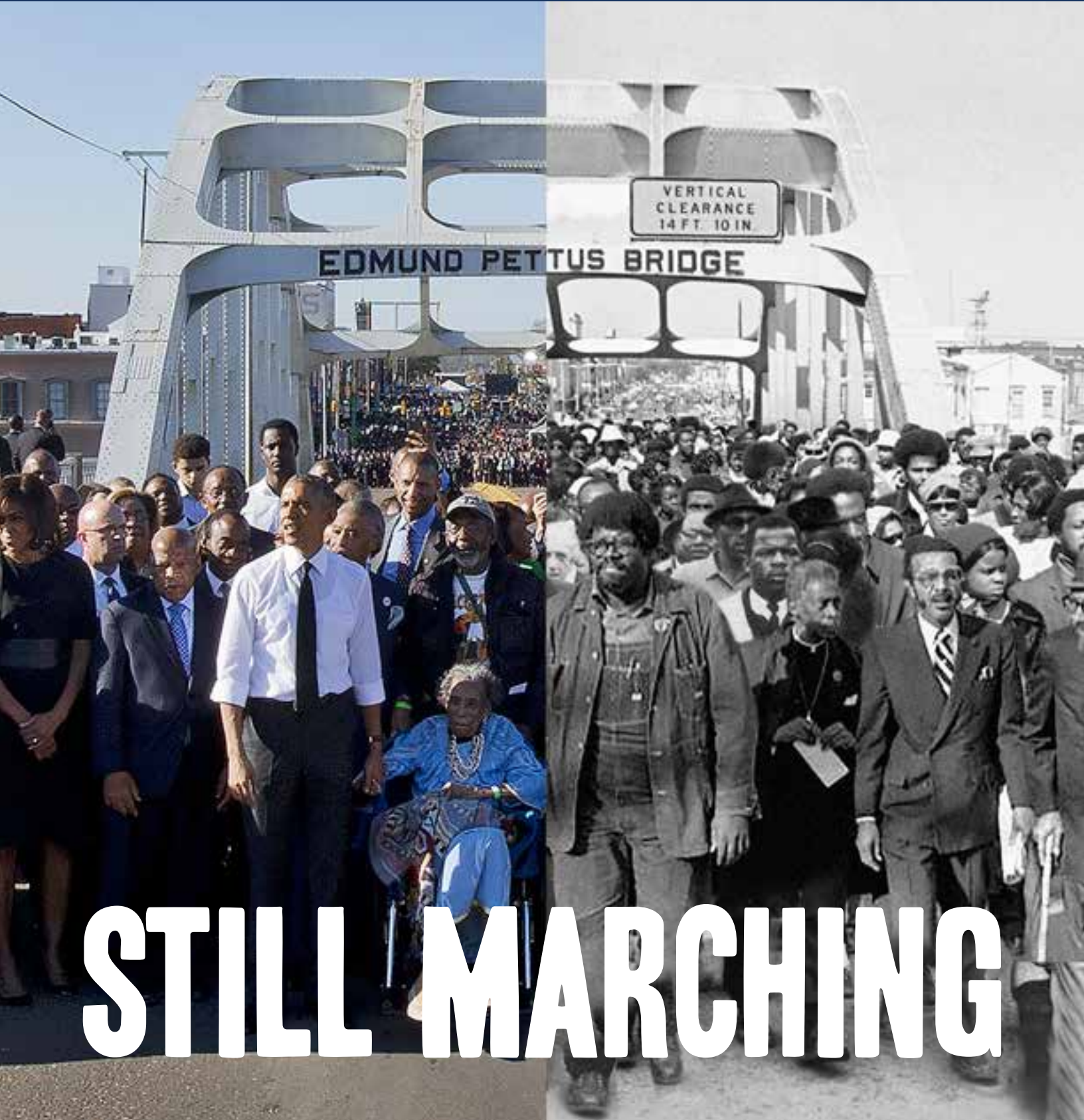


Challenge & Response

CHICAGO THEOLOGICAL SEMINARY

Summer 2015



STILL MARCHING

President's Welcome

Alice Hunt, President



In the fall of 1967, Martin Luther King, Jr. reflected on the meaning of the rioting that had taken place in Detroit that summer. He recalled words of the 19th century writer, Victor Hugo: "If a soul is left in the darkness, sins will be committed. The guilty one is not he who commits the sin, but he who causes the darkness."

The 2014-2015 academic year at Chicago Theological Seminary took place in the context of urban unrest that spread in response to the violence of police killings in Ferguson, Cleveland, New York, Baltimore, and many other places. Our students, faculty, staff and graduates responded with their physical presence, their acts of solidarity here in Chicago, their sermons in parishes and field placement sites, and their deep reflection in classrooms and collectively on the enduring shadows of racism and entrenched white privilege.

Our Spring Conference in April, "Selma at 50: Still Marching," brought the CTS community together with national and international religious and community leaders, activists, intellectuals, artists and performers to remember, celebrate, and recommit. Inspired by the participation of CTS students and faculty who traveled to Selma fifty years ago, the contemporary themes we considered had an eerie resonance with the civil rights movement and the violence with which it was met in the 1960s. This issue of *Challenge and Response* gives you a glimpse of the program and personalities

of a remarkable event attended by over 360 people. We left informed, chastened, and inspired.

The public theology at the heart of this year's "Selma at 50" Conference is, of course, not new for CTS. Even as we listened to our 1965 alums reflect on their trip to Selma, we were conscious of the faculty that shaped generations of students for leadership transforming our world toward greater justice and mercy. This spring we celebrated three senior faculty members who are entering phased retirement: Professors Dow Edgerton, Susan Thistlethwaite, and Theodore Jennings. Each in their own way has helped to form leaders who are spiritually grounded, theologically and biblically informed, and pastorally and pedagogically astute. It was good to mark this milestone in their teaching careers with warm expressions of gratitude.

"The guilty one is not he who commits the sin, but he who causes the darkness." The flame that serves as our logo evokes the words of a forebear, which adorned our old building: "The Lord hath yet more light and truth to break forth from His holy Word." As new generations of faculty and students emerge at CTS, our enduring commitment to light and truth remains urgent. Know that we are grateful for the generosity that makes it possible.

A handwritten signature in dark ink, which appears to be "A. Hunt". The signature is fluid and stylized, with the first letter being a large, cursive 'A'.

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semi-annually by the Office of Advancement.

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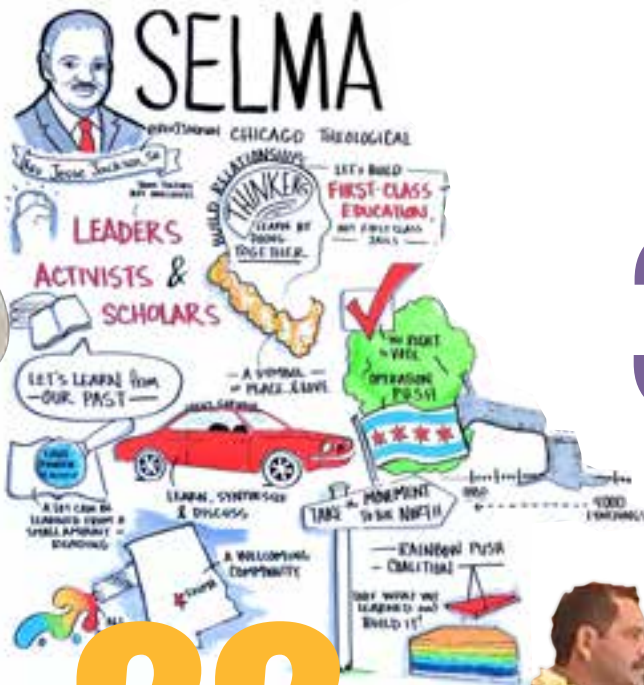
Effecting Change In
Our Communities

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SELMA AT 50 STILL MARCHING



March 7, 2015 marked the 50th anniversary of the day 600 civil rights workers gathered at the Brown Chapel AME Church in Selma, Alabama to begin a 54-mile walk to the state capital in Montgomery. Inquiries into the suspicious officer-involved death of their friend and colleague in Marion, Deacon Jimmy Lee Jackson, lead to stonewalling and dead ends. Black Americans were still disenfranchised and denied the right to vote through all manner of tactics from

random and arbitrary testing to threats and intimidation. The people wanted answers.



The 1965 iconic photo of Rev. Dr. Martin Luther King wearing a lei sent by CTS Alumnus, Rev. Abraham Akaka.

In the build-up to the event, that would soon become known as Bloody Sunday, people around the country heeded the call of The Rev. Dr. Martin Luther King, Jr. to be “people of goodwill” and join protesters in Selma to fight for justice. Among those who were so moved included 27 CTS students.



Young Rev. Jesse Jackson, Sr.; Rev. Ralph David Abernathy; and Rev. C.T. Vivian outside Brown Chapel, 1965.

This past March, CTS honored this legacy in the midst of eerily familiar events. CTS President the Rev. Alice Hunt, Ph.D., Rabbi Rachel Mikva, Ph.D., and alumnus the Rev. Jesse Jackson, Sr. among others traveled to Alabama to mark the 50th anniversary of the Selma marches just as names like Freddie Gray, Michael Brown,

DON'T MISS THE 'SELMA AT 50: STILL MARCHING' DOCUMENTARY!

The Greater Chicago Broadcast Ministries program, Sanctuary, will air a 30-minute documentary on the CTS Spring Conference on Chicago's ABC-TV Channel 7 on June 28th, 11:30 to noon. For those outside the viewing area, please visit the CTS Website for a link!

Lee Ann Norman, Staff



Jr., and more became rallying cries for justice in our time. To focus our spring conference on the Selma story seemed to resonate now more than ever. The impulse to march for justice was compelling then and remains urgent today.

As we reflect on the 50th anniversary of Bloody Sunday and the historic Voting Rights Act it prompted later that year, we know that there is still work to do. Today every 28 hours an unarmed black American is killed by law enforcement. And following the 2013 nullification of the 1965 Voting Rights Act many states and municipalities are seeking to re-draw districts and rescind voter protections to suppress votes by persons of color. The fight for freedom has yet to be won.

presented by



The following students and alumni/æ bravely stood up for justice in Selma 50 years ago. We salute them and are thankful for their example.

Mr. David M. Ackerman (CTS 1965–68)
 Mrs. Satoko I. Ackerman (M.A. 1965)
 The Rev. John B. Bell III (B.D. 1966)
 The Rev. James W. Burford (B.D. 1968)
 Ms. Virginia R. Griffith (B.D. 1967)
 Dr. James W. Ingersoll (B.D. 1967)
 The Rev. Dr. Jesse L. Jackson, Sr. (M.Div. 2000; Litt.D. 1969)
 The Rev. Gary F. Massoni (M.Div. 1971)
 The Rev. Roswell C. Blount (B.D. 1967)
 Mr. James A. Aull (B.D. 1965)
 Mr. Alfred R. Benton (B.D. 1970)
 The Rev. Dr. William M. Briggs (B.D. 1965)
 Mr. Bruce D. Christie (B.D. 1967)
 Mr. Jenoye R. Cole (B.D. 1965)
 The Rev. Stephen J. Davidson (B.D. 1967)
 Mr. Thomas H. Evans (B.D. 1968)
 Mr. Lloyd D. Griffith (B.D. 1966)
 The Rev. Robinson G. Lapp, Jr. (D.Min.; B.D. 1957)
 The Rev. Farley R. Maxwell (B.D. 1964)
 The Rev. Thomas L. Moller (B.D. 1965)
 Mr. Barry Morris (B.D. 1979)
 Mr. James W. Paton (B.D. 1967)
 Mr. Robert G. Schwartz (B.D. 1965)
 Mr. Tommy L. Timm (M.Div. 1971; B.D. 1969)
 Mr. David M. Wallace (CTS Student, 1963–66)
 Dr. Newton L. Wesley (D.Min. 1982)
 The Rev. David E. Williams (B.D. 1967)

Thank you to our Conference Partners:

31 Lengths Agency	The Ink Factory
The Brown Endowment	Jasiri X
Center for the Study of Race, Politics, & Culture at the University of Chicago	Mikva Challenge
Chicago ROAR	Pozen Family Center for Human Rights at University of Chicago
Chicago Sunday Evening Club	Office of Civic Engagement, University of Chicago
Columbia Links	Spiritual Life Office, Rockefeller Memorial Chapel, University of Chicago
Community Renewal Society	University Community Service Center, University of Chicago
Greater Chicago Broadcast Ministries	
Illinois Humanities Council	

ACTIVISM TODAY

Selma at 50: Conference Overview

Lee Ann Norman, Staff

Each year, Chicago Theological Seminary hosts a Spring Conference as a way of gathering together current students, faculty, alumni/æ, and the surrounding community to reflect on a relevant social theme, situating it at the place where public life, theology, and scholarship meet. This year, we focused on the 50th anniversary of the civil rights actions in Selma, Alabama because of the seminary's important connections to the event. "Selma at 50: Still Marching" was held on campus April 24th and 25th,

and welcomed more than 360 attendees, more than 40% of whom had never attended a CTS event previously.

CTS was involved in a number of efforts to advance the cause of civil rights. In 1957, the seminary became the first in America to award The Rev. Dr. Martin Luther

King, Jr. an honorary Doctor of Divinity degree for his activism in the movement, and, in 1965, our support of the cause deepened. CTS president Howard Schomer, along with faculty and students—including The Rev. Jesse Jackson, Sr. (M.Div. 2000 and D.Min. *honoris causa* 1969) and The Rev. Gary Massoni (M.Div. 1971) —marched alongside Dr. King in Selma. President Schomer, the students, Dr. King, and several other march leaders wore leis sent by alumnus Kahu Abraham Akaka (B.D. 1943), who served as pastor of the historic Kawaiaha'o Church (United Church of Christ) in Hawai'i from 1957 to 1984. The leis, symbols of peace and unity in Hawaiian culture, served as reminders to the march leaders and observers of the purpose of the event.

Using activism and movement organizing theory as a lens, "Selma at 50: Still Marching" broadened conversations around what it means to be an activist, a scholar, and a person of faith. Attendees gained knowledge and forged bonds that helped them make connections between the legacy of civil rights activism and emerging contemporary activist movements. The event also provided diverse perspectives on a range of social issues like systemic causes of oppression and violence, the prison industrial complex, racism, and income inequality and their relationship to each other. In their plenary addresses, alumnus The Rev. Jesse Jackson, Sr. and Professor Michelle Alexander challenged attendees to consider theological responses to social ills as well as to take courage, knowing that each person can make a difference in his



Wearing authentic leis, hand carried from Hawaii by Pulani Akaka and Fenner-Marie Akaka Shupe on behalf of the Akaka Foundation, are our 2015 CTS Distinguished Alums, James Buford, John Bell, David Ackerman, Sakoto Ackerman, Jesse Jackson, Sr., Virginia Griffith, James Ingersoll, and Gary Massoni

or her unique way.

Workshops emphasized a solution-oriented mindset and encouraged participants to turn theory into action. “Show Me the Money” occurred in two sections, one focusing on worker justice and the other on strategies for garnering financial support for activism work. Experts speaking in these workshops agreed that all faith traditions have similar beliefs regarding care, compassion, and support for the oppressed and those who fight for greater justice. The discussions also emphasized that, at the heart of the matter, people are people, and appealing to potential supporters and allies on a heart level is important.

“Hashtag Activism” and “Make it Mobile” explored the emerging and powerful use of social media in movement building. From Cairo to Ferguson, digital activism continues to play a central role in uniting young people in action and continues to do so despite misperceptions that youth are apathetic and unengaged in activist movements. Workshop speakers discussed critical moments in their activism when they discovered the power of communities built online. They also spoke about how they harnessed that energy to get people away from their screens and devices and into the street.

“Stop the Lockup” examined root causes and possible solutions to the growing incarceration epidemic in the United States. Panelists spoke eloquently to help audience members understand the interconnectedness of systems that create a false narrative of pathology about the poor and oppressed who disproportionately represent people who are incarcerated. Conversations also dispelled prevailing myths about “black on black crime” and explored the causes of antagonistic relationships between communities and the officers who police them.

Crossroads/Chicago ROAR provided an interactive workshop for all participants on organizing, helping people gain insight into how to mobilize community resources and work with community organizations and institutions toward social change. Performances from Chicago humanitarian rapper and activist Jessica Disu (aka FM Supreme) and Chicago-born and Pittsburgh-based emcee and community activist Jasiri X energized the crowd, as did the time attendees took to talk, think, and reflect on what had been presented during the event.

The conference hashtag #CTSelma trended in the top ten nationally on Twitter on April 25th, affirming what we already knew: This work is meaningful and relevant. We are grateful to the Henry Luce Foundation, the Illinois Humanities Council, and The Brown Endowment for their support of this momentous event, and look forward to another engaging and inspiring spring gathering next year; April 15-16, 2016.



Conference attendees enjoy a Plenary session



The Rev. Traci Blackmon, panelist



The Rev. Jesse Jackson, Sr. addressing a capacity crowd



The Ink Factory artists' wall in the CTS lobby



Abner J. Mikva served as a presenter



CTS staff and students welcoming attendees



Dr. Heather White

“The movement for LGBTQ rights has never been entirely secular or absent of faith-based ideals.”

-Dr. Heather White

CASTA



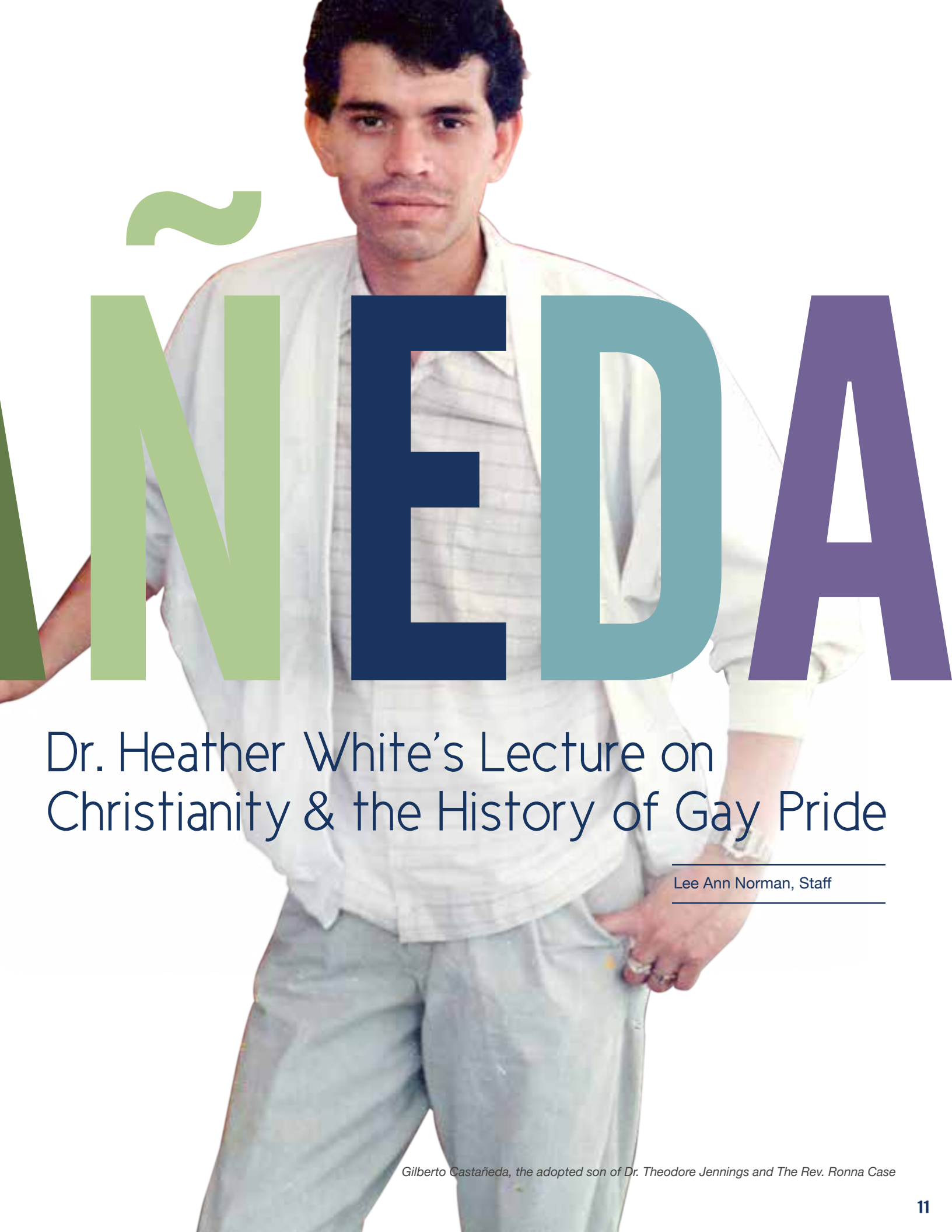
Dr. Heather White, a scholar of American Religious History and Visiting Assistant Professor at New College of Florida, presented the 2015 Gilberto Castañeda lecture on May 7 at CTS. Dr. White's lecture titled "Born Again at Stonewall: Christianity & the History of Gay Pride," built on her interest in gender and sexuality and themes of diversity, pluralism, and religious debate in historical and contemporary religious contexts.

In her talk, Dr. White emphasized that the movement for LGBTQ rights has never been entirely secular or absent of faith-based ideals. She shared examples of activism prior to the infamous 1969 Stonewall Riots that show there has always been a strong link between religious and queer identities. Examining the ways that "tradition" is named and cultivated in faith-based communities, she explained, would help uncover this important, but hidden history. The University of North Carolina Press will publish her first book, *Reforming Sodom: Protestants and the Rise of Gay Rights*, in August 2015.

The Gilberto Castañeda Award was established in 1994 in loving memory of Gilberto Castañeda, the adopted son of Dr. Theodore Jennings and The Rev. Ronna Case. Gilberto first met Case in California, where she worked to develop mission congregations among undocumented workers from Mexico. Gilberto "found the love of God so

compelling that he not only became a member but also a leader in the new congregations of young people" being established by Rev. Case. He learned to play the guitar and brought his gifts of music and ministry to Universal Fellowship of Metropolitan Community Churches and Methodist congregations in both Chicago and Atlanta over the next five years. In 1994, at the age of 29, he died of complications from AIDS. Of his life and this scholarship Dr. Jennings writes, "Gilberto was one of the people it would be easy to overlook . . . In honoring the memory of 'one of the least of these,' CTS also honors our common Lord."

The Gilberto Castañeda Award is presented to openly gay, lesbian, bisexual and transgendered students who actively support the LGBTQ student community at Chicago Theological Seminary. The 2015 Castañeda Award was presented to M.Div. students Tamera Keller Love and Jason Carson Wilson. This annual event brings students, faculty, scholars, activists, faith communities and individuals together to engage in religious and theological reflection, and is an expression of the seminary's commitment to helping transform congregations from places of hostility and alienation to communities of hospitality and empowerment. Mark your calendar for next year's Castañeda Lecture to be held at CTS on Thursday, May 5, 2016.



WINEDA

Dr. Heather White's Lecture on Christianity & the History of Gay Pride

Lee Ann Norman, Staff

Gilberto Castañeda, the adopted son of Dr. Theodore Jennings and The Rev. Ronna Case

A Time Of Writing, Learning and Healing *A Sabbatical Report*

Scott Haldeman, Faculty

I am grateful for the time of rest, renewal, research, and writing that sabbatical allows. My leave began in July 2014 with a trip to Crawfordsville, Indiana to participate in the “mid-career” colloquy of the Wabash Center for Teaching and Learning in Religion and Theology. The colloquy also took me to New York City in October for the Annual Poetry Forum of the American Academy of Poets, and to Mustang Island retreat center near San Antonio, Texas for a weekend Wabash workshop in January. (The group of twelve scholars and four mentors met a final time back in Crawfordsville in June.) This experience of conversation, vocational reflection, and encounter with the arts provides space and opportunity for professional discernment.

In July I also began work on a new book proposal. My latest idea has been to write up the lecture notes and other material I have created for my “Leading Worship” course as a textbook for my own use and for others who teach presiding worship courses. The structure of Westminster John Knox’s book proposal provoked deep thought about the subject and how I should organize and write for students near and far. It also required substantial summaries of each chapter, which formed the beginning stages of a full draft. The proposal won me a book contract, and Knox along with several other colleagues who teach worship have told me they look forward to reading the work.

Unfortunately, August brought surgery to correct a genetic condition in my right hand. The recovery was much longer and more disrupting than either I or my doctors and therapists anticipated. I lost August and September to the healing process, which has put me behind schedule on the actual writing of the new book. Now, I am trying very hard to keep summer clear to catch up.

Other research projects that I have been working on but have not yet been published include a special issue of the journal *Theology and Sexuality* that will be devoted to papers given at the AAR at a session I pulled together to celebrate the 20th anniversary of Bob Goss’s ground-breaking work, *Jesus Acted Up*, and a collection of essays that will constitute a volume with the working title, *Queering Christian Worship, Reconstructing Liturgical Theology, under the auspices of the Queering Liturgy seminar* of the North American Academy of Liturgy, for which I serve as founding convener.



Rev. Scott Haldeman, Ph.D. is Assoc. Prof. of Worship at CTS. Haldeman focuses on the study of Protestant worship traditions in the United States. He is particularly interested in the interpretation of contemporary practices in local congregations on Sunday morning in relation to issues of Christian ethics.

CHANGED MY NAME

*The Opening Prayer given for the CTS
Back Herstory and History Month
Celebration February 26, 2015*

Quincy James Rineheart, Ph.D. Student

To the ever-giving, ever-expanding, ever-merciful and ever-transcendent God

We pause in this sacred space.

This space is consecrated to express our love and appreciation for who you are to us individually and collectively!

We pause to honor our herstory and history!

Our ancestors, who fought, bled, died, cried, went to jail, and taught us about who You are!

God, you are not unfamiliar to us!

You have brought us from the dark Dungeon's of the slave ships and plantations;

You have brought us from shackled bound neck chains and ankle chains;

You have brought us from the bloody cotton fields and muddy waters;

You have brought us from reconstruction and black codes;

You have brought us from Jim and Jane Crow;

You have brought us from apartheid and annihilation;

And, God, you have brought us from a nameless people to a people whose names you have changed!

And, now, that you have changed our names, help us to be the agents of transformation in:

Our communities; Our churches; Our temples; Our mosques; Our synagogues; Our homes; Our academic institutions and in the world abroad.

As we close out this Black herstory and history celebration, God, help us to never forget the legacy of whose shoulders we stand upon!

Ella Baker, Fannie Lou Hammer, Harriet Tubman, Sojourner Truth, Martin Luther King Jr., Malcolm X, Mahalia Jackson, Ella Fitzgerald, Father Charles G., Hayes, and Thomas Dorsey.

It is in the name of our ancestors that we offer this prayer!

In Jesus' name we pray...

Ase. Awoman. Amen.



Quincy James Rineheart

HONORARY D

On Sunday, May 17, 2015, Chicago Theological Seminary held its Commencement exercises at KAM Isaiah Israel in Chicago, IL. Sami Awad and Rabbi Arik Ascherman were awarded the degree of Doctor of Divinity, *honoris causa* at the event. Longtime CTS Trustee, Richard Harter, was awarded the degree Doctor of Letters, *honoris causa*. The following citations were shared during the ceremonies, and we are honored to publish them here.

Rabbi Arik Ascherman

Presented by Rabbi Dr. Rachel S. Mikva

President Hunt, Mr. Williams, Trustees, Faculty, Staff, Students, Graduates and Friends of Chicago Theological Seminary:

In the Mishnah, Rabbi Tarfon teaches: אל טביל ירוח וב התא אלו רומגל האלמה רילע הנממ (You are not obligated to complete the work, but neither are you free to desist from it.)

(Pirkei Avot 2:16)

The work of human rights is never done, and Rabbi Arik Ascherman has devoted his life to these sacred labors, inspired by the prophetic tradition of the Hebrew Bible and Judaism's long-standing commitment to the welfare of the stranger, the disenfranchised, the poor, and the marginalized.

Rabbi Ascherman served as co-director of Rabbis for Human Rights beginning in 1995, and continues this vital work now as President and Senior Rabbi. Since the first intifada, he has partnered with Palestinian farmers to secure safe access to their olive groves, protested against destruction of their trees by the Israel Defense Forces, and replanted them when their efforts failed. He defends Israel's unrecognized Bedouin villages in the Negev and advocates for the rights of Jahalin Bedouin, to challenge home demolitions, advance educational programs, and expand opportunities for women. Lobbying in Knesset and organizing in communities, he strives to advance economic rights for the poor. He fights against Israeli land confiscation in East Jerusalem and the Occupied Territories, even when it requires putting his body in harm's way.

Refusing to see these campaigns as hopeless, Rabbi Ascherman has helped to win some stunning successes. Willing to speak out against the "Catch-22" in which Israeli policy makes it essentially impossible for Palestinians to get a build-

ing permit, and then demolishes homes for being built illegally, Rabbis for Human Rights sued to empower Palestinians in Area C with planning rights over their own villages. There is an iconic photo of Rabbi Ascherman lighting a Chanukah menorah in the ruins of a Palestinian home that, with the power of prophetic symbolism, illuminates the injustice. The High Court did not grant their petition, but ruled for the first time that the long-standing discriminatory planning policy is unacceptable.

Rabbis for Human Rights persuaded the Israeli army to implement their human rights curriculum in basic training, and obtained army protection for Palestinian farmers in the West Bank trying to reach their fields. Significant tracts of land have been returned to their Palestinian owners. In 2009, Rabbis for Human Rights returned residents to the village of Bir El-Id, abandoned for almost 10 years because of settler intimidation.

The organization's work was critical in defeating a bill that would have forced the resettlement of 30,000 Bedouin into "recognized villages." They helped end the Israeli Wisconsin Plan, an approach to welfare reform that around the world has led inexorably to an increase in poverty, and they managed to put public housing back on the Israeli agenda.

Repeatedly recognized for his courageous leadership in human rights, Rabbi Ascherman has received the Leibowitz Prize (2009, *Yesh Din* human rights organization) and the Gandhi Peace Award (2011, Promoting Enduring Peace); media and other activists turn to him when they need a voice of reason and moral direction. He has built bridges of friendship and partnership across treacherous waters, and always encourages dialogue to transform the conflict.



Rabbi Arik Ascherman
with President Alice Hunt

But the price for such activism can be high. Settlers and soldiers have verbally and physically assaulted him for his efforts on behalf of Palestinians. Even more moderate Israelis imagine his actions compromise Israel's security. Rabbi Ascherman was beaten and jailed for standing with the residents of a Bedouin village in the Negev, *El-Araqib*, in protest against its repeated demolition. He was attacked with pepper spray when joining with asylum seekers who fled lengthy detention without trial. Several times he has stood trial for his acts of civil disobedience.

Most challenging is the ethical responsibility he has taken on, to look at the darkest parts of a nation he loves, and shine a light on the injustice and the suffering.

President Hunt, Rabbi Arik Ascherman has dedicated his life to *tikkun olam*; with creativity, love and patience, he never desists from this sacred task.

President Hunt:

Rabbi Ascherman, your commitment to justice bears witness to the ancient prophetic texts that we share and to the One who promises the day on which "steadfast love and faithfulness will meet; righteousness and peace will kiss each other." Therefore, by recommendation of the faculty, and by action of the Board of Trustees, I am pleased to confer upon you the Degree of Doctor of Divinity, *honoris causa*, and admit you to all the rights and privileges pertaining thereto. I direct that you be invested with the hood of this high degree and I present to you this diploma.

EGREES



Sami Awad

presented by Rev. Dr. Susan Brooks Thistlethwaite

President Hunt, Mr. Williams, Trustees, Faculty, Staff, Students, Graduates and Friends of Chicago Theological Seminary:

Sami Awad is the Founder and Executive Director of the Holy Land Trust, an organization located in Bethlehem in the West Bank in Palestine. This unique not-for-profit strives to be "neither a political nor a religious organization" but to instead learn from and model "the spiritual teachings and values of all faiths and traditions that bring unity to the human family and closeness to the Creator of all things."

Nonviolence is at the heart of Holy Land Trust's work and it is at the heart of Sami Awad, learned and practiced in his own heritage and training. He was born December 4th 1971 in the US. His parents are both Palestinians; his father, Bishara Awad, became a refugee at age nine after his father was killed in the 1948 war and the family was forced out of their home in what is now West Jerusalem. Bishara Awad is the founder of the Bethlehem Bible College in Bethlehem. Sami's mother Salwa is from the Gaza Strip.

At a young age Sami was influenced by the teaching of his uncle Mubarak Awad, who founded the Palestinian Centre for the Study of Nonviolence in Jerusalem in 1983. Mubarak Awad is a psychologist and activist who promoted nonviolent resistance to the occupation during the first *Intifadah* and was arrested and deported in 1988 by the Israeli government for his nonviolent activism. Through working with Mubarak, Sami was introduced to great leaders and visionaries of the global nonviolence movement, from Jesus to Gandhi to Dr. Martin Luther King, Jr.

Sami Awad holds a Masters Degree in International Relations in Peace and Conflict Resolution (1996) from the American University School of International Service, Washington, D.C., and a B. A. in Political Science (1993) from the University of Kansas.

In 1996, after completing his studies in the United States, Sami Awad returned to his homeland in Palestine. The Oslo Peace Process was underway, and he returned to Palestine with a desire to serve

his Palestinian community in building the nation and forging the path for peace.

Yet, upon arrival, the reality of the situation was quite different. While continuous negotiations and meetings between politicians repeated the rhetoric of peace, at the local level, peace was in jeopardy. Peace was honored in the rhetoric, but not in reality and it was certainly not being made.

As a result, Sami reflected on his work with the Palestinian Center for the Study of Nonviolence and his uncle Mubarak Awad, who asked: "Where is the voice of the majority of the people on both sides, who demand freedom and peace? Why,



Sami Awad with President Alice Hunt

after all these years of struggle, have the people simply stepped aside and left politicians to protect their own agendas and ideologies without regard for future generations?"

Following the legacy of a family committed to peace and reconciliation, Sami Awad founded the Holy Land Trust in 1998 based on the principles of nonviolence. Sami has engaged himself locally, through promoting and engaging in nonviolence, healing and transformation work and globally through visiting and speaking in different countries, communities, political and religious organizations in places

such as India, South Africa, numerous European countries, and the United States.

Sami Awad has taught Chicago Theological seminary students at the Holy Land Trust during our travel seminars. He has stunned them by speaking frankly about the cost of such discipleship, and how he has continued to build bridges even with those who have beaten him in the past. He has taught the students about cultivating empathy for those who see him and other Palestinians as people to be feared, and how he works to reduce that fear and turn it toward mutuality.

Sami is married to Rana Awad and together have three beautiful girls, Layaar, Larina and Lorian.

Many might ask, how does Sami Awad do this, more than a decade and a half after founding the Holy Land Trust and despite all the obstacles and setbacks to creating peace with justice through nonviolence this region has experienced?

In his own words, he does this because he will not allow what has gone before to dictate to the present and the future:

Our life is a dance of two amazing partners, our decision is in which partner leads today, the past or the future. Sometimes we want the past to lead and sometimes the future... it's about the decision you make...

When Jesus of Nazareth preached "Blessed are the peacemakers," he surely meant Sami Awad and those like him who struggle against enormous odds to do the things that make for peace.

For these reasons and reasons too deep even for voice, President Hunt, I am honored beyond words to present Sami Awad for the degree of Doctor of Divinity honoris causa.

President Hunt:

Sami Awad: In honoring you, Chicago Theological Seminary honors the teachers and the makers of peace, those who not only talk the talk of peace, but who walk the walk, step by step repairing a world broken and bleeding and longing for a Just Peace. Therefore, by recommendation of the Faculty, and by action of the Board of Trustees, I am pleased to confer upon you the degree Doctor of Divinity honoris causa, and admit you to all the rights and privileges pertaining thereto. I direct that you be invested with the hood of this high degree and present you this diploma.

(cont.)

Richard Harter

presented by
Rev. Dr. W. Dow Edgerton

President Hunt, Mr. Williams, Trustees, Faculty, Staff, Students, Graduates and Friends of Chicago Theological Seminary:

Integrity always has a history: a story, and a story, and another story, all joined by an inner thread that makes the history whole. Integrity is known by how it walks, and where it walks, and with whom it walks. It is known by how it speaks, and of what it speaks, and with whom it speaks. It is known by its just judgments in this world of difficult responsibility, by what it holds firm in this world of broken promises, by what it releases in generosity when no one is looking. It is a privilege today to honor and celebrate Richard Harter, whose integrity has been made known to us through his life.

An outer history and inner thread that makes it whole: The outer history includes education and work: B.A., Yale College, magna cum laude; J.D. University of Chicago Law School (with honors, Editor-in-Chief of the Chicago Law Review), more than fifty years practicing law in Boston, Massachusetts. It includes more than fifty years membership and leadership at First Congregational Church, United Church of Christ, Cambridge, Massachusetts; long work and leadership in the City Mission Society of Boston; service to the Massachusetts Conference of the UCC in several leadership capacities, including Moderator, and as Director of the United Way of Massachusetts Bay. Dick Harter and his congregation were early advocates of the Just Peace commitments of the UCC and he and others became known as the "Just Peace Players," writing and performing dramas in UCC churches around New England to show the implications of Just Peace. The outer history includes his twelve years of service on the United Church Board for Homeland Ministries, including leadership as its President.

At Chicago Theological Seminary we know Dick Harter through more stories: his eighteen years of service as a member of the Board of Trustees; his deep interest in the educational life of our school, and his commitment to our students as Chair of the Committee on Academic and Student Affairs; his leadership as chair of the CTS capital campaign during Susan Thistlethwaite's presidency, in which Dick and Gay Harter gave the lead gift. We know Dick and Gay through their deep

concern for international students as evidenced in advocacy for those seeking asylum and in the founding and funding of our language lab. We know him through his service as Interim President, which allowed President Thistlethwaite to take a well-deserved and much needed sabbatical leave, and allowed those of us who remained to see our shared work with a new set of wise eyes. We know him through the struggles we have shared to uphold the integrity of what we do together, and to be faithful to our astonishing mission. And through these stories and many more runs the *inner* thread that makes it all whole, the thread of integrity.

Listen and consider these sayings from the Book of Proverbs. Those of you who know Dick Harter, consider how apt they are to describe him; those of you who do not, consider how true such sayings would be for your own community.

"The integrity of the upright guides them... (Proverbs 11.3)"

"A gentle tongue is a tree of life...(15.4)"

"A friend loves at all times, and kinsfolk are born to share adversity...(17.17)"

"Whoever is kind to the poor lends to the Lord...(19.17)"

"To do righteousness and justice is more acceptable to the Lord than sacrifice...(21.3)"

"By wisdom a house is built and by un-

derstanding it is established...(24.3)"

"Partiality in judging is not good. Whoever says to the wicked "you are innocent" will be cursed by peoples, abhorred by nations...(24.24)"

"The righteous know the rights of the poor; the wicked have no such understanding...(29.7)"

The integrity of the upright guides them. Surely, we can attest the truth of each of these sayings in different ways and places. Here, we have met the truth of all of them in Richard Harter.

President Hunt, it is for such reasons as these, and many more, that I am honored to present Richard Harter for the degree Doctor of Letters, *honoris causa*.

President Hunt:

Richard Harter, the integrity of service and leadership you demonstrate in church, society, and among us at Chicago Theological Seminary brings honor not only to you, but to our common mission of justice and mercy. Therefore, by recommendation of the Faculty, and by action of the Board of Trustees, I am pleased to confer upon you the Degree of Doctor of Letters *honoris causa*, and admit you to all the rights and privileges pertaining thereto. I direct that you be invested with the hood of this high degree and present you this diploma.



Norman Williams, Richard Harter, and President Alice Hunt

Recruiting & Admissions Updates

Lisa N. Seiwert, Staff



Next to the front doors of CTS are words from the gospel of Matthew: *Knock and the door will be opened*. In many ways, I understand this as our primary role in admissions at CTS. We open doors for incoming students.

It's fascinating to me to think about the unique paths students take to get to these doors. Some of our students seem like they've taken a straightforward path to get here. Perhaps they sensed a call to ministry at a young age, majored in religious studies as an undergraduate, and then applied to seminary upon graduating.

Most of our students, though, have traveled more unconventional paths to CTS. Sometimes their journeys were circuitous, leading them down byways and highways that didn't seem, at the time, to be leading to seminary. Many students stumbled upon a call to serve, or even resisted it for a long time as they pursued what may have felt like more traditional careers in fields like business, education, or finance. Likewise, after our students graduate, some of them go directly into ordained religious leadership and serve congregations while others apply their degrees to a variety of disciplines and fields, using their seminary education in unexpected places and vocations.

From the time students walk in the doors—some virtually and some in person—until the time they leave is really a fascinating time. Each time students enter our doors all of their stories and experiences enter with them. As students learn and grow, they are shaped by each other, exposed to paths they've never personally walked, and challenged by new ideas.

The entering class of 2015 is still coming through the doors, but it is already brimming with rich stories and a variety of dreams. At CTS, we believe in the importance of being a community of learners and it is these unique

journeys that ensure our community is rich, diverse, and transformative.

STUDENT VOICES

" . . . because I have lived the harm that can be done at the hands of religion turned terribly wrong, and a relentless love still claimed me as belonging . . . because the dying and the living, the ecstatic and the broken, are all the faces of god . . . because the places of intersection and inclusivity are where I learn and seek to serve . . . because it is my path, and it brought me to this moment – to CTS. I am here, and for this, I am grateful."

- Isabel Abbott (M.Div. Student)

"I am thrilled to be joining the CTS community! It's radical to be part of a school where diversity is not just an idea, but also an essential element of communal life. I am excited to be able to develop my theology and my identity as a Christian transgender woman instead of being told who I should be and what I should believe. I know attending CTS will change my life."

- Em Kelley (Online M.Div. Student)

"Not so long ago, I wanted so badly [to see] a better world. On the journey that I followed to [realize] it, I came upon many utopian ideals that could never quite live up to themselves. God guided me back to the eternal springs, back to first principles. On this quest to perfect my beginning, I found a friend in CTS, and I trust that it will continue to host me on my path and challenge."

- Sana Syed (M.A. Student)

"CTS is the place where I realize my dreams of transforming the lives of people like me. Several years ago, I returned to Chicago uncertain of my future after coming to terms with my sexuality [while studying] in Bible College. I joined an affirming church that helped me see that it was possible to be myself fully while devoted to God. I discovered CTS soon afterward and now look to the future with hope."

- Clyde Easter (M.A. Student)

TRUSTEE UPDATE

John Thomas, Faculty

The Spring meeting of the Board of Trustees in 2015 saw the election of two new members who will join the Board at its Fall 2015 meeting.

William P. Evers has a long association with Chicago Theological Seminary, as he is the son of former CTS president C. Shelby Rooks and a regular attendee of and donor to the C. Shelby Rooks Lecture, held each fall at CTS. Mr. Evers had an extensive career in senior leadership with the Harley-Davidson Motor Company, serving there until his retirement in 2014 as Senior Director of North American Sales Administration and Strategy. Prior to working for Harley-Davidson, Mr. Evers worked at the Ford Motor Company. A graduate of Montclair State University and Fairleigh Dickinson University, both in New Jersey, Evers is a member of the Kappa Alpha Psi Fraternity and has been active in numerous civic and community organizations, including the Milwaukee YMCA and the Milwaukee Urban League. He is a member of New Testament Church – Milwaukee and lives in Mequon, Wisconsin.



Carol Stram Wroble comes to Chicago Theological Seminary through her more than 25-year membership at Union Church of Hinsdale, Illinois, a United Church of Christ congregation with long ties to CTS. With her professional background in human resources management, Ms. Wroble brings to the Board expertise in organizational management, supervisory management, performance assessments, and compensation planning. A graduate of Northern Illinois University and Loyola

University of Chicago, she has been active in parent organizations in the Hinsdale Public Schools and served for 10 years as a member and President of the Board of a retirement community in Hinsdale, guiding it through a significant and complex transitional period.

Brian Clarke, chair of the Board Development Committee, expressed great enthusiasm for the energy and gifts these two new Board members bring. "We are delighted to have these two new Trustees joining us. Both are bringing an amazing amount of history and energy. With Bill, the idea of furthering the legacy of Shelby Rooks is extremely energizing; with Carol, the continuation of the link to and legacy with Union Church of Hinsdale is outstanding. She follows some exceptional Trustees. We look forward to having both join us in the fall!"

THIS VIOLE LAND

My sabbatical leave was devoted to three book length research projects. My research agenda carried me to sites of memory, directed me to archives to research historical documents and material culture, and put me in conversation with the violated peoples of America.

The first project, ***This Violent Land: Religious Experience and the Trauma of American Culture***, began as a way of understanding terrorism in America. The United States of America was formed in the crucible of religion and violence, given texture by red, white, and black peoples, and sought to define itself through the acquisition of land and bodies as property. I researched the Sand Creek Massacre (1863), the Hop Alley Riot (1880), the Will James lynching (1909), and the Laura and LD Nelson double lynching (1911).

During the early part of my leave, I met with and interviewed Dr. James Treat, professor at the University of Illinois in Urbana-Champaign and Creek Indian tribal member. After our meeting, I drove to Cairo, IL, the site of a notorious spectacle lynching at the turn of the 20th century. In September, I attended a conference at the University of Colorado-Boulder that commemorated the 150th anniversary of the Sand Creek Massacre. I sat among the descendants of those who survived the massacre and listened to stories and interpretations of the massacre. In addition to archival work in Denver, I visited with Dr. George "Tink" Tinker, professor at the University of Denver Iliff School of Theology and tribal member of the Osage Nation, who discussed with me the significance of Sand Creek.

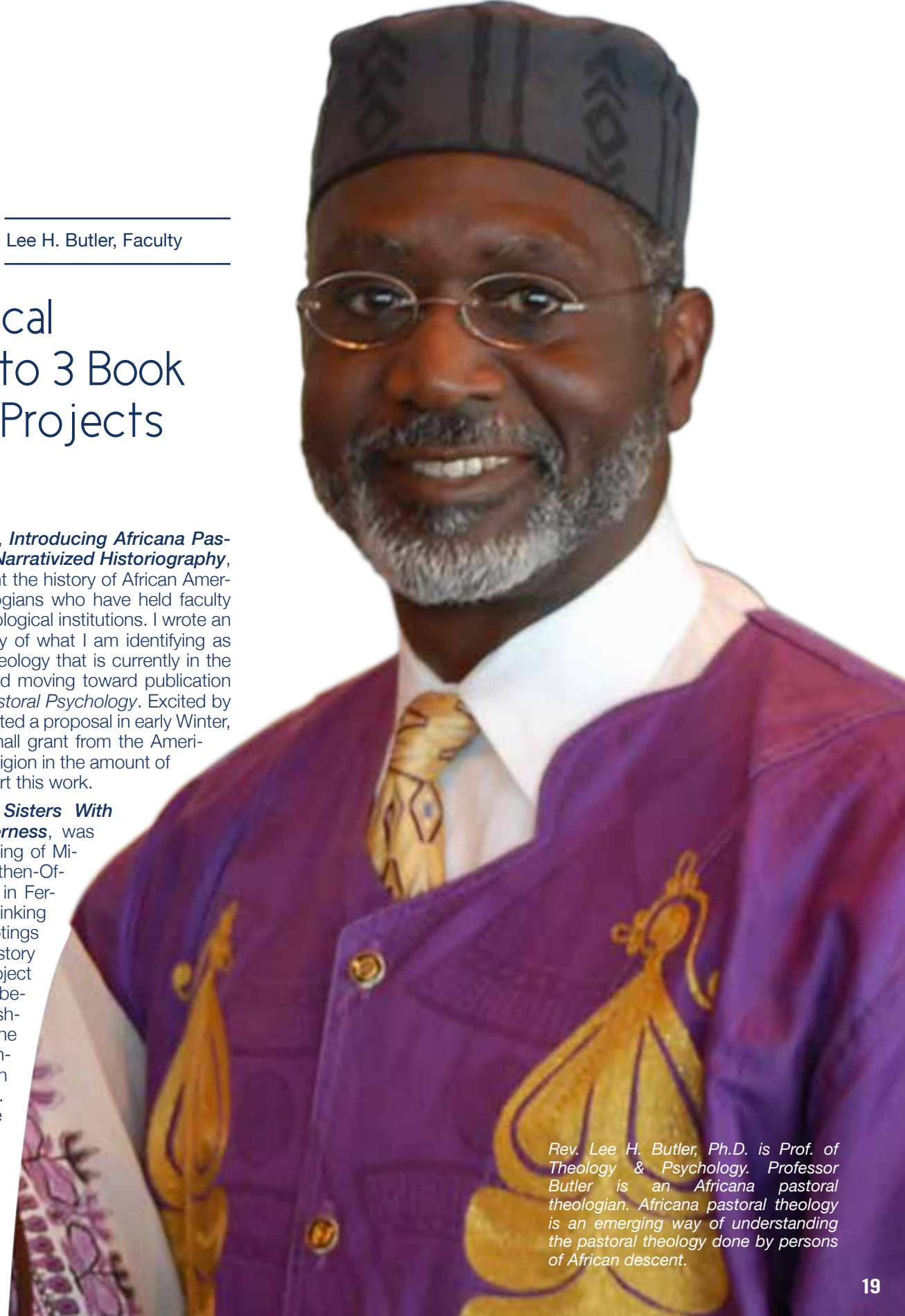
NT

Lee H. Butler, Faculty

A Sabbatical Devoted to 3 Book Research Projects

The second project, *Introducing Africana Pastoral Theology: A Narrativized Historiography*, intends to document the history of African American pastoral theologians who have held faculty positions within theological institutions. I wrote an article on the history of what I am identifying as Africana pastoral theology that is currently in the editorial process and moving toward publication in the *Journal of Pastoral Psychology*. Excited by this project, I submitted a proposal in early Winter, and I received a small grant from the American Academy of Religion in the amount of \$4,750.00 to support this work.

The third project, *Sisters With Sons in the Wilderness*, was provoked by the killing of Michael Brown Jr. by then-Officer Darren Wilson in Ferguson, MO. By linking the numerous shootings of 2014 with the history of lynching, this project connects the dots between the Hagar-Ishmael narrative, the 1911 double-lynching of Laura Nelson and her son L.D. Nelson, and the multiple narratives of African American boys killed and no one being charged with murder.

A portrait of Rev. Lee H. Butler, Ph.D. He is a Black man with a grey beard and glasses, wearing a purple traditional African garment with gold embroidery and a matching headwrap. He is smiling slightly.

Rev. Lee H. Butler, Ph.D. is Prof. of Theology & Psychology. Professor Butler is an Africana pastoral theologian. Africana pastoral theology is an emerging way of understanding the pastoral theology done by persons of African descent.

Brittini Gray, Guest Writer

We are

Brittini Heather Patrisse Aaron Susan Alison Alicia
Brittany Derek Charlene Alexis Duana Tef Aysha
Elizabeth Aida Mary Howard Gina Taylor Ash
Jeff Ron Justin Arielle DaRius Damon Larry
Larry Maurice Moe Rockit Michael Traci Mike
Daniel Chad Kara Shona Tara Bukky Valerie
Deb Louisa Jon Fernando Chad Chris John



Brittini Gray

I call their names because I know what it's like not to have your name called. Some, I know personally, others only by face or through association, but still I call their names.

I call the names of young and old, of protesters, activists, organizers, preachers, students, and professors. I call the names of Black, White, Asian, Hispanic, Mixed, Straight, LGBT, Queer, Atheist, Muslim, Christian, and "spiritual and not religious." I call the names of those who continue to fight, making them messiahs not martyrs in the quest for justice. I call the names despite labels others put on us because every single one and countless others are LEADERS in this movement.

This movement, while drawing on the success of previous freedom struggles, looks very different. Some say that this movement has declared itself leaderless to distinguish it from past movements with the top heavy, singular leadership, but that is far from the truth. A more appropriate description would be to call it a LEADER-FULL movement, but what does that look like?

It looks like thousands of people pouring into the streets with hundreds more answering the call for justice in other ways. It looks like people who have persevered with passion and love for nearly 10 months in the face of hate, fear, and violence. It looks like women mourning the loss of sons, daughters, brothers, and sisters; men finding brotherhood they had never known, and black love proclaimed everywhere at all times.

A LEADER-FULL movement looks like liberation. That became very clear when I wrote the following poem with organizers and activists from around the country at the request of Dr. Iva Caruthers at American Baptist College in Nashville, Tennessee:

Calm and steady, an unknown peace, unlike the raging waters

We come to bear witness that we are Assata's daughters

Yes clothed in black and gold and shining as diamonds

No longer living in lives and mindsets of confinement

Raised ourselves in radical liberation

Prepared for a time of acclimation

In a country that thrives on emasculation

Exploitation and degradation

We come to make heard our incantation

That the attempts at isolation and condemnation

Are no match for our agitation!

...See- impregnation came knocking at the door and I welcomed it

With it I became the incarnation of God

Yes beauty, power and inspiration run thru my veins

Calculation and calibration of a new realization

For an America that brings restoration and maturation

No more suffocation and segregation

We only talk about validation and jubilation

Because we are a new generation

I cried like never before the night of Vonderrit Myer, Jr.'s murder. It was the 3rd police murder we responded to collectively as a region, following Mike Brown Jr. and Kajieme Powell. Collectively we had cried since August 9, but on October 8, I finally cried. I cried because I was tired, hurting, and had not told anyone. Finally, I had a community I could cry with. I cried in the arms of my beloved, The Rev. Traci Blackmon as if Vonderrit were my own flesh and blood. I cried so loud that my pastor heard me. After letting go of Pastor Blackmon, my pastor, The Rev. Starsky Wilson, teased me that I was crying because I couldn't be a protester. I laughed and replied that I can't protest *and* organize. It was hard to admit there are those who are not both protesters and organizers, but I knew I did

CTS Life Trustee, Dr. Iva Carruthers introduced us to guest writer, Brittini Gray, this past spring at the Samuel DeWitt Proctor Conference. There, Gray shared her inspiring and moving perspective on the role of youth leadership in today's movement. *We Are Martin x 100: Far From a Leaderless Movement*, an edited version of her talk, follows. Gray is a St. Louis, Missouri-based community organizer and student at our fellow CUE seminary, Eden Theological. Gray began working as an Organizer for the Gamaliel affiliate VOICE during a year of service in Buffalo, New York after completing undergraduate studies in 2011. She relocated to work with Metropolitan Congregations United in St. Louis and became chair of the Gamaliel Network's Organizers of Color Table a year later.

David	Bassem	Opal	Diamond	Ashley	Bree	Darian	FM Supreme
Tory	EJ	Dietra	Dhoruba	Rasheen	Netta	Emily	DeRay
Jamala	Regina	Catoya	Jamell	Jessie	Renita	Jelani	Rondriquez
Julia	Montague	KB	Phoenix	Kristian	Shaun	Karen	Tony
Rebecca	Starksy	Alex	David	Mustafa	DeMarco	Nicole	Bre
Prentise	John	Sierra	Brittae	Taylor	Cornelius	Lora	Cassandra
Mike	Ana	Marquisha	Leah	Rodney	Susan	Mary Gene	Erin
Paula							



Taken in Nashville, TN during a weekend retreat for activists and protestors. Top row, R-L: Rev. Traci Blackmon, unnamed activist, Rev. Dr. Iva Carruthers, Jessica Disu (aka, FM Supreme), Rev. Waltrina Middleton (M.Div. 2009). Brittini Gray is visible between the two gentlemen R. of Rev. Middleton.

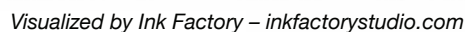
not have the capacity to do both well. A LEADER-FULL movement is just that: people clear about their individual role, rather than assuming one person can and should do it all.

Not all of our cries were birthed from the church—some came out of another movement, Hip-Hop—but it didn't make our cries less valid. We were bruised, abused, misused, and unloved watching the system mistreat us, and we wondered why nothing was being done. We had enough; and in that moment, we tasted freedom.

After all of this, why would one question our commitment and dedication or try to define freedom for us—how it should look, or who should lead us? If it is true that the Holy Spirit poured out on all people in Acts, why are some insisting we look for a singular guide? We are not waiting for our Martin. We are Martin . . . times 100!

We are not waiting because the work must be done now. Each of us is a unique leader playing an important role, and there is always room for more people to contribute his unique gifts of talent and spirit. We have yet to know true freedom and justice, but I am faithful that we will soon.

Kathryn Miller, M.Div. Student





The motto of Ink Factory Studio is “You talk, we draw, it’s awesome!” and “awesome” it was when they showed up to provide graphic recording at our Spring Conference “Selma at 50: Still Marching.” If you joined us on April 24th and 25th, you may have noticed them standing quietly off to the side of the main presentations, sketching and doodling. The work of Ink Factory Studio helped attendees connect dots to larger ideas, all while providing a visual representation of what was being heard, something they have done for more than 120 unique events.

Ink Factory got its start in October 2011. They want people think of their work like “... a storyboard, a snapshot, or a visual bookmark that helps you remember and understand the messages in a better way.” Lindsay Roffe, Dusty Folwarczny, and Ryan Robinson founded the studio after meeting many years ago while working as independent contractors for a large consulting firm that practiced collaborative learning. They formed Ink Factory out of a desire to bring graphic recording to a larger audi-

ence, to teach a visual language to anyone wanting to learn, and to foster their own entrepreneurial spirit. “It’s all about the process,” said studio manager, Theresa Rawley. “We often start with a title and a speaker name and the rest unfolds as the conversation begins. Each graphic recorder has a distinctive visual library of images that they can pull from when they are capturing content. It’s as individualized as a finger print or a signature.”

For “Selma at 50,” Ink Factory gave CTS a remarkable piece of artwork as a visual interpretation of the conference. It is currently displayed on the first floor of the building. The event not only left an impression on attendees, but it also left its mark on the graphic recorders. According to Rawley, the time at CTS “... really warmed our hearts to see people from all walks of life coming together in a productive and accepting way to talk about injustices of the past that still plague our society. We left the conference feeling a lot of love and hope for the future of our country.”



In Memoriam



RUTH FROST PARKER (Hon. LL.D., 1999) died February 14, 2015 in Sandusky, Ohio after a lengthy illness. She was a generous supporter of a variety of ministries across the United Church of Christ. Her gifts helped furnish the Amistad Chapel at the national denominational headquarters in Cleveland, supported the denomination's "Still Speaking" initiative that helped

raise the public awareness of the UCC nationwide, and re-established a chaplaincy program at UCC affiliate Heidelberg College in Ohio.

Mrs. Parker joined the CTS Visiting Committee shortly after it was established in 2000, introduced by a seminary trustee. She gave a generous challenge gift to build this network of supporters for the seminary. As much as she loved challenge gifts, Ruth Parker loved restoration even more. It was a life-long passion for her, and she helped restore several key pieces of the seminary's beautiful stained glass, pieces of which were incorporated into the new building in 2012. She continued to support CTS with her resources and ambassadorship throughout the remainder of her life, and was awarded an Honorary Doctor of Laws degree from the seminary in 1999. CTS president Alice Hunt said, "Ruth Parker remains an inspiration for me. She believed passionately that women could and should be strong leaders. She set a fine example for us all as she made a difference in Sandusky and throughout the country. She will be missed."

Ruth Frost was born in Cleveland in 1922 and studied biology and chemistry at The College of Wooster where she earned a bachelor's degree in 1945. After training at Northwestern University Medical School, she worked as a medical technician at Good Samaritan Hospital in Sandusky before marrying William Parker in 1954 who preceded her in death. Her sons, John Parker and Jim Parker, her daughter Allison Parker Van Hartesveldt, and six grandchildren survive Mrs. Parker.

THE REV. GORDON J. BAKER HILL (B.D., 1943) died July 2, 2011. Following graduation, he was ordained in the Congregational Church in 1943. He served four congregations in California before retirement in 1981.

THE REV. DR. GEORGE F. CAIRNS (M.Div. 1989) died December 12, 2014. Cairns, ordained in the United Church of Christ, served People's Church of Chicago and directed the Doctor of Ministry program at CTS.

THE REV. THOMAS A. CUTTING JR. (Rel.D. 1969) died January 21, 2015. Cutting served churches in North Carolina, Texas, and Virginia. His ministry included Executive Director of San Antonio Urban Council, Assistant Professor of Ministry and Director of Students-In-Ministry program at Union Presbyterian Seminary.

THE REV. DEAN E. DALRYMPLE (M.Div. 1956) died December 8, 2014. Dalrymple served six churches in Illinois, Michigan, and Arizona. After retirement, he served as an interim minister in two churches in Florida.

THE REV. DAVID FRENCH (B.D. 1938) died February 27, 2015. French pastored and taught at churches and universities in Indiana, New York, Michigan, and Massachusetts. After 1969, he worked for the United Nations and served with International Voluntary Services and with Church World Service.

MS. CHRISTINE GILLET-STEWART (M.A. 1973) died February 19, 2015. Ms. Gillet-Stewart worked for the Belgian Consulate, as a French teacher, and High School librarian. She also served as president of the High School Library Media Association.

THE REV. CONRAD H. HEISNER (M.Div. 1985) died February 1, 2013. Heisner served churches in Indiana and Illinois.

BISHOP ROY A. HOLMES (D.Min. 2002) died May 4, 2013. Holmes was consecrated the 92nd Bishop of the A.M.E. Zion Church and served in several Episcopal Districts.

MR. OWEN A. MORAN (Trustee) died March 4, 2015. Moran served on the board of trustees at Chicago Theological Seminary. He also served on the board of governors of Opportunity International and as a deacon at Northfield community Church.

THE REV. JACK EDWARD PRICE (M.Div. 1960) died April 19, 2015. Price was ordained as a Methodist minister in 1960 and served Methodist churches throughout Indiana and Michigan.

REV. JAMES WILLIAM SWIFT (B.D. 1955) died December 14, 2014. Swift helped establish the University of Colorado – Boulder's campus ministry. Before retirement, he taught at Washington University in St. Louis and at the University of Colorado Health Sciences Center in their respective medical ethics divisions.

MR. TERRY S. UNDERBERG (M.A. 1999) died April 12, 2015. Underberg was a gifted organist and vocalist. His career consisted of roles as organist, vocalist, and Minister of Music and Education at Albright United Methodist Church in Milwaukee, Wisconsin.

Alma Matters

CTS ALUMNI/AE PROGRAM



Eileen Gebbie, M.Div. 2012

Rev. Eileen Gebbie (M.Div. 2012) is the Pastor at Ames UCC in Ames, Iowa. She previously served as Senior Pastor at Claremont United Church of Christ, Congregational, in California. She was both the first gay person in pastoral ministry at this church and the first woman to serve in the senior position. Gebbie is a CTS Trustee, serving on the Advancement Committee, and is chair of the new alumni/ae subcommittee.

About a year ago, I had the opportunity to host President Alice Hunt at both my church and in my home. I was excited to show her off and get to know her better. But I also had a secret agenda: get onto the Board of Trustees.

My time at Chicago Theological Seminary was pivotal—professionally and personally. As a Master of Divinity student, I went with the goal of qualifying for ordained ministry in the United Church of Christ. I learned quickly, though, such a goal was merely a baseline for what I would really learn.

Dow Edgerton taught me not to find a preacher's voice, but *my* preacher's voice. Lee Butler held me accountable for representing holiness when in a caring situation. Julia Speller made sure I knew that Christianity was not just the small, middle-class, white slice of the pie that I had known previously. Susan Thistlethwaite made sure my theology was practical and contextual. Ken Stone unleashed the Bible's many voices with joy and wonder. Seung Ai Yang gave me permission to see my own ministry as a gospel. John Thomas reassured me that when I inevitably fell from the pulpit pedestal, I would be able to stand back up again. Rachel Mikva very generously sat with me through my struggles to remain in Christianity, becoming my own rabbi in the process. Laurel Schneider gave me the question that forms my every theological practice: What is the concept of God at play here? And JoAnne Terrell embodied her theology in a way that inspired me to ever greater depths of integrity.

In addition to all of that, I made lifelong friends and received financial support in the form of a scholarship funded by First Congregational Church of Western Springs.

My drive to give back to CTS—to be a champion of its mission with a personal

stake in its success—was immense. And so with much gratitude and excitement, I joined the Board of Trustees last October, and asked to be assigned to the Advancement Committee. I then happily accepted the role of Chair of the new alumni/ae subcommittee. Having pastored a church with alums from as far back as 1938, there is no group of people I would rather get to know. The legacy of CTS graduates in the world is remarkable. And the vision of current students is thrilling.

But more than that, I have come to appreciate CTS's capacity to remain my seminary in an active way, not just a nostalgic one. For parish ministers, as well as chaplains and academics and other non-profit professionals, the risk of burnout is high and isolation common. We need, badly, people who understand the unusual nature of our daily work: one minute in a budget meeting, the next at a deathbed or advisory meeting with a weeping student or client. In this new alumni effort, CTS is providing genuine opportunities for respite and renewal, resources we might otherwise be too tired or distracted to seek out.

None of us are just alumni/ae; we are lifelong students of CTS, members of this unique and remarkable congregation. I hope that you will join me through one of the opportunities listed at right. It will refresh your spirit and your mind, it will build your network of support, and it will ensure that CTS continues to be a place of challenge and support.

And if you are ever in Iowa, I hope that you will let me know. I would love to take you to lunch, coffee, beer, breakfast—you name it! Contact me at eileen@eileengebbie.com or 515.232.9323.

Committee:

The Rev. Eileen Gebbie (M.Div. 2012),
Committee Chair

Ms. Carla E. Banks (M.Div. 2012)

Ms. Wendy A. Cooper (M.Div. 2013)

Mr. Michael A. Gabbard (M.Div. 2013)

Ms. Elizabeth Hartung-Ciccolini (M.Div. 2014)

Mr. Jamie Hawley (M.Div. 2012)

The Rev. Dr. David J. Jamieson (B.D. 1955)

Mr. Aram Mitchell (M.A. 2013)

Ms. Tasha L. Schroeder (M.A. 2009)

Ms. Jami H. Scott (M.Div. 2013)

The Rev. Adam B. Yates (M.Div. 2010)

VOTE ON THE NAME FOR THE NEW ALUMNI/AE ASSOCIATION

*Cast your vote on the CTS website
before July 1st, or if you are attending
UCC General Synod, visit CTS at booth
#941 to vote and say hello!*



VS.



HOW TO GET INVOLVED

- Join the Alumni/ae Association
- Host a local Alumni/ae gathering
- Host a gathering of prospective students
- Participate in Seminary Sunday
- Look into serving as a field education site
- Share CTS Live Stream events or host a gathering around a streamed lecture

Leaders for

CTS Student and Alumni/



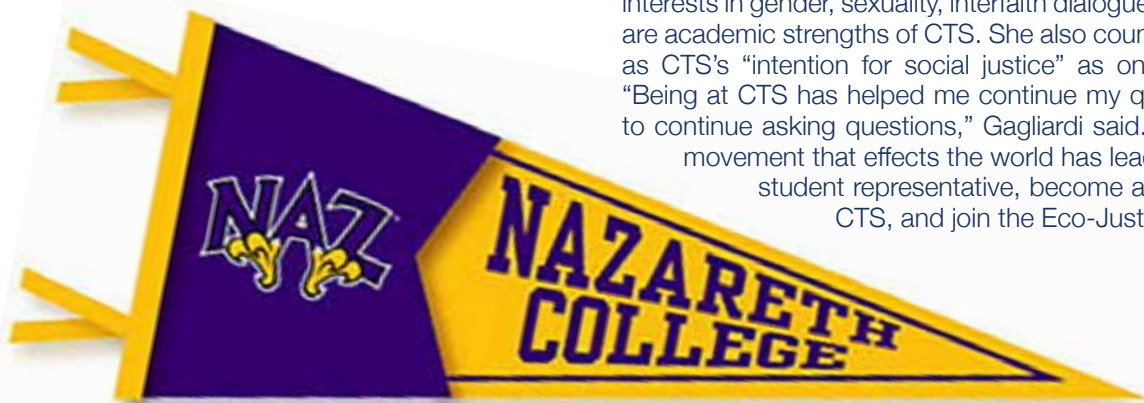
NICOLE GAGLIARDI

Jason Wilson, M.Div. Student

Master of Arts student Nicole Gagliardi became interested in CTS when she first heard Rev. Susan Brooks Thistlethwaite, Ph.D. speak at Nazareth College in Rochester, New York. Thistlethwaite's prophetic influence caused her to pursue the M.A. degree at CTS.

Rabbi Rachel S. Mikva, Ph.D. nurtured the seed that Thistlethwaite planted. Gagliardi heard Mikva speak at a Sacred Text & Human Contexts Conference, which also took place at Nazareth College. The experience mesmerized Gagliardi. "I eventually 'stalked' Rabbi Mikva," she said jokingly. "I was just enamored by her and Dr. Thistlethwaite's convictions. I knew any place that let these women talk was a place I need to be."

Although Gagliardi has learned a great deal from both Mikva and Thistlethwaite, they weren't her sole reason for choosing CTS. After discussions with Lisa Seiwert, CTS Director of Recruitment and Admission, and conducting additional research, Gagliardi learned her interests in gender, sexuality, interfaith dialogue, and liberation theology are academic strengths of CTS. She also counts what she understood as CTS's "intention for social justice" as one of its biggest draws. "Being at CTS has helped me continue my quest for knowledge and to continue asking questions," Gagliardi said. A need to be part of a movement that effects the world has lead Gagliardi to serve as a student representative, become a member of Fine Arts @ CTS, and join the Eco-Justice Student Group.



Jason Carson Wilson, a native of Champaign, Ill., lives in Chicago. Wilson is a M. Div. candidate with a concentration in Black & Queer Liberation Theologies. He has an interest in community organizing. Wilson is the founding member and convener of the Bayard Rustin Society. He is a 2015 Gilberto Castañeda Award winner and is currently completing his Clinical Pastoral Education unit with The Night Ministry Youth Outreach in Chicago.

the Next.

ae Profiles



DIEDRE JACKSON JONES

Jason Wilson, M.Div. Student

Ministering is a natural reflex for M.Div. student Deirdre Jackson Jones, a minister in the Disciples of Christ. Her experience at CTS has enhanced her practice as a minister and spiritual teacher as well as widened her reach in the community. “I’ve been allowed to minister to classmates, grow as a person, and try things that I might not have been brave enough to try in the past,” the Des Moines, Iowa native said. Jackson Jones is amazed at how she’s not only been able to learn with fellow classmates, but also to learn from them. Her fellow seminarians are experts in a variety of subject matter, which she credits to CTS’s diverse student body that includes people already participating in ministry in some capacity, career-changers, and students coming directly from undergraduate studies. Jackson Jones said she appreciates the multiple opportunities to collaborate, since CTS students have a “mother lode” of talent, experience, and knowledge.

Jackson Jones’s CTS experience has imparted a vast amount of academic knowledge, which has helped her grasp new ideas and emerging concepts like intersectionality on a personal level. Being at CTS has also helped her garner and use new information with increased humility. “There’s a potential for me to learn from every person I minister to,” Jackson Jones said.

Seminary has also helped Jackson Jones become a better parent. Courses such as “African-American Psychology” and “Introduction to the Study of Black Faith and Life” have helped the wife and mother of two explain news, events, and systemic issues to her sons in a more compassionate and age-appropriate way. “It has also made me open to hear how they see the world and allows them to teach me,” she said. Educating children, especially her own, is near and dear to Jackson Jones’s heart. “If I can explain it to a 9-year-old,” she said, “I can explain it to anyone.” Jackson Jones serves as the assistant director of an independent African-centered school in Chicago’s Kenwood neighborhood. She’s also a member of Park Manor Christian Church.



THE REV. WALTRINA MIDDLETON

Michelle Johns, M.A.R.L. Student

It is easy for some to disparage today's Millennials as disconnected, passionless, and apathetic given that they are the first generation to grow up in a fully digital and socially networked world. The youth leadership track during the "Selma at 50: Still Marching" conference, however, revealed thoughtful, passionate, and engaged young people, eager to help shape the world into a better place. The Rev. Waltrina Middleton (M.Div. 2009) participated in the event as a speaker on the panel "Justice, Justice Shall you Pursue: The Community, the Police, the Courts," the workshop "Get on the Bus," and as a leader of the Youth Power Lunch. In all of those roles, Middleton demonstrated gifts and provided insights for empowering and affirming the voices of young people in creating a more just and peaceful world.

Middleton currently serves as National Minister for Youth Advocacy and Leadership for Formation with the United Church of Christ in Cleveland, Ohio. When I asked Rev. Middleton how she inspires young leaders, she quickly reframed my assumption by saying, "At the end of the day, they inspire me. My role is to be present, listen, and help them channel creativity that transforms the world toward justice," she said. Her ultimate desire is to help young people respond to social injustice with faith. She often encourages youth to contextualize injustice by asking the question: "What does God have to say about this?" She hopes that young people will take the answer to the streets.

Assuming there is a formula or a curriculum that is going to speak to youth is a false notion, according to Middleton. Part of her job, she explained, is to recognize the uniqueness of each young person. "Inspiration comes in different forms," she said. "When young people are missing from the pews, congregants assume that they are disconnected from God or rejecting the church, but I hope the pews are empty," she said. "For me, this means that young people are being called where they are needed, whether it is in the streets, in their apartment complexes, schools, or wherever God is calling them." They are being disciples, she explained. For Middleton, young people connecting outside the doors of the church are creating a bigger sanctuary.



Waltrina Middleton (M.Div. 2009)



Visualized by Ink Factory – inkfactorystudio.com

A need for a deep connection is common among the youth Middleton meets. For many, the church is not meeting this need. According to Middleton, the young people want to feel their humanity. "It is in the streets, where many young people feel most connected. It is where they find their voice, their truth, and where they can create change. They want to be in Baltimore, Ferguson, Cleveland, and beyond," she said.

Middleton raised the question of how well our youth are prepared to be global servants, as the longing for connection extends beyond physical borders. Our young people need to be ready, Middleton explained, to go wherever God needs them.

Michelle Johns is an M.A.R.L. student with an interest in social transformation. She lives in Palatine, IL with her husband Charles and their three teenage children.

THE REV. GARY MASSONI

Michelle Johns, M.A.R.L. Student

The Rev. Gary Massoni's (M.Div. 1971) journey to social activism wasn't always a linear one. A chance meeting in the parking lot of McGiffert Hall with The Rev. Jesse Jackson, Sr. (M.Div. 2000; D.Min. *honoris causa* 1969) more than 50 years ago sparked a friendship and revealed a shared vision for a better world that has shaped the ministry of Massoni ever since.

Before that pivotal trip to Selma, Massoni never really thought of himself as an activist, describing his advocacy work only as personal. He briefly considered joining the U.S. Marine Corps, but soon realized that staying in the United States and attending seminary would allow him to be a more effective fighter for truth and justice. Massoni remembers that just a few nights before he was scheduled to leave for basic training, he talked to his wife about the decision, knowing in his heart he couldn't leave. Seeing images of beaten civil rights protestors and hearing Dr. King's call for "people of goodwill" to come to Selma in solidarity, moved him deeply. Massoni felt compelled to act.

While he knew joining the protestors in Selma was the right thing to do, Massoni admitted that he still struggled with the decision. He did not agree to go until Jackson convinced him by using a tactic that Massoni called (in jest) "divine manipulation." Once Massoni decided to go

to Selma, Jackson approached their friends, persuading each to go with them. Filled with excitement, enthusiasm, and faith Massoni, Jackson, and the other students headed to Selma in a VW bus and a Chevy Corvair.

As the students journeyed south, Massoni remembered how rattled and frightened they were. A carload of young people of different races traveling through the south was certainly a sight. So much so, that they were followed for several miles by a pick-up truck with a sizeable gun rack. The anxiety the students felt was quickly relieved by the friendship and delightful welcome they received when they arrived at Brown Chapel.

The trip to Selma was transformational for Massoni, inspiring him to continue his work in social activism. His efforts, focused on education equality, parenting and infant care, fair housing, and community development, only deepened as he went on to collaborate with Dr. King and The Rev. Jackson on various projects, including Operation Breadbasket, the National Rainbow Coalition, and Operation PUSH (People United to Serve Humanity). Massoni served as a campus minister, a community minister, and as Field Secretary and Director of Programs for the Pacific Northwest Region of the American Friends Service Committee. He also served as National Director of Scheduling for Jackson's 1984 presidential campaign.

Massoni credits CTS for not only building his biblical framework, but also for creating a culture that reinforced his beliefs around advocacy and service. He is grateful to have experienced Selma with his classmates, an event that changed him in lasting ways. When asked what he would tell students with a call to social activism, Massoni said, "Wrap your theology around the work that you want to do," advice Massoni has been following for the last 50 years.



Gary Massoni with classmates in Selma, AL 1965



Gary Massoni participating in Selma At 50: Still Marching, April 2015

COMMENCE



Honorary degree recipient Rabbi Arik Ascherman, President & Senior Rabbi of Rabbis for Human Rights, addressing the audience



D.Min. graduates, Timothy Ahren, Eze Umnakwe, Christel Weber, Joan Harrell, Deloris Harris



The Rev. Joaquin Barry offering the invocation



Vice President for Advancement, Rhonda Brown, poses with M.A. graduate William Godwin



Ph.D. recipient, Angela Parker



S.T.M. graduates, Julianne Buenting and Alemayehu Fite



Celestial Ministries Drumline

MENT 2015



2015 CTS Graduating Class



Alice Hunt with Ph.D. recipient, Solomon Sudhakar and his advisor, Dr. Theodore Jennings



Board Chair Norm Williams



Inside Kam Isaiah Israel Congregation during commencement



Honorary degree recipient, Sami Awad, Founder and Executive Director of the Holy Land Trust



Chicago Gay Men's Chorus



Faculty, staff, and trustees with honorary degree recipients

Field Education: PLACES *in the He*

Stephanie Buckhanon Crowder, Faculty

*There's a place for us. Somewhere a place for us.
Peace and quiet and open air wait for us... somewhere...*



These words from the American musical *West Side Story* are apropos to the work of theological field education. Students bring unique gifts of grace to Chicago Theological Seminary, and it is incumbent for us to find special places for them to engage in field placement. For some students this means serving more than 400 hours in a parish or congregation. For others, it means venturing

into the world of community-based organizations. We are constantly working to learn more about organizations “out in the field” that can serve as opportune places for students as we help them answer their call to various ministries. This makes field placement akin to a theological, spiritual, and professional incubator for turning theory into practice.

The congregations collaborating with theological field education represent a myriad of faith traditions. Our partners include representatives from the United Church of Christ, Disciples of Christ, African Methodist Episcopal, Episcopal, Presbyterian, United Methodist, and Baptist institutions, to name a few. We also work with the Jewish Council on Urban Affairs, the Council of Islamic Organizations of Greater Chicago, and the Inner-City Muslim Action Network to help us honor our commitment to inter-religious dialogue.

Field placement partners are also involved in the work of

advocacy, community organizing, homelessness, domestic violence, economic empowerment, faith leadership training, mentorship, and responding to health and nutritional needs in food deserts. Organizations ranging from Namaste and the Abolition Institute to the CORE Center join with CTS to expose our students to ministry outside of the “four sacred walls.” I must admit there is a danger in naming only a few select field placement sites, since all of them are integral to our mission. For a more comprehensive listing of current field placement partners, please refer to the CTS website at www.ctschicago.edu/academics/field-education.

Because of our strong and visible commitment to preparing persons who will be leaders of ecclesial and social transformation, many parishes select us. It is not unusual for a religious leader to contact the field education office inquiring about a student intern. The field education office

also spends time identifying and visiting prospective sites based on student needs. The presence of CTS faculty and staff at local and national events helps to add to the reservoir of field placement sites, and we make a concerted effort to reconnect with former field placement organizations.

At CTS, we use theological field education through clinical pastoral education and field placement as a platform to create distinct experiences

that will prepare each of our students to be Leaders for the Next. To learn more about how your organization might serve as a field placement site, contact Rev. Dr. Stephanie Buckhanon Crowder via email (sbcrowder@ctschicago.edu) or via phone at 773.896.2423.

“We use theological field education through clinical pastoral education and field placement as a platform to create distinct experiences that will prepare each of our students to be Leaders for the Next.”

There is a place... somewhere...

Rev. Stephanie Buckhanon Crowder, Ph.D. is Director of Field Education and Asst. Professor of Theological Field Education & New Testament. Crowder serves as the ACTS D.Min. in Preaching Coordinator for CTS.

STORIES FROM THE FIELD

"How Betty White Helped Shape My Field Education"

by Tamera Keller-Love, M.Div. student

When Rev. Mark Winters, pastor of First Congregational UCC of Naperville, Illinois, asked me what I wanted to learn during my time in field placement, my immediate response was "Everything!" He laughed, but I replied that I was serious. I wanted to learn as much as I could about administration, ministry, preaching, and worship planning. It took me several drafts of the learning covenant before I had what my advisors identified as "possibly doable." On the first Sunday of my internship, I was scheduled to provide pastoral prayer. To prepare, I looked at the news and read headlines that actress Betty White had died, so in my supplication, I prayed for her family and the world's loss. Imagine my surprise later that evening when I received a text message from Rev. Winters saying that Betty White had only dyed her hair and was alive and well. I was embarrassed and didn't want to go back, but I did. The congregation laughed with me as I told them I was determined to be the intern they would never forget.



During the year, I have had more opportunities than I could have imagined. CTS professor, Rabbi Rachel Mikva, brought renowned puppeteer Marilyn Price to school to teach storytelling. The children at church loved the puppets and remained focused and attentive the entire time. I have had opportunities to plan worship, preach, and provide care for the wonderful people of First Congregational UCC. They embody their mission statement of showing radical love and justice. I have grown in so many ways as they have given me constructive feedback, prayers for my family, and their inclusive love. As my internship ends, I will transition to being their short-term pastor while Rev. Winters goes on sabbatical. Now I face a new challenge: I actually have to write a sermon every week.

Tamera Keller-Love is a M.Div. student and a 2015 Gilberto Castañeda Award winner.

Author Playwright and Musician

January 2014

During my sabbatical, I wrote the foreword for *101 Testimonies of Hope: Life Stories to Encourage Your Faith in God* (TOH: Rock Island, IL), edited by Argrow “Kit” Evans, published on Valentine’s Day, 2014. I also wrote *A Litany for Life and Peace* following the deaths of Michael Brown, Jr., Eric Garner, John Crawford, III and others, and a *Litany for the Prisoners of Boko Haram and Little Girls Everywhere*.

Sabbatical Report

June 2014

I went on a mission trip to Port-au-Prince and Sarthe, Haiti with a church that partners with Gertrude’s Advocacy. Many of the children served have special needs; some are orphans, and others were abandoned and rescued. My role was to write songs for the children and staff, one of which was *Who Will Be a Fence (Around My Brothers/Sisters)?*. Because I was unaware of the history of Haitian architecture and that well-built, secure fences represent the forces of privilege there, I didn’t realize that the song was actually somewhat inappropriate for the audience.

The trip helped me form questions about the “ethics of mission.” The superabundance of love I received from both children and adults spurred my thinking about what spiritual resources help the poorest people in the Western Hemisphere live sacramentally. I wish to explore these ideas further, and propose a J-term Immersion trip in January 2017 with faculty, staff, board members, and students who may wish to experience Haiti.

December 2014

My AIDS and Violence class performed my stage play, *Mourning Has Broken* at CTS, McCormick Theological Seminary, and University Church of Hyde Park. Offerings went to F.L.Y. (Fearless Leading by Youth) in their quest to open a Level One Trauma Center at the University of Chicago Hospital. The story acknowledged the 100th anniversary of World War I, expressed dismay at violence in our culture, the seeming disposability of black life while demonstrating the interconnectedness of all lives. Utilizing the symbolism of “die-ins” happening nationwide since Ferguson and simulated chalk lines marking the sites of death, *Who Will Be a Fence?* became our anthem, a sung and visual assertion that Black Lives Matter.



ht cian

JoAnne Marie Terrell, Faculty

Rev. JoAnne Marie Terrell, Ph.D. is Associate Professor of Ethics, Theology & the Arts at CTS. Professor Terrell is an ordained elder in the Michigan Annual Conference of the African Methodist Episcopal Zion Church. Her research interests include a focus on Christian origins and their potential for enhancing future developments in black, feminist and womanist theologies on questions of doctrine.



CTS BRINGS IN A RINGER

Dr. Christophe Ringer Appointed to CTS Faculty

Lee Ann Norman, Staff

After a national search that resulted in more than 100 applications, we are pleased to welcome The Rev. Christophe Ringer, Ph.D. to the faculty as Assistant Professor of Theological Ethics and Society, effective July 1, 2015. Dr. Ringer, who earned his Bachelor of Arts in Economics degree from the University of Illinois at Urbana-Champaign, brings to CTS both significant academic and ministerial experience. He received the M. Div. and Ph.D. in Religion, Ethics, and Society from Vanderbilt University. His dissertation, titled *Necropolitics: The Religious Situation of U.S. Mass Incarceration*, uses a range of interdisciplinary tools to explore and critique the social and religious subtext that sustains the US prison system and its disproportionate impact on black Americans.

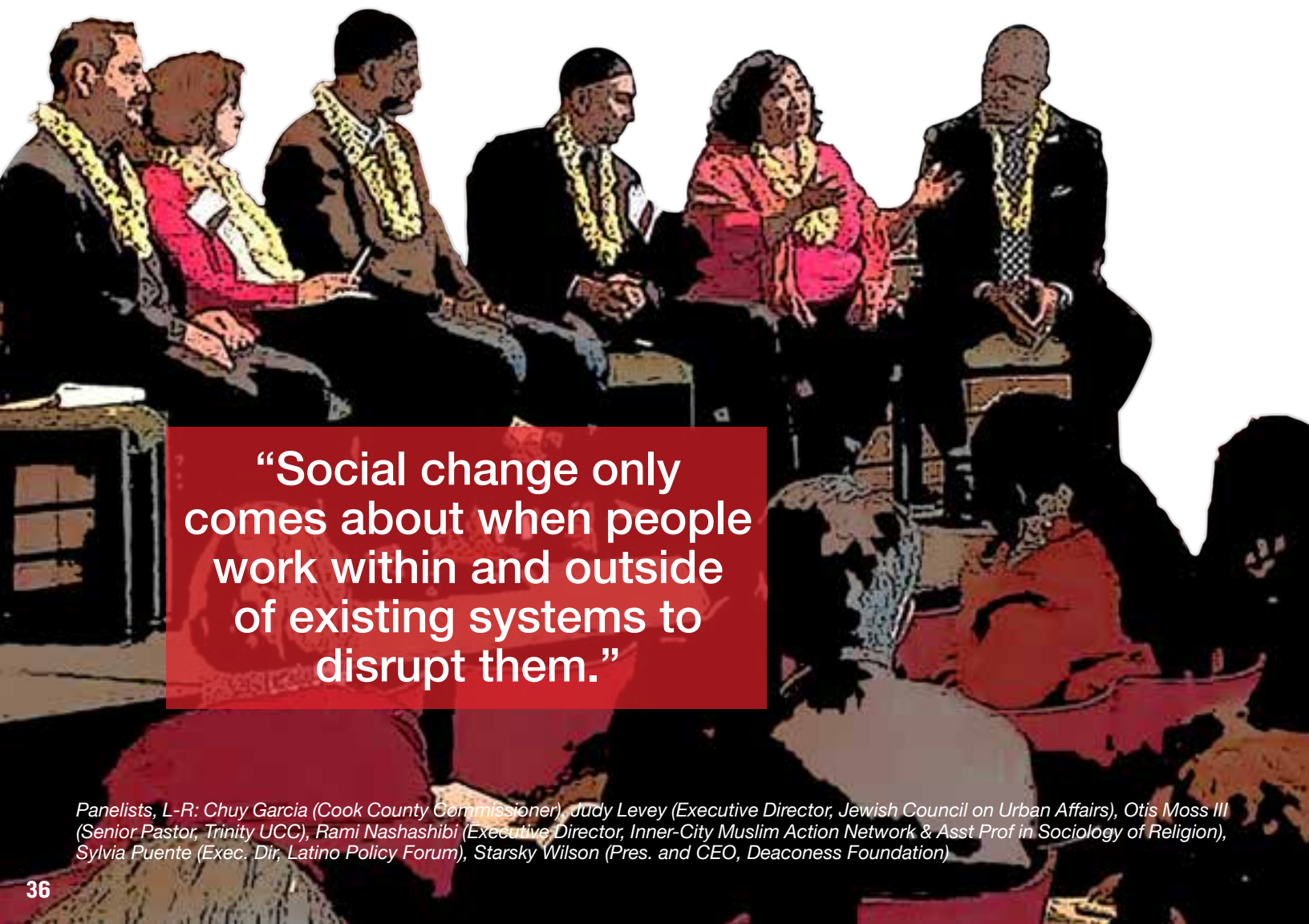


Dr. Christophe Ringer

“Dr. Ringer’s teaching and research interests will continue some longstanding faculty strengths while also taking us in new directions,” Dr. Ken Stone, Academic Dean and Professor of Bible, Culture and Hermeneutics said. “His expertise in multiple areas of theological and social ethics, the social sciences, theology, and public policy, and African American religion combined with his experiences in pastoral and prison ministry make him an invaluable resource for students preparing to be religious leaders for justice and mercy in the coming years.”

Dr. Ringer’s teaching experience includes courses in “Christian Ethics” and “Social and Political Theologies” at Christian Brothers University; “Healing Communities: Christian Social Witness” at New Brunswick Theological Seminary; and several courses at American Baptist College, including “Black, Womanist and Latin American Liberation Theology,” “Christology,” “Religion and Object Relations Theory,” and “Howard Thurman, Mohandas Gandhi and Martin Luther King, Jr.” His interest in theological reflection on popular culture is evident from his chapter “Inception’s Faith in Everyday Life,” in the volume of essays *Inception and Philosophy* (2011). Since 2005, he has served as Pastor at Howard Congregational (UCC) in Nashville, Tennessee.

EFFECTING CHANGE *in our*



“Social change only comes about when people work within and outside of existing systems to disrupt them.”

Panelists, L-R: Chuy Garcia (Cook County Commissioner), Judy Levey (Executive Director, Jewish Council on Urban Affairs), Otis Moss III (Senior Pastor, Trinity UCC), Rami Nashashibi (Executive Director, Inner-City Muslim Action Network & Asst Prof in Sociology of Religion), Sylvia Puente (Exec. Dir, Latino Policy Forum), Starsky Wilson (Pres. and CEO, Deaconess Foundation)

COMMUNITIES

ADDRESSING INCOME INEQUALITY,
IMMIGRATION REFORM & RACIAL INEQUITIES

Lee Ann Norman, Staff

Oppressions don't exist in isolation, and the "Selma at 50" panel discussion "Effecting Change in Our Communities" helped audience members consider the ways in which methods of persecution overlap. Panelists spoke about challenges they encounter in their work to foster vibrant community living. They also explored strategies on different ways people who experience multiple forms of oppression whether racial, economic, gender- or language-based, can work together to create a better world.

Intersectionality, a sociological theory that examines the ways that multiple forms of oppression overlap to create systems of domination, became popularized as a term in 1989 when scholar Kimberlé Crenshaw sought to deepen her understanding of how gender bias is complicated by racial discrimination. Crenshaw's work in this area would later earn her a place on the legal team that represented Anita Hill during her sexual harassment case against then-Supreme Court nominee Clarence Thomas, and inspire future generations of academics to explore how oppressive systems converge.

Throughout the conference, attendees expressed enthusiasm about change and enacting strategies to bring it about. Many panelists admitted to feeling overwhelmed, though, about how to approach large social problems like economic inequality, racism, immigration, and violence. Judy Levey, Executive Director of the Jewish Council on Urban Affairs, explained that a big challenge for the Council is to convince people who attend synagogue and other supporters that service and activism doesn't have to look one way. She talked about helping people expand their

definition of activism beyond giving money or donating goods and services to become active collaborators and advocates.

Throughout the conference, attendees expressed enthusiasm about change and enacting strategies to bring about such change. Some panelists admitted that despite enthusiasm for the cause, they sometimes struggle when approaching large social problems like economic inequality, racism, immigration, and violence. Judy Levey, Executive Director of the Jewish Council on Urban Affairs, explained that a challenge for the Council is to convince people who attend synagogue and other supporters that service and activism don't have to look one particular way. She spoke about helping people expand their definition of activism beyond giving money or donating goods and services to becoming active collaborators and advocates. Levey went on to say that she struggled to address some issues that related to police violence and racism with members of her community, feeling that such conversations might alienate some people. Fellow panelists responded by encouraging her and others to increase their capacity for empathy, and noted that changes in attitude occur through small acts that accumulate into big endeavors.

The Rev. Otis Moss III, Ph.D. (D.Min. 2012) emphasized that a critical step in creating a sense of unity among marginalized peoples involves understanding that capitalism, as a system, is not inherently moral. Dr. Rami Nashashibi, CTS Visiting Assistant Professor in Sociology of Religion and Muslim Studies, underscored this idea when he said that people of faith must be courageous enough to stand for justice even if it means standing in opposition to your brothers and sisters



FAREWELL

We wish continued success to **The Rev. Bridgett A. Green**, who is leaving us for her home in Nashville, after having completed a one-year externship at CTS as Visiting Instructor. Rev. Green is a Ph.D. candidate in New Testament at Vanderbilt University, and joined us as part of Vanderbilt's Theology and Practice Program. She earned her B.A. at Davidson College (North Carolina) and her M.Div. at Princeton Theological Seminary. She is also an ordained Teaching Elder in the Presbyterian Church, U.S.A. Last fall Rev. Green taught the course "Luke-Acts and the Kingdom of God," and this spring she taught "The Bible and the Hermeneutics of Ministry." We are grateful for the energy and intellectual engagement she brought to CTS.



WELCOME TO OUR NEW STUDENTS

Each year, we admit a number of students who begin taking classes in January or February, rather than in the fall when the academic year traditionally begins. This term we welcomed 15 new students who began their seminary programs mid-year – a significant majority taking most or all of their classes online. This represents not only the continuation of a trend where enrollment has increased in the spring since we used to greet only five or six new students, but it also represents part of an increase in overall enrollment thanks largely to the growth of the online program.

To accommodate more students, we offered 16 courses entirely online this semester as well as two hybrid courses. Thirteen of those 16 courses were taught or co-taught by residential faculty, and adjunct instructors taught three online courses. Whether you encounter our newest students on campus or online, please join me in welcoming them to CTS!

THE DEAN'S DESK

Ken Stone, Faculty



Greetings as we reach the end of another exciting semester at Chicago Theological Seminary! As I will be taking a sabbatical during the fall semester of 2015, I would like to extend my thanks to Dr. Lee Butler, who will be stepping in as Interim Academic Dean and VP for Academic Affairs while I'm away. Dr. Butler serves as Professor of Theology and Psychology and was the founding director of the Center for the Study of Black Faith and Life. He is the author of several books and multiple articles and has been an important voice on the CTS faculty since 1996. If you would like more information about any of the academic developments at CTS this year, please feel free to contact the Assistant to the Academic Dean, Emily Vogt (evogt@ctschicago.edu).



SPRING ADJUNCT INSTRUCTORS

Dr. Ken Jacobsen returned to teach “Theories of Change for Personal and Social Transformation.” Dr. Jacobsen earned his Ph.D. from Chicago Theological Seminary following an earlier career as an elementary school teacher and the owner of a carpentry business. He has worked for years with his wife as a retreat leader, leading programs in Quaker faith and practice, spiritual formation, and community life.

Joshua Schwartz taught “Comparative Mysticism: Judaism, Christianity, Islam.” Mr. Schwartz is a Ph.D. candidate at New York University’s Skirball Department of Hebrew and Judaic Studies, where his focus is Jewish mysticism. He edits publications for a Jewish social justice organization, teaches Hebrew language and literature, and has taught courses in NYU’s College of Arts and Sciences.

The Rev. Cameron Trimble taught the online course, “Entrepreneurship for the Church Leader.” Rev. Trimble is the Executive Director of the Center for Progressive Renewal, and has worked with UCC conferences on church planting and renewal. She also teaches part-time at the Pacific School of Religion.

Dr. Cynthia Stewart taught “History of Christian Thought” online. Dr. Stewart received her Ph.D. from Vanderbilt University, where she wrote her dissertation on Medieval Heresies and Women’s Freedoms. She is the author of *The Catholic Church: A Brief Popular History*, which has been used by several schools as a textbook, and teaches World Religions. Dr. Stewart developed an adult religious education series, “Reading Sacred Texts,” for use in Unitarian Universalist churches.

Dr. Robyn Henderson-Espinoza (pictured above) taught the online course “Ethics of Liberation.” Her dissertation was entitled *Anzaldúan Materiality as the Entanglement of Bodily Knowing: Matter, Meaning, and Interrelatedness*. She recently earned her Ph.D. from the University of Denver-Iliff School of Theology. Her interests include constructive theology, critical social theories, queer theories, theories of identity and race, and critical chican@ and Latin@ studies.



SUMMER ADJUNCT INSTRUCTORS

Zachary Moon will teach the intensive course, “Pastoral Care with Veterans and Their Families.” Mr. Moon is a military chaplain currently serving with the Marines. He previously served as a chaplain in the Veterans Administration and with combat veterans in residential treatment for Post-Traumatic Stress Disorder. He received his M.Div. from Chicago Theological Seminary and is currently a Ph.D. candidate at the University of Denver-Iliff School of Theology. Chalice Press has just published his book, *Coming Home: Ministry that Matters with Veterans and Military Families*.

Dr. Su’ad Khabeer is teaching the intensive course, “Living Islam: An Introduction to Islam as a Lived Tradition.” Dr. Khabeer received her Ph.D. from Princeton University, and is an assistant professor of Anthropology and African American Studies at Purdue University. Her latest research examines how Chicago Muslim youth construct their religious, racial and cultural identities at the intersection of Hip-Hop and Islam.

The Rev. Nicole Havelka will teach the online course “Youth Ministry for Modern Families.” Rev. Havelka serves as the Minister of Digital Programs at Extravagance UCC, an online faith community, and as Area Minister in the Michigan Conference (UCC). She also serves as a coach and trainer for the Center for Progressive Renewal and as an associate consultant with Vibrant Faith Ministries. She received her M.Div. from Chicago Theological Seminary.

Dr. Monica R. Miller (pictured above) is teaching the online course “Religion and Hip-Hop Culture.” Dr. Miller is Assistant Professor of Religion and Africana Studies at Lehigh University, and is the author or editor of several books on religion and Hip-Hop, including most recently *Religion and Hip Hop: Mapping the New Terrain in the US*. She earned her Ph.D. from Chicago Theological Seminary.

Jacob Erickson will teach the online course “Religious Environmentalism: Liberations and Limitations.” Mr. Erickson serves as Instructor of Religion at St. Olaf College, is a Ph.D. student in Theological and Philosophical Studies at Drew University, and is an Ecotheologian in Residence at Mercy Seat Lutheran Church in Minneapolis. His interests include ecotheology, environmental ethics, and queer theory.



AFFILIATED FACULTY

This year we have initiated several new relationships with scholars who will be working with us as “Affiliated Faculty.”

Dr. Patrick Cheng will be working with us as Affiliated Associate Professor of Theology. Dr. Cheng is the author of several books and multiple articles on queer theologies, Asian-American theologies, and other liberation theologies. Dr. Cheng recently left a tenured position at Episcopal Divinity School to work fulltime for the Episcopal Church in New York City, but he continues to be active in the academy. He will teach an online course in Queer Theologies here at CTS next fall.

Rabbi Jay Michaelson, Ph.D. will also be working with us as Affiliated Assistant Professor of Religious Studies. Dr. Michaelson taught “Evolving Dharma: Contemporary Meditation and Buddhist Modernism” online here last fall. He earned his Ph.D. in Jewish Thought and his M.A. in Comparative Religion from Hebrew University of Jerusalem, as well as a J.D. from Yale Law School. An ordained Rabbi, he has authored several books, and has taught for Boston University Law School, Yale University, Harvard Divinity School, and City College of New York. He maintains an active presence in social media and online publishing, writing frequent columns in such venues as *The Daily Beast* and *Religion Dispatches*.

We look forward to announcing more affiliations in the future, as our online programs continue to grow.

WHO IS THE RIGHT

The psalmist declares:

"How lovely is your dwelling place!
My soul faints to be in your courts!
Happy are those who live in your house!"

Oh, yes, happy are we to gather again on this day
to pray and reflect and sing and
worship.

Happy are we; can I get an Amen?

I am so happy to be here
I am so happy we are here
Three days ago, I was not sure
spring term would begin...
as the snow fell and blew and
drifted
as we all saw blizzards rage
as I shoveled and shoveled and
shoveled
but here we are
as it must be
as the structures dictate.

so with Jesus's life
it was decreed, we read . . . a time of purification, an
act of dedication
up to the temple they went

a righteous act, a righteous family, a righteous
mother and father

and so it is that the righteous are known . . . doing
the expected

or is it?

for this is my question this afternoon: who is the
righteous one?

Our psalm tells us many things about the righteous:
the one who longs to be in God's presence,
to dwell with God in the Temple
the one who relies on God for strength
the one who trusts in God
the one who walks uprightly

These are the righteous.

In the New Dictionary of Theology, NT Wright notes
(and I paraphrase him) "righteousness denotes not
so much as abstract idea of justice or virtue but
right behavior within a community or "behavior in
conformity with covenant requirements"

Righteousness, then can be said to be
right standing . . . or, standing in the
right place . . . or walking in paths that
lead to the increase of justice in mercy

Sound familiar?

It should . . . I mean to evoke our
own Vision, Mission and Commitment
Statements.

For . . . surely . . . we are the righteous
. . . are we not?

We are Chicago Theological Seminary.
We stand in the right place,
We stand in a long line of justice-
makers and mercy-seekers

Many are the feet of those who have dwelled and
now dwell in this place who also march on halls of
power to demand change, liberation, emancipation

So, as CTS people, we stand rightly and march
boldly
we believe in justice, we study theology, we pray,
we love God and neighbor,

we walk to say the black lives matter

we like to correct those in authority . . . we speak
truth to power



RIGHTEOUS ONE?

A CTS Community Worship Sermon
given at the First Service of Spring
on February 4, 2015 by The Rev.
Scott Haldeman, Ph.D.

We are rightly impatient: with injustice
with the powers that be
with the way things are
with those who enforce unjust laws and just laws
unjustly
and
with those who acquiesce or simply say nothing
with those who resist change or don't even see a
problem
and
with those who disagree with our particular
strategies
with those who are called to other forms of
action
with those who must balance institutional
concerns
with prophetic demands

You see where I am going, right?
I am concerned that righteousness, yes, even our
righteousness,
can tilt easily into self-righteousness!
Righteousness, as we heard before,
is behavior conforming to covenant,
right standing . . . in community
Sometimes, so I hear, we contend not
with the powers
but with our sisters and brothers in
ways that demean and damage

Who is the righteous one?

Our Gospel text provides additional
examples of those who are righteous,
those who are standing in the right place at the
right time

Now there was a man in Jerusalem whose name
was Simeon;

this man was righteous and devout
guided by the spirit this righteous one went to
the temple
and he took an infant in his arms and saw
salvation

We know nothing else of Simeon except this:
he waited, he listened, he let himself be guided
and he took an infant in his arms and saw
salvation



And another . . .

Anne, a widow, one who really did dwell in the
temple,
she never left, she did not hit the streets, but she
knew God
and how to praise God
and she saw the child and began to prophesy

May our righteousness not become self-
righteousness

as we enter this new term, as we study and learn
and write and argue and strive toward our
commitments

may we honor those who march and those who
dwell,

those who lead and those who let
themselves be guided
those who prophesy and those who
simply glimpse salvation
and go quietly in peace to their
eternal rest



for there is one more righteous one in
our psalm
it is the sparrow who simply,
unconsciously,

guided only by instinct . . . makes a nest by the
altar,
a home, a place of dwelling
and she is happy, blessed, righteous

and . . . God's eye is on that sparrow, all sparrows
. . . and I know he watches me . . . and you and
you and you

praise be to the God in whose wisdom love and
power,
we can all find rest

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- The Rev. Joshua H. Steward
- The Rev. David A. Stewart and Ms. Ruth M. Stewart
- Mr. Peter D. Strening and Ms. Dorothy M. Deroche Strening
- Minister Terrance Thomas
- Mr. Michael Tinson
- The Rev. Troy C. Underwood and Mrs. Katherine Underwood
- The Rev. Bonnie B. Van Overbeke and Mr. John Van Overbeke
- Dr. Emily Vogt
- The Rev. Margaret H. Vredevel and Mr. Ronald Vredevel
- The Rev. Thomas J. Walker and Ms. Ellyn V. Walker
- The Rev. Welton Warkentin
- The Rev. David E. Weaver and Mrs. Sally Jean Weaver
- Mrs. Donna Weichbrodt
- The Rev. William R. Wineke
- Dr. Douglas E. Wingeier and Ms. Carol A. Wingeier
- The Rev. Flora May S. Wuellner
- The Rev. Ronald W. Wunsch and Mrs. Lynnetta K. Wunsch
- The Rev. David P. Wywialowski and Mr. Donald J. Sheber
- The Rev. Susumu Yamane and Ms. Miyeko H. Yamane
- Mr. Charles S. Yoak
- The Rev. David D. Zaworski

UPCOMING EVENTS

Unless otherwise indicated, events will take place at CTS.

UCC GENERAL SYNOD Friday, June 26 – Tuesday, June 30, 2015

Visit CTS (Booth #941) at UCC General Synod in Cleveland. Join us on June 28 for #SundayFunday - Lunch With Two Presidents, 12-2pm, and then reconnect with CTS friends at the Alumni/ae -hosted Pub Crawl from 5:30 - 9 pm that evening.

WILD GOOSE FESTIVAL Thursday, July 9 – Sunday, July 12, 2015

CTS students will be participating in the 2015 Wild Goose Festival in Hot Springs, NC. Stop by our booth in the Spirituality Tent if you're attending.

STUDENT ORIENTATION Thursday, September 3 - Friday, September 4, 2015

Mandatory for all incoming face-to-face masters students, and strongly encouraged for everyone else (especially online students).

SELMA DOCUMENTARY Sunday, June 28th, 11:30am

Watch a special Sanctuary documentary about the CTS Conference, Selma at 50: Still Marching on ABC-TV, Channel 7 in Chicago. After the airdate, visit the CTS website for the link.

C. SHELBY ROOKS LECTURE

Thursday, October 1, 2015

Guest lecturer will be Rev. Dr. Alton B. Pollard III, Dean of Howard University's School of Divinity.

GILBERTO CASTAÑEDA LECTURE

Thursday, May 5, 2016

SPRING CONFERENCE Friday, April 15 – Saturday, April 16, 2016

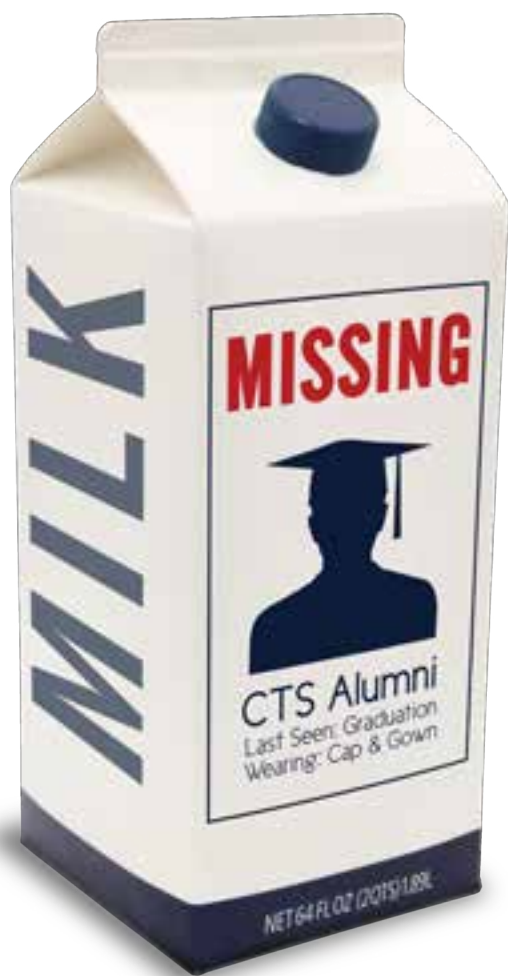
The 2016 conference will explore intersections in interfaith engagement and Islam.



CHICAGO THEOLOGICAL SEMINARY

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We need your help!

We have lost track of several CTS alumni/ae over the years – and now we are trying to locate them.

Please visit the CTS website at www.ctschicago.edu and click on the "Alumni & Outreach" tab to review our list of missing Alums. See if you can help us find a few classmates and bring them back into the fold. Thanks.
