommendations from students that would better close the gap between the school, their pursuits, and life's unending challenges.

**Jami:** When we talk to students, we are always listening for new ideas and avenues to help support their spiritual needs. The special workshops held every semester and the new peer mentorship program are just two examples of our continuing role development.

**Adam:** Just as CTS is preparing its students for ministry in a new and changing world, we are always seeking to grow and adapt how we provide pastoral care to best meet the needs of our students now and in the future. If you have ideas about how we might provide care to you and your fellow classmates, or otherwise support the community of CTS, we want to hear it!

**Deneen:** My role as the Pastoral Care Team coordinator on-campus affords me the opportunity to engage the entire CTS Community including our faculty, staff, and community partners. I am the point of contact to support this wider community in the intersection of work and personal life balance/ I couldn't ask for more important and rewarding work.



**MIN. DENEEN Y. COLLINS**

(MDiv '16)

Chicago Theological Seminary  
Chicago, IL  
[deneen.collins@ctschicago.edu](mailto:deneen.collins@ctschicago.edu)



**REV. JAMI HUISJEN**

**SCOTT** (MDiv '13)

Hospice of the Ozarks  
Mountain Home, AR  
[jamilhuisjenscott@gmail.com](mailto:jamilhuisjenscott@gmail.com)



**REV. DR. WALTER B.**

**JOHNSON** (MDiv '83 and DMin '91)

Greater Institutional AME Church  
Chicago, IL  
[revdrwbj@yahoo.com](mailto:revdrwbj@yahoo.com)



**REV. ADAM YATES**

(MDiv '10)

St. Stephen's Episcopal Church  
East Haddam, CT  
[yatesa01@gmail.com](mailto:yatesa01@gmail.com)





# Annual Highlights



The Smith family gathers for a group photo with the portrait of Rev. Dr. Kenneth B. Smith, Sr., 10th president of CTS at the Kenneth B. Smith Lecture held in his honor



CTS trustee Reza Aslan is a panelist at the Religion, Identity, and the Construction of Faith event on February 5



The "Laying of the Hands" at the Installation of CTS' 13th President, Rev. Dr. Stephen G. Ray Jr.



Rev. Dr. Cassie Trentaz (PhD '10) moderates a workshop at the IRI 2019 Symposium: Love in a Time of Fear conference



Staff member Roxie Kooi tosses colorful bead necklaces to the crowd at the 2018 Pride Parade in Chicago's Uptown neighborhood



Rev. Dr. Jacqui Lewis of Middle Church of NYC gives a powerful sermon at the Rooks Lecture



CTS alumna Erica Weathers performs a praise dance during a Wednesday worship service



Rev. Dr. Christophe Ringer gives his Convocation speech upon returning from his sabbatical break



CTS staff and faculty pose with Johnathan Jackson at the CTS Day celebration at Rainbow PUSH headquarters



President and Professor emerita Susan B. Thistlethwaite is all smiles at her retirement celebration. From L to R: Bethany Winn (MDiv '18), Tyler Tully (MDiv '16), Susan B. Thistlethwaite, Rachel S. Mikva



Dean Stephanie Buckhanon Crowder blesses MDiv student Bob Niehaus during the graduate chapel ceremony



Drag performers give their all in the first ever 'Drag Worship Service' at CTS



Lecturer Dr. Kent L. Brintnall of UNC-Charlotte gives his remarks at the Annual Castañeda Lecture



Pulitzer Prize winning author Marilynne Robinson gives her lecture at the first Public Square Lecture Series



Honorary Degree Recipient and CTS trustee Carole Segal poses for a photo with her family at the 2019 Commencement Ceremony at Trinity United Church of Christ



President Stephen G. Ray Jr. is with Deneen Collins (L) and Ayanna Garrett (R) at the 2019 Samuel DeWitt Proctor Conference in Birmingham



Rev. Dr. Zachary Moon addresses audience at the release of his new book, Warriors Between Worlds



CTS' graduating class of 2019 pose for one last group photo



On March 7, 2018, I received an unusual email from a person unfamiliar to me. It contained an invitation to be a keynote speaker at a conference in Seoul, Korea. As I read the message, I thought, “This cannot be for real!” As it turned out, the invitation was from CTS alumnus, Dr. Henry Whang (PhD ’98), asking me to be a plenary lecturer at the 2018 Annual Conference of the Korean Association for Pastoral Counseling in Seoul. I accepted the invitation with great enthusiasm. For many years, I longed to travel to the Southern peninsula which so many of my students and former students identify as their homeland.

Soon after accepting the invitation, Dr. Whang wrote me to say that CTS alumni on the faculties of theological institutions across Seoul were excited to know I would be in Korea. Their interest in my lecturing at their various institutions resulted in being invited to stay for a minimum of two weeks. Consequently, a conference

keynote address quickly grew to include four University lectures. Being in Korea from November 12-19, 2018 meant my work was quite compressed. As a result, this truly was my first lecture tour with six lectures delivered over seven days.

In the course of planning my schedule, I was informed that I was the second choice to become the conference keynote speaker. My mind raced. Who wants to be told they are second choice? The first choice must not have been available, I thought to myself. Dr. Whang’s statement was quickly followed to inform me that the first choice was Dr. James Cone! I could do nothing but laugh. In this case, I experienced being second as an *extremely* high honor.

The pastoral counseling conference theme, “The Integrative Power of Pastoral Counseling in a Society Divided by Hate,” was very much concerned with the social conflicts within South Korea and the

emerging issue of reunification between North Korea and South Korea. While I am familiar with the resonances between Korean culture and many African cultures, as well as Korean American and African American cultures, as a scholar, I am very sensitive to the ways some thinkers universalize psychological theories and use Western theories imperialistically. I was very cautious in my preparation not to assume a posture of “I have the answer” to the challenges being faced by Koreans.

I approached this unique opportunity specifically as an African American lecturing in Korea. My focus, therefore, was to reflect on the dynamics and the challenges between African American and Korean American communities. My hope: by identifying and describing the social conflicts and negotiations between African Americans and Korean Americans, strategies for psycho-social intervention might possibly emerge to support Korean pastoral counselors addressing the con-

temporary challenges facing Korea, especially given the Korean context had been described as a society divided by hate. Furthermore, with reunification conversations on the horizon, I hoped describing the tensions between African Americans and Korean Americans might be suggestive of a pathway forward for overcoming hate.

Desiring to engage my audience in an intercultural dialogue, I grounded my reflection in the epistle of First John and the words of the Rev. Howard Thurman. The epistle writer declared: “We love (God) because (God) first loved us. Those who say, ‘I love God,’ and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from (God) is this: those who love God must love their brothers and sisters also” (1 John 4:19-21 NRSV). We cannot say with integrity, “I love God, but I hate you.” And yet, society is often organized by creating brokenness and separating groups of people by provoking hate.

Thurman reflected on the power of hate at a moment in history when the world was convulsing with violence and raging in world war. Thurman defined hate as “contact without fellowship.” Hate is often used to dehumanize and thereby becomes the moral justification to destroy another’s life. As a force of dehumaniza-

tion, hate creates an “us against them” way of defining the world. Naming differences as the mode for declaring one’s identity energizes expressions of hatred by creating impassible barriers for relationships. Physical differences are exaggerated to make one person human and another less than human. Hate is a feeling that establishes a position for self-defense. Saying “I hate you,” therefore, becomes a statement of self-preservation and self-righteousness.

as Korean pastoral counselors to look to their own indigenous resources for engaging in clinical practice. This lecture was delivered to audiences at Presbyterian University and Theological Seminary, Hanshin Theological University, Methodist Theological University, and Seoul Theological University. My reflection included a comparison of the cruelty of Japanese colonialism with the cruelty experienced by African Americans during antebellum and postbellum America. The success of the lecture was evidenced by the number of people who approached me to express their appreciation for the ways they were inspired to work toward the development of a “Koreana” pastoral theology, that is, a pastoral theology grounded in Korean religious traditions and Korean modes of survival.

**I have no words to describe the deep feeling of pride I experienced while observing our PhD graduates functioning in their professional capacities as community leaders, university administrators, scholars, and educators!** Also, to be greeted as someone who helped them to shape their careers made my heart very glad. It is not a secret that I have been committed to continuing the CTS PhD program; and **my time with our PhD alumni/ae was evidence of the value and strength of our program and the importance of CTS continuing to educate scholars for the academy.**

In the course of word spreading that I would be lecturing in Seoul, the Rev. Dr. Lee Se Hyoung, a Drew University fellow PhD alumnus who pastors the Chungdong First Methodist Church English speaking congregation, also extended an invitation for me to preach at Sunday worship and lecture following worship. My sermon text was Mark 13:1-8, and my sermon title was “The Signs of New Life.” Dr. Lee asked that I lecture on the topic, “Dignity Restored.” Both experiences with the congregation were really quite delightful!

Because I regularly socialize with Korean colleagues, mentees, and students, I was already well acquainted with Korean cuisine. I did have one small concern, however, related to dining in Korea: while I am quite adept at using Chinese chopsticks, Korean chopsticks—even thinner than Japanese chopsticks—are made of metal. I, therefore, had anxiety that I would not be able to use Korean chopsticks. To my surprise, I was able to use them quite successfully without much difficulty! Dining

(cont.)

# SEOUL MATES

REV. DR. BUTLER  
RECONNECTS  
WITH CTS  
ALUMNI &  
SCHOLARS IN  
SOUTH KOREA

Lee H. Butler, Jr., Faculty

picture caption goes here



Coffee with alumni



Butler using chopsticks



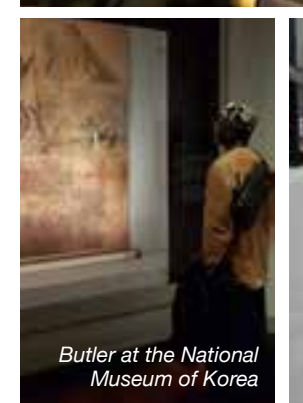
Butler & Whang at Chudong



Cho, Butler & Yoon at Methodist University



Koh, Butler & Kim Jin Young



Butler at the National Museum of Korea



Kim & Butler shopping



Yoon & Butler at Methodist University



ing with a different group of people each day, my hosts were regularly surprised and delighted by my ability to use the metal chopsticks well. On more than one occasion, my hosts also translated the compliments of restaurant staff as they observed me enjoying my meals while using metal chopsticks.

The delightful responses of my hosts during these dining experiences taught me a very important lesson about hospitality.

Most theological reflections on hospitality have focused on the host's attitudes and actions. The emphasis has tended to be upon the welcoming and caring for the needs of the guest/stranger/alien. The dynamics of hospitality, however, do not flow in just one direction. Hospitality is dialogical. As the person being hosted, I was also keenly aware of my responsibility for being an appreciative guest. This did not simply mean saying "Thank You" regularly and often. It meant following the flow of activities while making no demands; reflecting gratitude by eating traditional foods, like enjoying bibimbop and knowing kimchi has variety; being open to learning so that strangers might become friends.

Whereas this was my first trip to Korea, a Korean American friend recommended that I watch *Mr. Sunshine*, a Korean period drama series. It was described as a good introduction to Korean history. The series was 24 episodes, averaging 75 minutes for each episode. I viewed the entire series over several weeks and shared this "binge viewing" experience with Dr. Whang. Because of the series' wide-spread appeal across Korea, Dr. Whang regularly included my viewing the series as a part of his introducing me as the lecturer. There was regularly an endearing audible response by the audience! To my surprise, viewing *Mr. Sunshine* seemed to open the door for me to be experienced not as a stranger but as a welcomed guest.

I did, of course, receive a more substantive overview of Korean history and culture. I toured the Changdeokgung Palace and Secret Garden with Dr. Cho Jae Hyung. I also toured the National Museum of Korea with Dr. Whang. Dr. Kim Un Young helped me to find special gifts; and Dr. Yoon Deuk Hyoung insisted that I find a balance between work and play.

Korea was under Japanese colonial rule from 1910 to 1945. With such a devastating history of colonialization, I anticipated seeing lots of signs of a Japanese



Conference Keynote in Seoul



Lecture in Chungdong



Lecture in Hanshin



Lecture at Presbyterian University in Seoul



Dr. Butler dines with conference organizers

influence in present day South Korea. I looked for such signs during a tour given me by a colleague, Dr. Park Hee-Kyu, who teaches at Ewha Womans University. There were so many historical tidbits shared by Dr. Park that I wished we had more time to explore, like a statement made during our tour of Ewha that pointed to the University's history with Comfort Girls/Women. As Dr. Park drove through Seoul identifying historic buildings and sites, she pointed to Changgyeong Palace—one of several Joseon royal palaces in Seoul—and said that it had been converted into a

zoo by the Japanese but had more recently been restored to a palace. She further commented, "It is clear what they thought

of us." Whereas there was fire in her expression, I had my own experience of "fire in my belly" as I considered the dehumanizing impact of colonialism. That moment opened the door for me to ask my question regarding the remnants of Japanese occupation. I learned that many remnants of Japan's occupation of Korea had been

torn down in an effort to wipe away the colonial past. My immediate thought was: "Good for you! If only other colonized people would do the same to reclaim their selves prior to colonization!" My gut reaction, however, is only a small part of ending the legacy of colonizing degradation. We also visited Jogyesa Buddhist Temple on the day that preceded the national placement examination that determines the next academic phase of a young person's life. The Temple was filled with parents praying for their children!

My time in Seoul was made complete with a dinner hosted by the "Chicago Theological Seminary Korean Alumni/ae Association!" Up the 12 alumni gathered around the table, seven of them were my former students, and I participated in the dissertation defense of two others. In addition to presenting everyone with CTS swag, I gave an update on CTS activities. Because many of them had been students of Dr.

Robert Moore, I also talked about his last days and gave them an opportunity to ask questions and process their grief. In addition to our sharing stories that spanned my 23 years at CTS, I was privileged to accept two monetary gifts totaling \$4,000 on behalf of CTS. Dr. Kwon Myungsoo, Alumni/ae Association President, presented me with a check for \$2,000 and Drs. Kim Chang-ju and Koh Young Soon presented \$2,000 in honor of Dr. Andre LaCocque.

My lecture tour planted within me a desire to return to Korea, often, that I might continue to have conversations that inspire theoretical change. Thank you to all CTS alumni who made my experience so phenomenal!

# In Memoriam



## Philip A. Anderson (BD '46, DD '87)

Born March 15, 1922 in St. Paul, Minnesota, Philip earned a bachelor's degree from Macalester College in St. Paul, and a bachelor of divinity degree from Chicago Theological Seminary in 1946. Shortly after, he moved for a year to Edinburgh, Scotland, where he was a fellow in the Congregational Christian Service Committee Exchange. Returning to Chicago, Philip served as a minister at Glenview Community Church from 1949 to 1953 while working on this dissertation covering Gestalt psychology and religious theory. He returned briefly to Scotland to earn his PhD from the University of Edinburgh in 1952. After a year as a visiting lecturer at Dartmouth College, he joined the CTS faculty as Dean of Students. He continued at CTS as professor of pastoral theology until he retired in 1987. Philip's legacy of care for students continues through an endowed scholarship created in the early 2000s and further supported by a planned gift from his estate.

## Nancy Bodeen (LIFE TRUSTEE)

Nancy served Chicago Theological Seminary for over forty years as a Trustee, Visiting Committee member, and Life Trustee. Her long-standing commitment to congregational ministry has undoubtedly continued the legacy of CTS for equipping the next generation of religious leaders. Nancy is remembered not only for her commitment to the church, but also the ways in which she shaped the Board of Trustees. Though radical at the time, Nancy believed trustees must be not only philanthropic supporters of CTS but also actively engaged in many aspects of seminary life. A spokeswoman for CTS, she recruited students and trustees alike while also nourishing her own curiosities in continued learning. Nancy's philanthropic contributions as well as her multiple expertise in institutional governance continue to impact the full seminary community.



## Pamela B. Garrud (MARL '19)

Pam Garrud, a beloved student and member of the CTS family passed away suddenly on August 26, 2018, after battling an illness. She was a fighter and fought her illness to the very end. At the May 2019 commencement exercises at Trinity United Church of Christ, Pam was posthumously granted her MARL degree by seminary officials. A long-time chaplain and minister, Pam received a bachelor's from Georgetown University in 1979, a master of international affairs degree from Columbia University's School of International Public Affairs and a diploma in economics from the College of Europe. She is survived by her husband, Trevor.

## Camilla S. Tanner (MDIV '00)

"Cam", as she was affectionately known, was born January 22, 1941 in Philadelphia, and moved to Chicago in 1965. The city became her forever home where she met her beloved Dr. Mack C. Tanner whom she married on December 14, 1968. Cam was an active member of St. Edmund's Episcopal Church of Chicago. In the late '90s, Cam enrolled at Chicago Theological Seminary; graduating with her MDIV degree in 2000. In 2016, Cam received the CTS Distinguished Alumni Award honoring groundbreaking work, passion for justice, and perseverance through obstacles and struggle to serve those in need. Pastoral care and counseling was where Cam spent most of the later years of her life. Co-Founding the Temple of Agape Inter-denominational ministry with Versia Starr McKinney, as well as regularly serving as a guest preacher at several church communities in Chicago, New York and Pennsylvania. She is survived by her daughter Kelly Tanner Jones (Kevin); and sisters Marion Bell (Howard), Carlyn Miller and Gale Thomas (William).



Remembering those in the CTS community who have passed away.

### CLASSES OF 1940 - 1949

John W. Abbott (Attended '45)  
Marjorie B. Grunewald (MA '46)  
John S. Queen (BD '47)

### CLASSES OF 1950 - 1959

Dorothy H. Vetter (Attended '51)  
Susumu Yamane (BD '53)  
Gene L. McCornack (BD '54)  
Don R. Yungclas (BD '55)  
Don Severson (BD '57)  
Carlisle H. Krusi (BD '58)  
John L. Sandford (BD '58)  
Hubert G. Locke (BD '59, DD '71)

### CLASSES OF 1960 - 1969

James W. Cernohlavek (BD '62)  
John W. Hawk (BD '62)  
Robert E. Cetina (BD '63)  
Henry D. Murray (BD '63)  
Lois N. Sundeen (BD '63, DD '81)  
James A. Aull, IV (BD '65)  
Linda Wiltz (Attended '67)  
Robert Brauning (BD '69)

### CLASSES OF 1970 - 1979

David C. Brown (DTh '70)  
Douglas C. Runnels (MDiv '74)  
Anne L. Kreml (MA '70, MDiv '75)

### CLASSES OF 1980 - 1989

James R. Mitchell (MDiv '86)  
Paul Ferguson (PhD '87)  
Deborah J. Baxter (MDiv '89)  
Randy M. Deckwerth (MDiv '89)

### CLASSES OF 2000 - 2009

Russell M. Swayne (MDiv '04)







LISA ZOOK  
Director

To learn more  
about IRI, visit  
[iri.ctschicago.edu](http://iri.ctschicago.edu)



**Toronto**  
**Tucson**  
**Nogales**  
**Raleigh**  
**Atlanta**  
**Nashville**  
**Louisville**  
**Washington, DC**  
**Clarkston, GA**  
**And all over Chicagoland!**

Over the past year, the IRI has been engaged in communities near and far. Listening, learning, teaching, engaging, and partnering. Working to counter religious bigotry, to resist Christian supremacy, to join hands with allies from across the spectrum of religious belonging and meaning making. Seeking to help build communities rooted in diversity, celebrating difference, proclaiming justice. It's been an amazing and inspiring year and I've grown personally and professionally.

The work of the IRI is critical at this time when religion continues to be used as a tool to divide and deride. We look ahead to the coming year as we continue on this journey toward the world for which we yearn.

Shalom, Salaam, Shanti, Peace,  
Lisa



RACHEL S. MIKVA  
Senior Faculty Fellow



UZMA JAMIL  
Fellow of Muslim Studies



KIM SCHULTZ  
Coordinator, Creative Initiatives



### WELCOME DR. UZMA JAMIL

We were delighted to welcome Dr. Uzma Jamil in September of 2018 as the Fellow in Muslim Studies for the IRI. Dr. Jamil's current research focuses on how Muslims are constructed as religious and racialized minorities in the West, using a post-colonial/decolonial approach based in Critical Muslim Studies.

As the Fellow in Muslim Studies for the IRI, Dr. Jamil is teaching courses and collaborating on programming, interfaith engagement, and research. This year her course offerings included an online course *Introduction to Muslim Studies*, a summer intensive course *Muslims in America*, and a directed reading in Decoloniality. She also helped to facilitate the cohort and workshop at the Parliament of the World's Religions. Dr. Jamil's expertise in critical Muslim Studies, Islamophobia, racialization and securitization of Muslims in the war on terror will provide crucial learning opportunities for students and the wider community. This position is made possible with support from a philanthropic Muslim family and the InterReligious Institute.



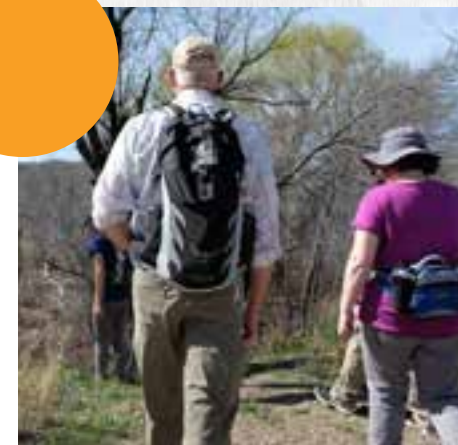
Reflecting on her experiences thus far at CTS, Dr. Jamil says, "It has been a great learning experience and I look forward to continued engagement with the CTS community in developing Muslim Studies."

We look forward to her continued collaboration and leadership, as we aspire to create a dynamic, religiously diverse community.

### US-MEXICO BORDERLAND COURSE

Over the spring semester, Dr. Kate Lassiter and IRI Director Lisa Zook co-taught a course in cooperation with BorderLinks of Tucson, Arizona. This study tour investigated theological, personal, and social-political issues along the border, focusing on the cultivation of moral leadership in the public square from across the spectrum of religious belonging.

The week included a day with No More Deaths, hiking in the desert and leaving water and supplies for migrants, an afternoon in a Tucson courtroom witnessing firsthand the injustice of Operation Streamline, and conversations with a host of organization and individuals engaged in advocacy and direct service on the ground in Tucson and in the border town of Nogales. Students' final projects required them to develop a concrete theological resource to use in their own particular context, shaping those whom they lead.



It was a challenging, heart-wrenching, spiritual, meaningful week. Many students expressed it was simultaneously the most meaningful week of their life and the most difficult.

MDiv student Sarah Clark-Farnell offered this reflection and hope, "When you hear something enough times, it's hard not to believe it. It's hard not to hear words like safety, security, and job protection in conjunction with another word, 'Wall,' and not start to believe these things go hand in hand. It is my belief that we must start from an entirely different place. That place is the belief that migration is a human right. If migration is a human right, then we are compelled to radically re-envision our entire border enforcement program. When you envision the future of our southwest border, may it be a border without the scar of that monument to empire and racism we call the wall. May it be so."



Read Student Mark Dewey's Trip and Course Reflection on p.30



## PARLIAMENT OF THE WORLD'S RELIGIONS

November 1, 2018, marked the opening of the seventh global convening of the Parliament of the World's Religions in Toronto. More than 8300 people of faith and conscience gathered at the Metro Toronto Convention Centre with love for each other and in inclusive dialogue for a more peaceful, just and sustainable world. The InterReligious Institute was honored to partner with the 2018 Parliament in Toronto for a week of teaching classes, cohorts and interviewing attendees in an archival story-gathering project leading to a future podcast and creative projects.

### Parliament Initiatives:

#### "Stories Change the World"



We sponsored a booth in the exhibition hall offering video and audio space for participants to share their story. "What brought you to Parliament? Why does interfaith work matter? How have you lived the promise of inclusion and the power of love?" This video emerged: <http://bit.ly/Faces-POWR-IRI>

#### "Dismantling Anti-Muslim Bias: A Cohort Experience"

We offered this unique opportunity to bring together people of diverse lifespans who are committed to challenging the structures of discrimination and bigotry that target Muslims.



#### "Learning through the Parliament of the World's Religions"



We offered CTS students an immersive experience offering rich opportunities for interreligious engagement. Through online coursework prior to Parliament, students identified a particular issue they wished to explore using an interfaith methodology. Working with the instructor, each student selected sessions and workshops that allowed a deep dive into their particular issue.

Several CTS and IRI staff and faculty were also featured on panels and in plenaries. In total 8,324 individuals from 81 countries participated in the Toronto Parliament. We were honored to have a role in last year's Parliament!

To learn more about Parliament visit: [parliamentofreligions.org](http://parliamentofreligions.org)



### RABBI HERMAN E. SCHAALMAN INTERRELIGIOUS LEADERSHIP AWARD

MDiv student Susan Steinmiller received the Schaalman Award in the fall of 2018. This award honors the legacy of Rabbi Herman E. Schaalman and his commitment to interreligious engagement. The annual award invites students to propose a project to advance interreligious engagement in their own communities.

Ms. Steinmiller's project came to life on May 8 - 9, 2019, with a workshop entitled "Sharing the Faith" which was held at First Church of Lombard UCC. Presenters included Nancy McKee of the Glen Ellyn Baha'i Center, Dr. Azra Haque of the Islamic Foundation of Villa Park, and Steinmiller, who offered a presentation on Judaism. The day included Q&A sessions, a tour of the mosque and Baha'i temple in Wilmette, lunch, and presentations. Over 35 attendees joined including teachers, social action group leaders, and lay persons. Due to interest, a second workshop is in the works for the fall of 2019.

Congratulations to Susan for her excellent work and for carrying on Rabbi Schaalman's legacy!

## LOVE IN A TIME OF FEAR: PUBLIC SYMPOSIUM

The InterReligious Institute welcomed Dr. Cassie J. E. H. Trentaz (PhD '10) and around 100 participants, in person and online, on Wednesday, April 10, 2019, for a day of interactive learning, skill building, and artistic activism based on Trentaz' book and film project, *Love In a Time of Fear*. Our time together included plenaries and breakout sessions to help us take love from a good idea to a concrete force. Trentaz was joined by Michelle Lang, with her moving, artistic piece, "The Guitar Section" as part of her larger "Art of Tough Talks". This boldly launched our day and really got us talking! Other presenters included Rachel Brown, Executive Director of OverZero, Rabbi Menachem Cohen, Mitzit Jewish Community, Nora Gaines, Adjunct Professor of Africana Studies and Organizer and Trainer with Chicago Regional Organizing for Antiracism, Sana Syed, Inner-City Muslim Action Network, Dr. Miguel De La Torre, Professor of Social Ethics and Latinx Studies at the Iliff School of Theology, activist, author. This was our first event fully integrated with our online community.



### Interview with Dr. Trentaz

**1. What initially inspired the book?** Most of my life I've been on the intersections or in the space between communities. Liberal and conservative. Generations. Places. World views. Urban and rural. "The Church" and the "neighborhood." Jocks and nerds. Cubs and White Sox. This creates richness. It also creates frictions. Those frictions wax and wane, but a new wave of them became very evident for me in the moments after the 2016 election. I was surprised at some of the statements being made by people who I know hold to a commitment to love their neighbors but whose actions in those moments were causing great pain to some of mine. I wondered how they would receive those stories, not to ask them to change their beliefs but to ask them to listen deeply to those on a different side and to seriously consider the implications of those beliefs and actions in light of what they hear.

**2. What were some of the biggest surprises you found in your interviews?** I was grateful for how honest my storytellers were with me, how forthcoming they were with how they characterize what life is for them right now, and how open-handed they were with stories from their lives of moments when people offered love that actually felt to them like love and also those moments when people offered something that was not received as love. In listening, I was surprised at times at how simple and practical love can be. And, at other times, how tangled.

**3. How were you personally changed during the research of this book?** I found, in creating this project, that my depth of love for "both sides" increased. That sounds kind of cheesy to say, but it was not without struggle. It felt like a hard-earned love. But in listening deeply to many voices and in working hard to thoughtfully both tell those stories in their own words and also write in a way that could be heard, I deepened my own understanding of the language and experiences of multiple "sides." I committed to not interfere with stories, but to make a space where the stories that people wanted told could be told and I worked hard to place them in a way that also potentially could be heard. I was changed by how deeply one can enter into that "space between."



## RAMADAN ROADTRIP

On May 12- May 21, Kim Schultz, IRI Coordinator of Creative Initiatives went on a RAMADAN ROADTRIP with our Washington D.C based partner SHOULDER TO SHOULDER, taking nationwide Ramadan engagement to the next level by hitting the road to feature stories of multi-faith Iftars in cities throughout the Southeast United States. Cities visited included Raleigh N.C, Louisville KY, Nashville TN, Atlanta, GA, Clarkston, GA and Washington, D.C. Over 60 interviews were conducted and many new relationships forged.

We share S2S's goals of catalyzing interaction between "unlikely companions" in the specific locations of the events, countering anti-Muslim messaging by uplifting stories of American Muslims through the lens of Ramadan, and challenging the traditional interfaith model to help people see how they can enter interfaith experiences in ways that go beyond the "standard" way of doing things. We also are gathering stories to create creative dynamic projects to support these goals. We created a "Story Booth" where we harvested these stories. We look forward to sharing the results.



## STORY PROJECT



A significant initiative at the IRI in 2019 is the story gathering project. We are meeting with different faith based and social justice organizations, including refugee and immigrant communities, to interview, connect and hear the stories. Inspired, we will then share these stories and interviews with our community via several upcoming creative projects, including a podcast. Through this artistic initiative, we hope to reshape the story being told, giving space and room to voices currently silenced, all through the power of story.

"Stories can conquer fear, you know. They can make the heart bigger."

— BEN OKRI

Partners in this project include: Shoulder to Shoulder, Syrian Community Network, & Parliament of the World's Religions



# PUSHING BOUNDARIES

CTS student Mark Dewey enrolled in the course *US-Mexican Borderlands, an Immersion Study Course* offered through our InterReligious Institute. This class investigated the theological, personal, and political issues along the US and Mexican border. Here are his reflections based on his experience.

Abimael Neftali Ramirez-Lopez had the voice of a bird. He stood no more than four feet tall and weighed no more than 90 pounds, a man so small you could have put him in a suitcase. His mouth was so much lower than the mouths of other prisoners that his lawyer had to tilt the microphone so it could catch his voice, the voice of a hummingbird. He was wearing a polo shirt the color of exotic feathers, its collar flipped up like an aspiration.

Abimael Neftali couldn't tilt the microphone himself because his wrists were shackled to his waist, thanks to whomever made the costuming decisions in Operation Streamline, a theatrical abridgement of American judicial process which shackles everyone who plays the role of 'alien,' not to restrain them but to shape the way we think about them. An alien as little as Abimael Neftali hadn't figured into the production plans, apparently; it looked like they had shackled a child.

While I listened to Abimael Neftali's voice, I thought about his mother, what she must have hoped that name would do for him: Neftali, Jacob's middle son, the one he got on Rachel's handmaid Bilah, who gave birth on Rachel's knees. Perhaps the small man's mother hoped that, like Neftali, he would wind up in the north. Maybe that accounted for the color of his shirt and the position of his collar: his mother loved him well enough to hope that he would leave her.

Love like that makes all the difference, and it lingers. The last time my mother visited the grave of her mother, who had been dead for 50 years, she whispered to her as she walked away. "So long, Mom," she whispered. "See you soon." What, I wonder, did Abimael Neftali whisper to his mother, as he walked away?

Abimael Neftali was arrested in the desert south of Arivaca, Arizona on March 26, wearing a shirt that all but shouted his location to Border Patrol, and on March 27 he was brought before

## Student Reflection on Immersion Study Course: US-Mexico Borderlands

Mark Dewey, MDiv Student

the Honorable Bruce G. MacDonald to speak the scripted words of Operation Streamline: Culpable, culpable, culpable. I was sitting in the gallery that day along with CTS faculty members Kate Lassiter and Lisa Zook, who had organized a course around discovering the right relationship between people like Abimael Neftali and people like me. During the last week of March, they took a dozen students to the borderlands so we could confront our preconceptions. That's the first step in restoring right relationship: dis-infatuation with my thoughts. The ones I already have, the ones that go between the world and me so they can tell me what it is. They think they know.

We had prepared for that confrontation by reading a book by Jim Corbett, one of the founders of the Sanctuary Movement, who describes his own relationship with people like Abimael Neftali as a form of betrothal, not to them, but to I-Will-Be-Present-As-I-Will-Be-Present, which is how he translates the name that Moses hears in the desert while the bush is burning. Betrothal taught him to read the Bible in the present, Corbett says.

I wanted to say that, too. I wanted to understand what it meant, and what it might require of me. I also wanted to say that I had gone beyond wringing my hands over people like Abimael Neftali, that I had gone into the desert as Corbett did, as Moses did, and extended my hands to those people, those actual people, my actual hands. I knew that naming the components of decep-

tive systems such as Operation Streamline was a crucial step in overturning them, so I wanted to be zeroed in, but the color of Abimael Neftali's shirt, and the aspiration of its collar, made me think about his mother, and then about mine, and how the things they'd wanted for us had delivered both of us into that courtroom: his had wanted him to go to the Promised Land; mine had wanted me to go to seminary. The notion that her son might still become a pastor, even at the age of 60, charmed the last years of my mother's life. She died five days before Abimael Neftali was arrested. Go to Arizona anyway, my sisters said. She would have wanted you to go.

A lot of people like Abimael Neftali die in the desert south of Arivaca, one person every three days for the last ten years, according to official numbers, which include only people found by people. Many more are probably found by vultures or coyotes and dispersed. Maybe that's why Abimael Neftali chose to wear that color: to increase the chances that his little body might be found by people, who might let his mother know.

People like me, for example. On the day Abimael Neftali was arrested, our group was in the desert south of Arivaca, in the company of a guide named Joshua, whom we had paid to lead us in and lead us out. He walked fast, through rough terrain, on trails that often fell away beneath our feet, sending rocks into arroyos at the bottom of ravines. Most of the plants were protected

(cont.)



by thorns, and scraps of fabric hung from some of them. The air was hot and dusty, and the sun was hard. Some of us had trouble keeping up with Joshua; perhaps he meant for us to feel the fear of being left behind — and to be chastened by feeling that fear while running no such risk.

He told us that we probably wouldn't see any people like Abimael Neftali because they would hide when we approached, which explained the scraps of fabric on the thorns, but if we did come upon a group, the rest of us should wait while he went forward to explain that we were the good guys. Not as good as we liked to imagine, evidently, if our goodness had to be verified.

We carried jugs of water, cans of beans, and boxes of menstrual pads into a canyon, and we left them at a depot near a shrine with a cardboard cross, a picture of a young woman, and a message painted on a rock: *eres amado* — you are beloved. As we walked back, the scripture passage I had just read at my mother's funeral kept rolling through my head: Come, Isaiah says. Come to the waters, everyone who thirsts. You who have no money: come, buy, eat! Buy wine and milk without money and without price, for I will make an everlasting covenant with you.

Are those the words that called Abimael Neftali into the desert south of Arivaca? And the woman pictured at the shrine? They're the words that called me. I've been yearning for that covenant since I was ten years old.

When we stopped to rest and drink, Joshua told the story of a group of frightened migrants who heard shouts of "Agua!" and "Comida!" in the distance, and after they listened for a while they



Desert trail, Arivaca, Arizona



Water depot along trail

left their hiding place to share what little food and water they still had with people like us, whom they had mistaken for people like themselves. The story made me feel like shouting "Agua!" and "Comida!" so the people hiding in the bushes might step forward and embrace the chance to offer me whatever little they might have, Isaiah's wine and milk, bought without money, and given for an everlasting covenant.

"At some point," Joshua said, "we have to wonder who we've come out here to save."

Looking back now, I think he meant we had to find a way to escape from our protected status: with no real chance of being left behind, or dying in the desert, we weren't really there, not the way Abimael Neftali was, which means we couldn't offer anyone the kind of milk and wine that can't be bought with money. The passage from Isaiah can't say anything to people who aren't really there.

The need is great, that's true, but not the need for beans and water. People like us bring them every day, while people like Abimael Neftali hide among the thorns that we avoid. Hide and die. For them to live, we have to change. The need to dis-entrench our thoughts, the need to dis-enthroned prosperity, the need for dis-illusion: yes, the need is great.

But I begin to wonder whether right relationship might not begin with bones. Jacob's bones, which his children buried in Machpelah's cave. Joseph's bones, which his children carried with them into Canaan. Abimael Neftali's little bones, so easy to disperse, so quick to reabsorb. The universal human right to stand beside your mother's grave.

In every other, Corbett says — the Guatemalan refugee, the border wall enthusiast, the body-counter — I meet the Presence for whom there is no other. Hear, O Israel: The Lord our God is one. So long then, Mom. And so long, Abimael Neftali. See you soon.



Shrine along trail

# NEWS FROM THE BOARD

Charles Jefferson, Staff

**H**ow is CTS able to live into such a big mission as a small organization? Because of a fantastic group of dedicated trustees! We are deeply grateful for the continued support of board members who so generously give of their expertise, time, wisdom, encouragement, and financial support. This year brought several changes to the board offices and membership.

**In October 2018, Brian Clarke**, founder and managing partner of Kensington International, an executive search firm, was elected Chairman of the Board, succeeding **Norman Williams**. Clarke said, "It's a great honor to return to the Seminary as Board Chair. CTS is a preeminent force in theological education and social justice and is overseen by a highly talented Board of Trustees, making this all the more inspiring for me. It is also humbling to succeed Norman Williams who led the Seminary so ably."

During the same meeting, the Board welcomed three new, dynamic members to the Board: **Richard Franklin**, retired principal and senior counsel at Baker & McKenzie, **Walter B. Johnson (MDiv '83, DMin '91)**, pastor of Greater Institutional AME Church and **Timothy W. Wright, III (MDiv '18)**, partner at Quintairos, Prieto, Wood & Boyer. Longtime trustees **Forrest Harris**, **Tim Rhodes**, and **Carole Segal** returned to the Board after a year-long hiatus. **Richard Kirchherr** and



Mary Nelson



Timothy Wright, III  
(MDiv '18)



Gary Johnson



Brian Clarke



Walter B. Johnson  
(MDiv '83, DMin '91)



Richard Franklin

**Norman Williams**, former board chair, were bestowed 'Life Trustee' status.

With many hellos and welcomes exchanged at the meeting, the Board had to say one goodbye. The Board bid farewell to trustee **Bill Evers**, retired senior director of the Harley-Davidson Motor Company. Evers stepped away to focus on other opportunities. Evers was recognized and thanked for his service to the Board at the October 2018 meeting.

**At the February 2019 meeting**, the Board welcomed **Gary T. Johnson**, president of the Chicago History Museum as its newest trustee. "I am humbled to know that I can help in preparing leaders for the next," Johnson said. "I am impressed that Chicago's oldest institution of higher learning has its eyes on the future."

**In May 2019**, the Board welcomed **Mary Nelson**, regional minister of the South Central Region at the Connecticut Conference of the United Church of Christ, as its newest trustee.

The strength and dedication of the CTS board and its leadership is what will carry us to 2020 and beyond. We are grateful for their service.



# LEADERS FOR THE NEXT

## Students & Alumni Making A Difference

Charles Jefferson, Staff



**LYNDA LAWRENCE**  
(MA '16)

"I didn't understand who I was called to be until I came to CTS." Minister Lynda Lawrence calls herself an 'International Human Rights Advocate.' She works for a Chicago-based law firm where she has been working with the firm's West Africa practice to address issues of slavery and abuse in Mauritania, which has been reported to be the number one country to enslave its own citizens.

Invited to travel to the country by the United States Ambassador of Mauritania to meet with lawmakers, Lawrence says this opportunity gave her the understanding to address the situations head on.

"[I'm not one] of those people who sit on the sidelines and complain about a situation," Lawrence says. "I look for individuals who can change the situation."

Her work in Mauritania was instrumental in prompting President Donald Trump to pass a decree that would no longer recognize the country as *Favorite Nation Status for Agricultural Trade*, due to their treatment of Lawrence and her delegation and the continued enslavement of its people. "This has been the culmination of what completing my studies at CTS has brought me to," Lawrence says.

Her journey, however, hasn't been without its ups, downs and bumps.

Minister Lawrence's journey to CTS began back in 1993 when she received a sign from above. "God tapped me on the shoulder and said 'I want you to work in ministry,' and I said 'talk to the hand,'" Lawrence says. After graduating high school and pressing her way through college, Lawrence realized that she wasn't in the right place.

"I would sit in the front of the classroom, the professor would be speaking and all I'd hear was 'womp, womp, womp,'" Lawrence recalls. After conversations with her parents, Lawrence made the difficult choice to drop out of school and began to pursue options outside the life of academia. She held a number of roles in modeling, corporate America and acting, and in 2003, she attended a conference at DePaul University. It was at this conference where she reconnected with the former clerk for

the admissions office, who was now the Dean of Admissions. "He recognized me and said, 'you have to let us give you your degree,'" Lawrence says. "Because I heard it that way, I heard God say to me, 'I told you what I want you to do.'" Lawrence received her bachelor degree in Business Administration and Spirituality from DePaul in 2007, 14 years after she first began. She had hopes to start a for-profit company that mentored people who work in the entertainment industry to reconnect them back to their spirituality, but she needed to find a seminary that would give her a 'strong theological background.' She spent years researching and trying to find the right place for her, speaking with many individuals who couldn't give her the right answers.

In 2010, Lawrence attended a workshop at the General Synod conference, which representatives from CTS conducted. Although she was drawn to CTS and its mission, she declined to enroll at that time. In 2012, after CTS launched the first online, fully accredited master of divinity program, Lawrence applied and was accepted into the school. After wrestling with reentering school after a five-year break, Lawrence enrolled at CTS and says she was able to experience CTS broadening its scope to offer students experiences in different faith traditions.



Lawrence credits CTS with 'opening my mind to finding a new way to look at the scriptures and to look at humanity from a perspective of understanding 'God-view versus human-view.' She attributes to her classes with Ken Stone, Susan B. Thistlethwaite and Rachel Mikva for challenging her to reexamine everything in her life. "CTS has an approach that empowers a student to go beyond sitting in a room, listening to a bunch of talk and taking an exam," Lawrence says. "CTS goes the extra mile and says 'tell me how this pulls you out of your context and gives you another understanding.'"

All of the experiences gained on Lawrence's journey culminated on Saturday, June 8 when she received the David O. Justice Award from DePaul. The honor is given to alumni doing advocacy work post-graduation that resounds with the ethics and mission of the school. A former professor of hers nominated her for the award. Lawrence was asked to speak and although she can't recall everything she said, one phrase stood out to her.

"A young man received two awards and at the closing of his final statement, he said: 'be the change you want to see,'" Lawrence said. "When I closed out my acceptance speech, I said [to the young man] you are looking at the change I wanted to be."

### Video Spotlights

Watch these alumni videos and others at [ctschicago.edu/alumni-stories](https://ctschicago.edu/alumni-stories)



**VANESSA GOMEZ BRAKE** (MDiv Student)

Vanessa Gomez Brake is currently an online master of divinity student at CTS. Her full-time job, meanwhile, is 2000 miles away in Los Angeles, where she is the spiritual advisor for 45,000 interfaith University of Southern California (USC) students, focused on helping DACA and immigrant students deal with their struggles and anxieties.

"I'm a humanist," Gomez-Brake said. "As a humanist, I believe in good for goodness sake." If you would have told 16-year-old Gomez Brake that she would go to seminary, she would have called "bullshit."

"It seems really silly for an atheist to want to study theology and study the world religions, and yet, that's exactly what I did," Gomez Brake said. She credits CTS with having a dedication to interreligious engagement for her choice to study here.

"CTS has provided the space for me to reflect on higher education and interfaith," Gomez Brake said. "[It is] within the seminary setting that I can really adjust how I approach my work and take a new look at it."



**TIM WOLFE** (MDiv '17) & **SHEA WATTS** (MA '16, PhD Student)

Tim Wolfe and Shea Watts met at CTS. One studied on campus, the other online. But together, they created a new kind of church in the suburbs of Chicago: they are the "church planters" of *Gather*, the innovative open and affirming community in the evangelical tradition.

"I'm a church planter," Watts said. "Church planting is exactly what it sounds like. It's taking seeds. It's planting it into the soil. It's giving it what it needs to grow so that it will bring life into the area you sow it into."

The church is based in Oak Park, a western suburb of Chicago. Wolfe explains that the need for the special type of worship was greatly needed. "There [was not] this kind of gathering," Wolfe said. "We need to start the way Jesus did it. He did it sitting [around] in public spaces, banquet halls, and in restaurants."

The idea for *Gather* came to be when the two were having breakfast before Watts' graduation from CTS. They started discussing what the service would look like and how this idea would come together.

"Tim flipped over this greasy receipt [from the waiter], took the pen, and began to write out the vision for this church," Watts explains.

The duo describes the experience as a 'worship and learning space.' In addition to the physical space, the services are streamed online, via Facebook for those who cannot attend in person.

"If you have a calling, or an aptitude, or an impulse toward an activist kind of ministry, CTS gives you the tools to go do that," Wolfe said.



# FY19 DONOR ROLL

We know that at the heart of your support is a love for CTS and a belief in the *Leaders for the Next* CTS educates every year.

Donor Roll listed by cash and in-kind gifts received between July 1, 2018 and June 30, 2019. Please contact us at [advancement@cts-chicago.edu](mailto:advancement@cts-chicago.edu) or 773.896.2430 for corrections or comments.

🕯 denotes estate gift/Lawson Society member 🔥 denotes alumni status



Dear Friends,

What a year! While the world around us is changing—you the CTS community—continue to demonstrate why CTS people are special, and why it is so critical to advance our mission of educating *Leaders for the Next* and working toward justice and mercy.

As President Stephen Ray completed his first year as president and began his second, CTS has moved at a rapid pace, becoming what God needs us to be in the world. We developed a pilot online CPE (Clinical Pastoral Education) program, generously underwritten by Advocate Health Care. We secured a \$1 million five-year grant from Lilly Endowment Inc. and in turn launched our Resilience in Leadership Initiative (RELI) to support clergy from and serving marginalized communities. Through RELI, we are reaching new audiences throughout the country. We launched a new CONNECTS alumni website, with a special forum section

for resource sharing among alumni and other social justice minded clergy and faith leaders. We hosted Pulitzer Prize winning author Marilynne Robinson for a stirring lecture and welcomed back and honored many members of our former Visiting Committee, a group of wonderful friends to CTS.

The Interfaith work at CTS remains critical to our future success. The InterReligious Institute (IRI) led workshops and cohorts to combat anti-Muslim bias at Parliament of the World's Religions, launched an interfaith story collection initiative, hosted the *Love in a Time of Fear* symposium, and much more. This work continues to grow in importance as we face increasing attacks of violence and hatred directed at religious communities.

We strengthened our connection to the United Church of Christ as a sponsor and leader at the Synod gathering in Milwaukee, and we continue to build connections and strategic partnerships with the Black Church community, including hosting an overflowing room filled with many CTS friends at a lecture honoring past CTS president and Chicago civic leader Rev. Kenneth B. Smith, Sr. And our impressive Board of Trustees continues to grow in depth and expertise led by newly installed Chair of the Board, Brian Clarke.

Whew! As we reflect on a year filled with much important work, we are deeply grateful for all of you listed in the following pages who so generously provided the resources for the work we accomplished together this year. Three new fully endowed scholarships in honor of Joyce Skoog, The Reverend Dr. Susan B. Thistlethwaite, and Dr. Ruth Frost Parker will be awarded to incoming students this fall, and our students continue to be in great need of your support. Many tell us they want to come to CTS but consider other institutions for one reason—the greater scholarship funding they are offered at other schools. With your continued and faithful support, we can solve that problem!

Thank you. You are what keeps CTS a special place. When the need is great—you respond. Challenge & Response! Peace and blessings,

*Lisa Notter*

Lisa Notter, CFRE  
Vice President for Advancement

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(cont.)



# True Love

by Shea Watts (MA '16, PhD Student)

A wandering mystic  
Wondering, have I missed it?  
All I want is True Love  
Not some cheap plastic  
No matter how you mask it  
Fabricated in the sweatshop of religion  
Exploiting bodies—children, women  
It is made with forced labor under the auspices  
or conviction or obligation or orthodoxy  
It is made with 100% real ingredients: tears,  
calluses, and despair

This is the god of the factory, of the plantation,  
of Columbus, of Auschwitz  
The god that we create in the image of power  
For our own glory and gain  
This god demands full allegiance and trust  
Without any questions or explanation  
This god is President, tyrant, judge, and jury

I reject this god  
Instead, I choose True Love  
A god that loves truly  
That loves the true me  
That loves wholly—holy, holy, holy  
This is the hymn of my heart  
True Love that sees the other  
As sister and brother  
As helper  
As lover  
As friend

Let me love simply, love only  
Not for God's sake, but for our own  
Without the promise of heaven or threat of hell  
For without Love we are nothing—gods or humans,  
it doesn't matter how we name it  
We are nothing without Love

A wandering mystic, yes  
But not wandering from Love  
No, Love is my hope, my home base, my center,  
the anchor for my soul

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# PASSING THE FLAME

Did you know you can support the mission of Chicago Theological Seminary without writing a check? By providing for CTS in your estate or listing CTS as a beneficiary, you can pass the flame to the next generation of leaders. A planned gift will help ensure that CTS continues to develop *Leaders for the Next*.

(Learn why Robb Lapp (MDiv '57, STM '17) has left CTS a planned gift in his estate, in his article on page 42.)



To find out more visit [ctschicago.ucfmicrosites.org](https://ctschicago.ucfmicrosites.org)

THE VICTOR & JESSIE  
*Lawson*  
SOCIETY

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# Sacrament

by Elena Maria Jimenez (MA '05)

She lifts the bread, says the ancient words  
this is my body, given for you

this is her body  
subject to discipline  
by the closed hearts  
of the church that nourished her

this is her body  
set apart, ordained  
called to the service of the church that formed her

this is our body  
called together in love  
standing together in hope  
against evil given power by church law

the body of Christ was broken  
is broken  
will be broken again

the body of Christ is here  
around these tables  
lifting the bread  
passing the cup from hand to hand to hand  
the many voices of Christ  
lifted up in song

this is our body  
given for each other  
this is our body -  
and we know that hope follows despair  
life follows death, and  
what falls in the autumn  
will not fail to bloom in the spring.





# WHAT WILL YOUR LEGACY BE?



## ROBINSON LAPP PRESERVES HIS LEGACY THROUGH PLANNED GIVING AT CTS

Lisa Notter, Staff

One's legacy in life can take many forms. The impact of Robinson Lapp (MDiv '57, STM '17) on so many lives, institutions, communities, and even social systems, is difficult to assess—as the unconventional nature of what he calls the “street ministry” of his life—has taken many twists and turns. In his first position as a newly ordained Methodist minister, he bucked conventions of the denomination, which eventually led to a transfer of standing to the United Church of Christ and to his starting of a new church in Arvada, Colorado—still a vibrant witness to his legacy—where he led congregants to put their faith in action through activism. As he became an organizer for racial inclusivity in affordable housing in Denver, he discovered the painful consequences of being a leader for racial justice as

many white Christians at the time did not necessarily want to follow where he was leading. But Robb characteristically persevered.

He had come to believe that the ultimate purpose of religion was not to make life better for oneself, but rather to make life work for all, and he saw that the calling for his ministry was not as a church pastor, but was instead to work for secular social change. This steadfast commitment and the connections he had forged throughout the affordable housing industry converged, led him to become part of the team that created The Woodlands, a HUD Title 10 New Community near Houston, a groundbreaking community that still bears witness to his life's work. Recalling his role on the development team, Robb created and oversaw governance

and community services entities, and for many years served as both the connection to HUD and the moral voice in creating this community where more than 120,000 people reside today, impacting the quality of life there for generations.

Robb's most recent 25 years have been devoted to the creation of Archway Housing, a UCC Conference-related 501(c)(3) non-profit that builds and operates housing for low-income people in Colorado. Archway has completed and operates ten multi-family projects containing 563 apartments, with an eleventh, containing 78 units, under construction. Some of the residents have been chronically homeless, others are disabled unemployed veterans, some are immigrants, while others are simply struggling families many of whom are led by single-parents. Yet with all this intensity and the cost of operations in serving marginalized communities, their properties are well-maintained, safe and clean. CTS President Stephen Ray toured several of the properties last fall and noted that “Robb's work at Archway is a powerful example of what faith looks like when it hits the street, making an enduring difference in the lives of people.”

Archway doesn't stop at housing. It has well-staffed social service programs including ESL classes, employment counseling, food banks, after-school tutoring and activity programs for kids. Through all this work, Robb cared for his own family (his wife Jan passed away last year from Alzheimer's disease) and also for his CTS family, serving as a trustee since 1996 and attaining a second degree from CTS in 2017, and faithfully supporting the Seminary.

Robb's mother used to say, “A meaningful life is a full-time job!” and he seems to have taken that advice to heart, creating multiple full-time jobs in a busy but meaningful life. Robb is documenting his pilgrimage through a fascinating autobiography with the notion that sharing his journey may give light to others. He is also taking the step to preserve his legacy at CTS through a planned gift. After establishing the Janet and Robinson Lapp Learning Commons through a gift in 2013, Robb has committed an estate gift to CTS in order to ensure that students are always equipped with the learning resources they need to explore theological education and determine what path's their own ministries will take. He says

**“Not only has CTS permanently realigned my life, it is on the forefront of today's need for the creating of compelling new idioms that reveal the truth of what the Holy calls and enables all humans to do and to be.”**

THE VICTOR & JESSIE  
*Lawson*  
SOCIETY

To notify CTS of your bequest intention, or to learn more about joining Robb as a member of the Victor and Jessie Lawson Society, a group of donors committed to the future of CTS through planned giving, contact Chad Schwickerath, Manager of Alumni and Church Relations at 773.896.2434 or visit [cts-chicago.ucfmicrosites.org](https://cts-chicago.ucfmicrosites.org) for sample bequest language, tax information, and other estate planning tools.

## UPCOMING EVENTS

Unless otherwise indicated, events will take place at CTS. For more info visit [cts-chicago.edu/events](https://cts-chicago.edu/events) or follow us on [f](#) [t](#) [i](#) [i](#) [y](#)

**REV. KAJI DOUŠA  
CONVOCATION  
ADDRESS**

September 11, 2019 • 12 pm

**FALL CONVOCATION I** speaker, Rev. Douša, senior pastor, Park Avenue Christian Church in New York is an immigration rights activist and serves as the co-chair of the New Sanctuary Coalition NYC.

**SEMINARY  
LIFE DAY**

October 9, 2019  
8 am – 3 pm

CTS opens up its campus – and classes – to prospective students. We invite you to experience a full day in the life of a seminary. Participate in coursework. Attend chapel. Dine with students. Meet with faculty members. And discuss your personal journey with our admissions team.

**DARNELL L. MOORE,  
WRITER, AUTHOR,  
ACTIVIST**

October 10, 2019 • 5:15 pm Reception; 6:30 pm Lecture

Moore joins us as the 2019 C. Shelby Rooks Speaker. The Rooks event honors the first black president of a predominately white seminary.

**KEN STONE  
CONVOCATION  
ADDRESS**

November 6, 2019 • 12 pm

Stone, Professor of Bible, Culture & Hermeneutics returns from sabbatical to lead **FALL CONVOCATION II**.

**RABBI RACHEL S.  
MIKVA CONVOCATION  
ADDRESS**

February 12, 2020 • 12 pm

Mikva, Rabbi Herman E. Schaalman Chair & Associate Professor of Jewish Studies, and Senior Faculty Fellow of the InterReligious Institute leads our **SPRING CONVOCATION**.

**SEMINARY  
SUNDAY**

February 23, 2020

Celebrate Seminary Sunday to explore the importance of theological education with your congregation. Fill out our quick form to learn more [CTSCHICAGO.EDU/SEMINARY-SUNDAY-SIGN-UP](https://cts-chicago.edu/seminary-sunday-sign-up).

**DR. UZMA JAMIL  
LEADS IRI LECTURE**

March 17, 2020

Jamil, Fellow of Muslim Studies at CTS will speak at the **ANNUAL INTERRELIGIOUS LECTURE**.

**SEXUAL & GENDER  
JUSTICE LECTURE**

May 7, 2020

Join us for an evening exploring LGBTQ and gender issues as we celebrate the life and legacy of **GILBERTO CASTAÑEDA**. Lecturer TBA.

**COMMENCEMENT**

May 15, 2020

The 2020 **COMMENCEMENT CEREMONY** will be held at Trinity UCC in Chicago. Details TBA.



2019 ROOKS Speaker

# DARNELL MOORE

**OCTOBER 10**

**5:15 PM RECEPTION**

**6:30 PM LECTURE**

Darnell L. Moore has been called one of the most influential black writers and thinkers of our time and Chicago Theological Seminary is thrilled to host him as our 2019 Rooks speaker. Moore is the author of the 2019 Lambda Literary Award nominated memoir, *No Ashes in the Fire: Coming of Age Black & Free in America*, which was listed as a 2018 NYT Notable Book and a 2018 Barnes & Noble Discover Great New Writers pick.

The Rooks lecture launches a series of programs, open to the community, that invites individuals and communities, lay, clergy, and scholars to engage in religious and theological reflection on issues relevant to African-American faith, freedom, and justice. The Scholar Award acknowledges the outstanding work of a particular CTS student who carries Rooks' legacy in their commitment to community and uses the lessons from the past to guide the future.

C. SHELBY  
**ROOKS**  
Lecture & Award