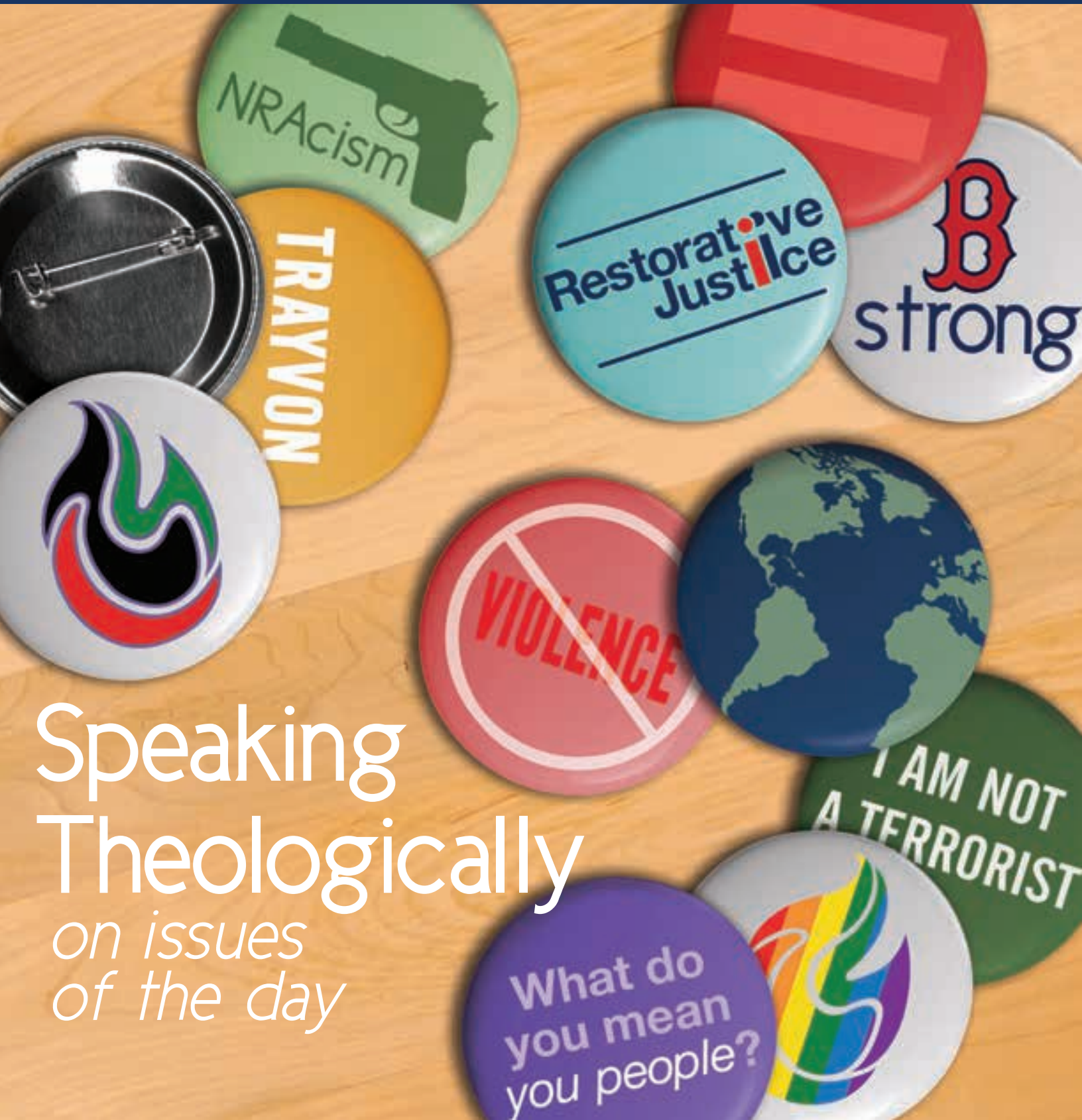


Challenge & Response

CHICAGO THEOLOGICAL SEMINARY

Winter 2013



Speaking
Theologically
*on issues
of the day*

President's Welcome

Alice Hunt, President



When Chicago Theological Seminary dedicated its new building two years ago, we knew it was a first step toward creating a seminary for the future. This fall, we took another major step by launching our fully online Master of Divinity program to complement the face-to-face M.Div. program for which CTS has long been known. This makes us one of only three schools in the country accredited by the Association of Theological Schools (ATS) to offer such a program, and the only progressive Protestant seminary able to do so. We are seeing great interest from around the country and around the world, and our leading position gives us an opportunity to significantly shape the future of theological education for the next generation.

A new building and innovative teaching are still not enough. To be faithful in our mission of preparing “Leaders for the Next,” we must craft curricula for the future, shape a faculty prepared to teach that curricula and provide the financial resources necessary to attract students and sustain our programs. The faculty has begun conversations about what the CTS curricula should look like, and how that will inform faculty searches taking place over the next few years in light of

anticipated retirements. Meanwhile, our Trustees have adopted ambitious goals for their own financial support of CTS and are hosting a number of events designed to help us identify new donors and friends for the seminary.

About one thing we are clear: the CTS for the future will continue its tradition of speaking theologically on the issues of the day. In this issue of *Challenge and Response*, you will read about CTS faculty, staff, students and graduates who are engaging the most pressing moral, political, social and economic issues of our time through the lens of the biblical, theological and ethical work done in and out of our classrooms. I know you will find the articles informative and inspiring.

At our fall Board of Trustees meeting, we said thank you to Donald C. Clark, Jr., for his magnificent leadership and generosity, and installed Norman Williams as our new chair. Don’s institutional and personal support has been profound, and Norm will bring new gifts to move us forward. I am thankful that he is willing to take on this important role. CTS is gifted with wonderful leaders. Like the students we teach, they are Leaders for the Next!

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Love thy Neighborhood

ENGAGING WOOD

Ayanna Johnson Watkins, Staff

When we moved to our new building last January, we didn't just change addresses; we changed neighborhoods. And in Chicago, that is what you might call a Very Big Deal. We moved from the mixed-income, transitory, university neighborhood of Hyde Park to the more established, working-class, family neighborhood of Woodlawn. Here, residents stay for a few decades instead of a few semesters.

Though only a half-mile in distance, our move represented quite a cultural shift for Chicago Theological Seminary. Right away, our students, faculty and staff started asking how we could get to know our new neighborhood, and vice versa.

We began at the Ground Blessing celebration with an introduction to Woodlawn by Alderman Willie Cochran, along with a community tour featuring local organizations. A neighborhood task force was formed and its members have continued to visit Woodlawn institutions and leaders.

This fall, Community Life hosted the Woodlawn Engagement Series. Alderman Cochran returned for a longer conversation, where he told us about Woodlawn's evolution as a center for community activism. Alderman Cochran then introduced us to the Woodlawn of today: still suffering the effects of urban renewal and, until recently, neglected development, but full of justice-focused citizens who persist in creating a safe and thriving neighborhood. He invited us to get involved in Woodlawn, making ourselves available as invested and helpful neighbors.

Mattie Butler joined us for a Fireside Chat on September



ood LAWN

25 and shared how she became an activist and leader in the neighborhood. Fifty years ago, she was a singer in her brother's band, but after discovering that landlords in Woodlawn were purposely setting fire to their buildings in order to avoid dwindling property values and deferred maintenance—particularly when one of those fires killed 13 residents in a building near her own—she decided to turn her attention homeward. Today, she is the founding Executive Director of WECAN (Woodlawn East Community and Neighbors), Inc. and continues to work toward improving the lives of Woodlawn residents.

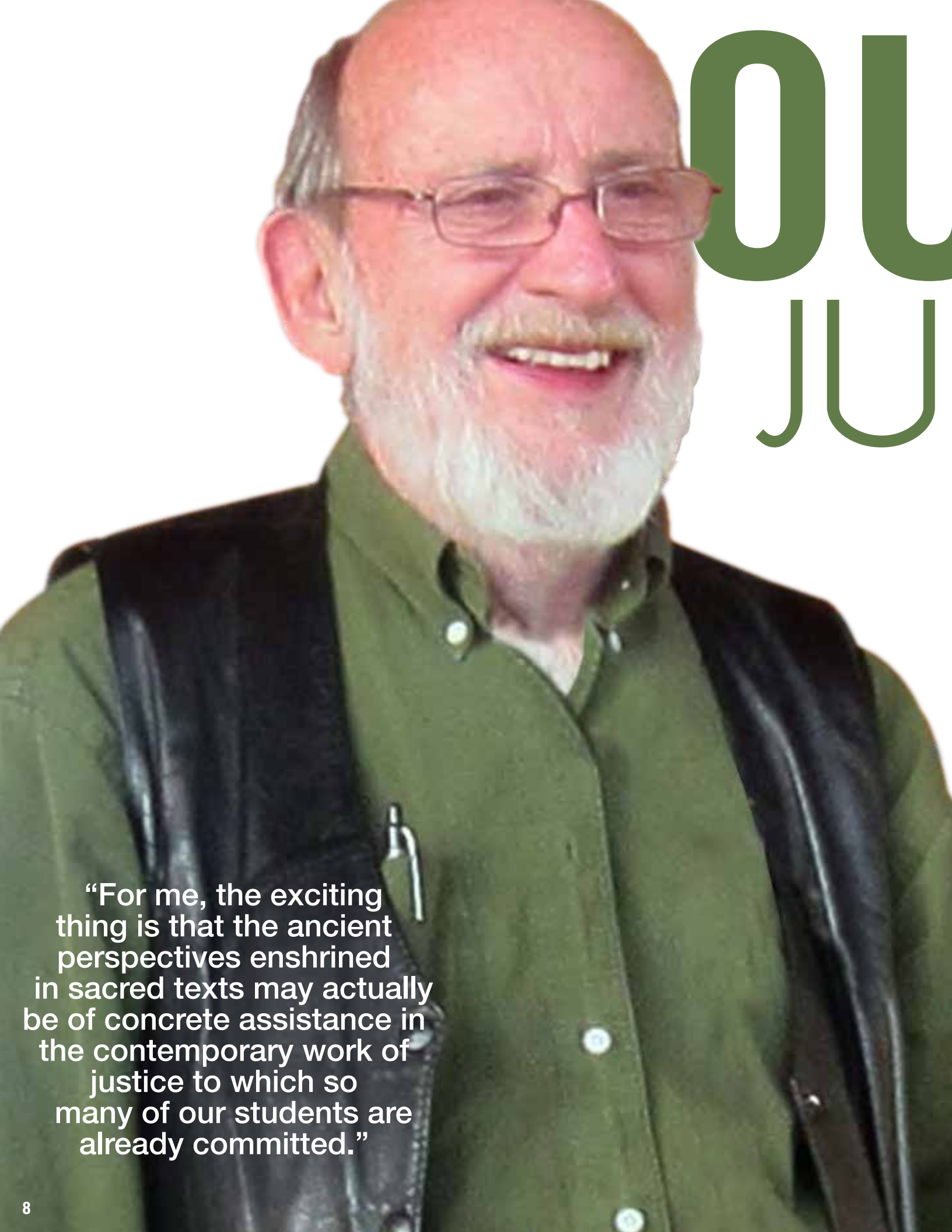
For our final event of the semester, Theological Field Education, Community Life and the Neighborhood Task Force partnered to host the Field Placement and Community Engagement Expo on December 3 at CTS. Churches, health care centers and community organizations set up displays to show how our community can get involved in the Woodlawn neighborhood.

Our hope is that students will engage Woodlawn as part of their learning environment, and that CTS will open its doors to better know and contribute to the neighborhood—to transform and be transformed. We look forward to all that is possible!

For more information on the Expo or on potential field placement sites, please email ajohnson@ctschicago.edu or dderylak@ctschicago.edu.



“Our hope is that students will engage Woodlawn as part of their learning environment, and that CTS will open its doors to better know and contribute to the neighborhood—to transform and be transformed. We look forward to all that is possible!”



“For me, the exciting thing is that the ancient perspectives enshrined in sacred texts may actually be of concrete assistance in the contemporary work of justice to which so many of our students are already committed.”

OUTLAW JUSTICE

Ted Jennings, Faculty

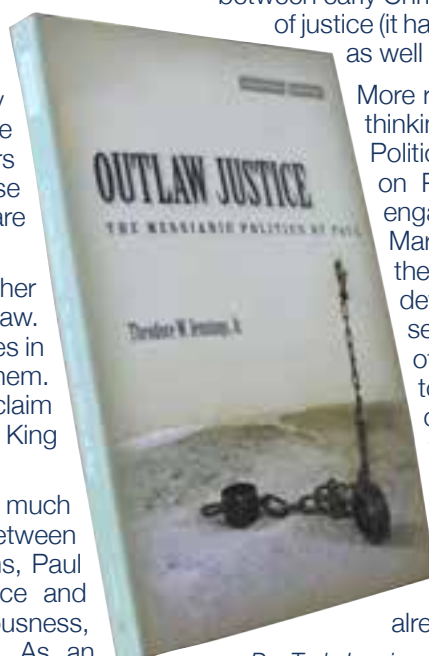
When we seek to do the work to which the urgent claim of justice calls us, we come up against the question of the law. The law claims to serve justice, to be the embodiment of justice. Since Plato and Aristotle, it has been supposed that the way to create just societies and just persons is by means of the constitution of just laws. And in our own time, law is administered by departments of justice. But we find that the law regularly is the servant of injustice. There were the laws that upheld slavery and Jim Crow. There are today the laws that incarcerate hundreds of thousands of our fellow citizens for victimless crimes (disproportionately people of color and the poor.) There are the laws that put people in detention centers for months awaiting deportation because they came here to find a better life. There are many more examples.

Accordingly, we often confront a choice: either heed the call of justice or comply with the law. Some suppose that the only way forward lies in attempts to improve the laws, to reform them. And that will always be necessary. But the claim of justice will not wait. (Recall Martin Luther King Jr.'s *Letter from a Birmingham Jail*).

Over the last few years, I have been learning much from St. Paul about the relationship between law and justice. In his letter to the Romans, Paul is concerned with the question of justice and injustice (not righteousness and unrighteousness, as English translators misleadingly say). As an inheritor of the law and the prophets, he knows that God requires justice, and that without justice, none can be saved. But he has also learned that the law cannot bring justice. Indeed, the law is the servant of injustice. He comes to this idea, it would seem, by reflecting on the fate of the one he supposed was God's messiah, one who had been condemned by the law of Moses and executed by the law of Rome. If justice is to be real, it must come from outside the law, apart from the law, even though the law

aims at justice and is in that sense holy and good.

I have also found help from the great twentieth-century philosopher Jacques Derrida, who wrestles with a very similar conundrum: the justice that necessarily stands outside the law—and even against the law—somehow also provokes the making of law. My book *Reading Derrida/Thinking Paul: On Justice* (appearing now in Korean translation) has sought to make clear this connection between early Christian and contemporary radical thinking of justice (it has been used in a number of law schools, as well as in theology and philosophy schools.)



More recently, I have tried to substantiate this thinking in my *Outlaw Justice: The Messianic Politics of Paul*, a new sort of commentary on Paul's letter to the Romans that also engages the thinking of contemporary post-Marxist intellectuals. A special session of the American Academy of Religion was devoted to this book in November. Thus it seems that this perspective on the relation of law and justice may be of some help to those who try to think clearly and act decisively on behalf of justice, whether within or against the law. For me, the exciting thing is that the ancient perspectives enshrined in sacred texts may actually be of concrete assistance in the contemporary work of justice to which so many of our students are already committed.

Dr. Ted Jennings is Professor of Biblical and Constructive Theology at CTS. His research and scholarship are rooted in liberation and the conviction that the Good News summons us not to a new religion, but toward a new heaven and earth, that all might have abundant life. He has worked tirelessly on behalf of marginalized individuals and communities, in the United States as well as Latin America, Asia and Africa, and he was instrumental in starting the gay and lesbian studies program at CTS. His work and teaching invite students to bear witness to the audacious promise of the Messiah, calling us to be instruments of justice and mercy in the world today.

OUT OF AFRICA

Tiauna Boyd in Ghana

John Thomas, Visiting Faculty

In February, CTS graduate Tiauna Boyd (M.Div., 2012) embarked on a mission to Ghana, where she is spending 27 months as a Peace Corps health education volunteer. After several weeks of orientation and language training, Tiauna was assigned to a rural village, where she lives and works with the community on issues related to clean water, sanitation and HIV/AIDS prevention. While she is on her own for most of her assignment, CTS is very much a part of Tiauna's experience.

A few years ago, with the encouragement of Dean Ken Stone, Tiauna applied for and received a 2009 Ministry Fellowship from the Fund for Theological Education. This fellowship allowed her to make her first trip to Ghana. During this trip, she stayed with the family of CTS alumna Dorothy Ako-to (Ph.D. 2012). Dorothy's son and daughter have become Tiauna's friends, and she looks forward to visits with them during her Peace Corps service.

After her first visit to Ghana, Tiauna's work with Professor Lee Butler in the study of Black Faith and Life enabled her to reflect on the meaning of her experiences, as did independent study with Dr. Jeremiah A. Wright, Jr., pastor emeritus of Trinity UCC and CTS adjunct professor; and Dr. Iva Carruthers, Executive Director of the Samuel DeWitt Proctor Conference and

Life Trustee of CTS. Professor Laurel Schneider's Constructive Theology class helped Tiauna integrate those experiences with the insights of theologians from Africa and the diaspora.

Tiauna's work during her CTS years and with the Proctor Conference provided additional experience that prepared her for her Ghanaian mission. This included participation in the Transatlantic Roundtable in London and joining a delegation to the Congo. The eight members of this ecumenical delegation were guests of the Church of

Jesus Christ on Earth by His Special Envoy Simon Kimbangu, one of several large African Instituted Churches. In spite of what she described as "the weight of the terror" in the Congo, and the oppression from the economic colonialism that continues, Tiauna says that she has "never experienced so much love before." She learned the importance of solidarity among the African diaspora, and she learned about resilience, hope and the importance of spirituality for people in a very troubled part of the world.

At the heart of her sense of mission is what she says Samuel DeWitt Proctor called "the bottom line of ministry:" feeding the hungry, clothing the naked, healing the sick, visiting those in prison. "I wouldn't pursue this if I didn't feel that God was leading me," she says. "I am walking in my call. I know that God is with me, and that it will be a prayerful venture."



Tiauna Boyd with some of the village children



A recent note from Tiauna Boyd to Dr. Alice Hunt and the CTS Family.

You don't have to come here to go here.

Lisa Seiwert, Staff

"I had given up on my dream of becoming a pastor," wrote a prospective student recently. That is, until she discovered that Chicago Theological Seminary had become the first and only progressive seminary fully accredited by The Association of Theological Schools in the United States and Canada to offer a Master of Divinity degree completely online. As another prospective student from South Dakota put it, **"This option allows me to remain in my current ministry while pursuing my degree."**

Innovation has been a hallmark of CTS throughout its history. Beginning with just a few online courses five years ago, Chicago Theological Seminary has developed a complete, leading-edge online curriculum taught by our world-class faculty and enriched by adjunct faculty engaged in creative ministry across the country. Trained with a grant from the Wabash Center for Teaching and Learning in Theology and Religion, CTS faculty guide students through intimate, highly interactive learning activities supported by the latest technology. CTS Connect, the para-curricular component of the online program, expands the online community beyond the classroom, giving online students access to campus lectures and forums, weekly chapel and the kinds of formative informal conversations known to seminarians for decades. As one of our current online students said, **"Thank you all for this beautiful community. It is such a blessing to know we all take care of each other like brothers and sisters."**

Online classes at Chicago Theological Seminary don't reflect the old caricature of online courses that were large, impersonal and non-interactive. Group projects enable students to work together to learn, create and share, often with classmates hundreds of miles apart. Assignments require students to step out into their own communities, practice ministry in contexts now far more varied and diverse even than those found in Chicago and report back to the class. Weekly online discussion forums create a classroom

setting where every voice is heard and no one can be silent, allowing professors greater insight into students' thoughts and learnings. Video, audio podcasts and PowerPoint bring professors' lectures to the students' homes, while other technologies allow for regular real-time video interaction among faculty and students.

While students no longer need to travel to Chicago to attend classes, online students are expected to meet the same rigorous standards and achieve the same learning outcomes expected of face-to-face students. CTS staff help them find field work placements and Clinical Pastoral Education sites in or near their own communities in order for them to fulfill this critical component of theological education.

Access has been a hallmark of Chicago Theological Seminary from its earliest days. Founded to serve the educational needs of students unable to travel "back east" to seminary, CTS soon began offering classes in the languages of the new immigrant communities of the Midwest and upper Midwest. CTS opened its doors to women in the early twentieth-century, and during the days of Apartheid, welcomed South African students barred from study in their home country. More recently, CTS has become a place that welcomes LGBTQ students unwelcome at other seminaries. Now, as one of only three seminaries in all of North America accredited by the Association of Theological Schools to offer a fully online M.Div., CTS has taken another step in its historical quest to make theological education accessible to all for what one student calls **"a more expansive and inclusive conversation."** For prospective students this new development is more than exciting. In some cases it really has been an answer to their prayers.

Lisa Seiwert is the Director of Recruitment & Admission. For enrollment questions please contact her at lseiwert@cts-chicago.edu or 773.896.2413



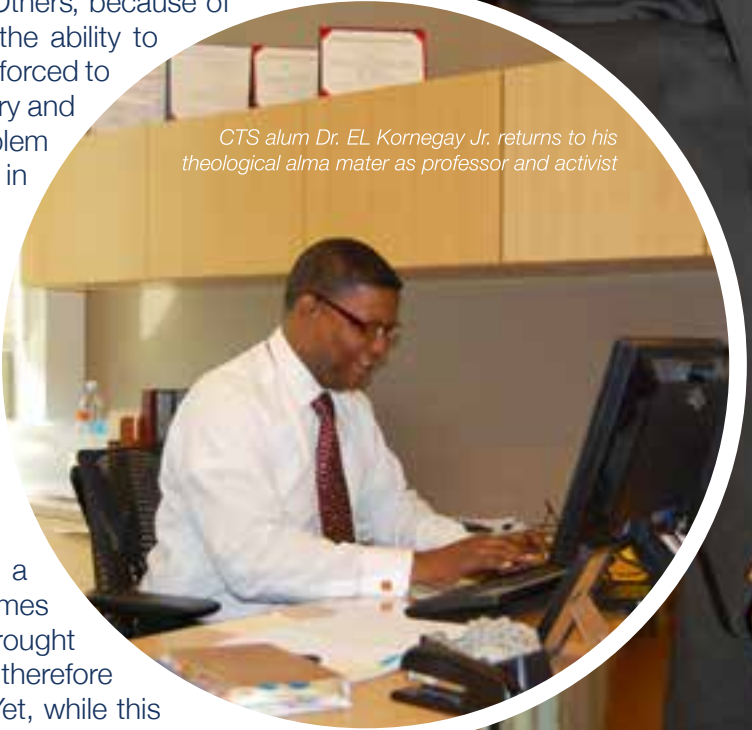
The Eradication of VIOLENCE

EL Kornegay Jr., Alum and Adjunct Faculty

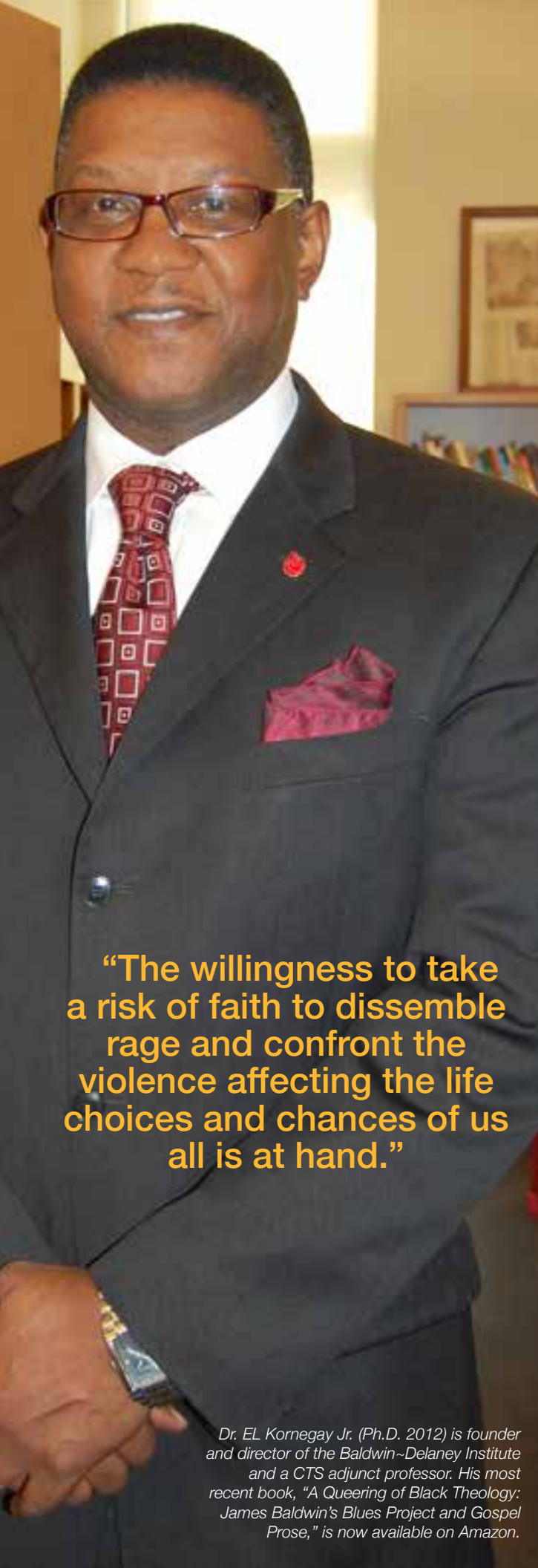
Between moments of safety and the other world where violence seems insoluble is the unasked question: How do we eradicate violence? The question is unasked by some because they have the delusion of immunity from violence. Those protected by cul-de-sacs, color lines and class find difficulty in correctly framing it. Others, because of their violent grafting into the West, have lost the ability to rightly locate its cause. We all, nonetheless, are forced to respond to it, because it is trapped by our history and that history is trapped in us. As such, the problem of our time, our history and humanity, is defined in a great way by the problem of violence.

Initiatives promoting violence prevention often work to contain and/or restrain violence. The eradication of violence is different because it requires a re-examination of the risks, resources and jeopardy associated with securing the future of our youth. It requires us to examine the root of violence. That root is rage.

For the scholar-activist, taking on rage as a scholarly inquiry can be likened to what James Baldwin writes “can only with difficulty be brought under the domination of intelligence and is therefore not susceptible to any arguments whatever.” Yet, while this might be true, we must begin to interrogate the ways in which we



CTS alum Dr. EL Kornegay Jr. returns to his theological alma mater as professor and activist



“The willingness to take a risk of faith to disassemble rage and confront the violence affecting the life choices and chances of us all is at hand.”

Dr. EL Kornegay Jr. (Ph.D. 2012) is founder and director of the Baldwin~Delaney Institute and a CTS adjunct professor. His most recent book, “A Queering of Black Theology: James Baldwin’s Blues Project and Gospel Prose,” is now available on Amazon.

are vested in the arguments made concerning those susceptible to violence and invested in their outcomes. If we want to move beyond this dark age of smart bombs and senseless carnage, whatever the difficulty, we must believe that we can no longer afford to leave rage unexamined.

The scholar-activist must embrace the difficult task of shifting the argument(s) away from containing violence towards its eradication through the dissembling of rage as the root cause. Rage, unlike violence, is something that “cannot be hidden” behind the masks of race, sexuality, gender, religion or culture. The intelligent thing to do is to disassemble rage – unmask it – for the purposes of eradicating “any arguments whatever” about violence. The Baldwin~Delaney Institute for Academic Enrichment and Faith Flourishing is a scholarly-activist approach to the examination of rage for the purpose of eradicating violence.

The Baldwin~Delaney Institute is embarking on the development of a five-phase plan of action:

(a) Research & Development

intended to turn qualitative theological analyses of the study of rage into quantitative measurements intended for political advocacy;

(b) High School Pilot

program intended to use art and literature to promote vocational empowerment and violence eradication;

(c) Intergenerational Pilot

for church/community organizational training concerned with violence eradication with community accountability between young and old in mind;

(d) Youth Activism Pilot intended to train the next generation of community activists in violence eradication;

(e) and Development of a Curriculum Pilot designed to be a resource for theologians, pastors, scholars, lay persons and activists to study theories and methods of violence eradication through dissembling rage. All this is done with a goal of empowering the next generation of scholars, ministers, leaders and everyday folk (young and mature) to live out the brightest vision they have of their lives without the fear of violence hindering them.



The willingness to take a risk of faith to disassemble rage and confront the violence affecting the life choices and chances of us all is at hand. It is time we begin the risky work of dissembling rage, confronting power and liberating the future from the violence which seeks to paralyze life on all sides. Let us begin to embrace the necessary work of this generation of scholar-activists who are willing to model and offer methods of radical engagement that create a liberating narrative empowering both youth and adults to live in ways not susceptible to any arguments whatsoever, beyond the masks that perpetuate so much violence in this world.

IN MEMORIAM

The Rev. Elmer E. Baker (B.D.1947) died April 13, 2012, in Blue Springs, MO.

The Rev. Gordon J. Baker (B.D.1943) died July 2, 2011, in Carlsbad, CA. Baker was ordained as a Congregational minister in 1943 and served four churches within California. He was active in working for low-income housing.

The Rev. Karen Clark Ballou (M.Div. 1987) died October 8, 2013, in Albuquerque, NM. She was ordained by the Metropolitan Denver Association of Rocky Mountain Conference of the UCC and served many congregations in Colorado and in New Mexico.

The Rev. Carl J. Bollinger (B.D. 1944) died June 23, 2013, in Peoria, IL. He was ordained in the Congregational Church (now the UCC) in the same year. He served churches in St. Paul, MN; Cincinnati and Sidney, OH; and last at Parkview UCC in Peoria from 1973-1981. He received the Distinguished Service Alumni Award from CTS.

Ms. Marion Haegen Burton (M.Div. 1951) died in 2011.

The Rev. Donn M. Coddington (M.Div. 1956) died December 27, 2012, in Eden Prairie, MN. He was a Congregational (UCC) minister and then later on the staff of the Minnesota Historical Society. After retirement, he taught Minnesota History at Osher Lifelong Learning Institute.

The Rev. Dr. John S. Hazelton (M.Div. 1965) died October 10, 2013, in Hamilton, MT. He held degrees from McCormick Theological Seminary and CTS. He was ordained in 1957. He served a number of congregations in the USA and spent a great part of his ministry as a missionary to Mexico.

The Rev. Dorothy Marion Murdock Hill (MA, 1942) died in Phoenix, AZ, August 4, 2012. Born in Oklahoma, Rev. Hill had served in ministry more than 70 years in a variety of United Church of Christ/Congregational churches as well as in Childhood Education.

The Rev. Philip A. Muth (M.Div. 1957) died in April 2012. He was from Wauwatosa, WI.

The Rev. Larold K. Schulz (B.D. 1965) died on February 21, 2012, in Claremont, CA. He served as liaison between the UCC and various civil rights organizations. He was involved in the Freedom Summer project in Mississippi in 1964, the March from Selma to Montgomery in 1965, and the Poor People's March on Washington in 1968. In 1968, Larry became the director of the National Council of Churches' Anti-Poverty Program and in 1972 was appointed as the director of the UCC's Center for Social Action. He was active in securing funding for low-income housing developments.

The Rev. David A. Trembley (M.Div. 1977) died August 9, 2013, in Milwaukee, WI. He founded Broken Walls Christian Community, an experimental, radically inclusive congregation with a special outreach to persons who are recovering from serious mental illness and to those who happen to be mentally challenged.

The Rev. Dr. Ruth Williams (Ph.D. 2007) died June 7, 2011, in Chicago, IL. She was a retired priest from St. Edmund's Episcopal Church, Chairman of the Board of Unity Funeral Parlor, Inc., and President of Unity Limousine Service, Inc. In her eightieth year, she received her Ph.D. in theology.

Keep

A sabbatical re discovery & re

Beo Myung Seo, Faculty

For the last few years, I have been working on issues surrounding higher education. It is no surprise to anyone that there are serious issues in higher education. Such issues raise questions about its purpose and function—even its viability—in contemporary society.

When I was visiting Korea some ten years ago, I realized for the first time that Korea and East Asia were facing similar situations but in a much more acute way. The university is a Western, medieval institution that was imported or sometimes imposed upon non-Western societies. Without the history and tradition to ground their notions of the university, I felt that higher education in that part of the world was vulnerable in the face of the neoliberal policies that try to turn education into a marketable commodity. These policies were created in our own backyard, and we grew up knowing that they were being created and developed. Such was not the case in these non-Western countries, when these policies suddenly became the global standards. I began to think about the history of philosophical and theological discussions about the nature of the university and eventually began to write on some issues in Korean. These writings were published in Korea as a book in 2011, *The End of the University: The State of Higher Education Under Contemporary Capitalism*.



At that time, I thought I had done what I had set out to do. But the wider reception of the book and some of the suggestions I received made me go back to it. I spent much of my sabbatical work-

Questioning

port on discovery

ing on this new, and yet continuing, project. While the title is still being worked on, one thing the book tries to do is to look at contemporary higher education in terms of changing conceptions of knowledge and the humanities. It sounds complex, but I am trying to write something that anybody who has an interest in higher education can read. It is tentatively scheduled to be published early next year.

Being on a sabbatical leave does not mean that one is entirely devoted to one project, however. There are always ongoing interests and new discoveries of old subjects. One of my ongoing interests has been to give a voice to Korean and East Asian Christianity, thinking about their deep traditions and reflecting on their implications and possible dialogues. This is related to my work with the Center for the Study of Korean Christianity (CSKC) and represents an ongoing effort on my part. Something that I came to have a greater awareness of during my sabbatical was the more recent discussions about theism and atheism. It seems to me that nowadays there are plenty of good reasons to argue about the old subjects. I've been reading into this area and will offer a spring course on this subject.

And the work continues.

Dr. Bo Myung Seo is Associate Professor of Theology & Cultural Criticism at Chicago Theological Seminary. His research focuses on theology and contemporary culture, comparative religions and philosophy of religion. Recent writings have focused on theological interpretations of contemporary cultural phenomena. He holds his B.A. from Drew University, his M.A. from the University of Chicago, and earned his M.Div. and Ph.D. from CTS.

“One of my ongoing interests has been to give a voice to Korean and East Asian Christianity, thinking about their deep traditions and reflecting on their implications and possible dialogues.”

CALLING FROM

Seeing the Face of Christ in Prison Ministry

Will Andrews, Ph. D. Student

It was in 2001 at California's Centinela State Prison that I delivered my very first sermon. My prison ministry has since led me into maximum security facilities in four states to visit with men who face sentences ranging from a few years to life terms, and even with those who face the death penalty.

There are many reasons why I continue to lead Bible studies, visit cell-to-cell at Stateville Correctional Center in Joliet, Illinois, and participate in worship at the federal prison facility in Chicago. I go to prisons in order to witness the movement of God's Spirit in ways I have not experienced elsewhere. I go to prisons for the privilege of knowing and walking with men who are not all that different from me, but in whom I have seen the face of Christ. I serve those in prison because, according to the Gospel of Matthew, Jesus requires as much from anyone who would be "blessed" and "inherit the kingdom" (25:34-36).

In my experience, ministry with prisoners is a low priority for most mainline churches—in local congregations as well as in denominational agencies and seminaries. This neglect was a factor in my own decision to undertake pastoral ministry while in seminary, and later when I chose to pursue a vocation of teaching by entering the Ph.D. program at CTS. Until quite recently, I maintained a clear, yet mistaken, distinction between prison ministry, "professional" ministry and other academic pursuits.

Fortunately, members of the CTS community and others have challenged me to consider the intersection between my passion for work with prisoners and my

other vocational interests. Presently, I discern that connection developing in two significant ways:

First, as an aspiring biblical scholar, I am convinced that men and women in prison can teach us a great deal about the Bible, namely its role in the formation of identity and the ways in which sacred texts constitute communities. At the prisons I visit, I also witness the potential of biblical interpretation as an act of resistance.

Second, as an aspiring educator, I recognize that much work remains to connect the academy with meaningful praxis. In light of the crisis of mass incarceration and the biblical mandate to visit prisoners, I believe it is unacceptable that a Christian seminary would not actively nurture relationships with incarcerated communities.

Wherever I find myself teaching in the future, I will advocate for theological education and student engagement inside prisons. Such programs develop skills and understandings necessary to lead faith communities in the work of promoting justice in a broken world.

Will Andrews lives with his wife Kristin and their son Josiah in Chicago, where Will is a Ph.D. student in the Bible, Culture and Hermeneutics concentration at CTS. His research focuses on cognitive approaches to prayers of lament and reading the Bible with prisoners.



A CELL

“I go to prisons
in order to witness
the movement
of God’s Spirit
in ways I have
not experienced
elsewhere.”



Maximum security unit



Will Andrews

Seeking Equality in the *Land of Lincoln*

Britt Cox, M.Div. Student



Britt Cox in Springfield

In October, I attended the March on Springfield to advocate with thousands of others for marriage equality in the state of Illinois. As the cityscape of Chicago became faint in the distance and the cornfields whizzed by the window of the bus, our coordinator asked us to share why we were marching. There was a pause, and then a voice broke in: “I march for my love of 40 years to be recognized as equal by this state I have lived in all my life.”

Heads began to nod, amens were declared, and then voices from each row began to shout their own reasons for marching. I kept quiet. Perhaps I couldn’t verbalize the fullness I felt in my heart, being there that day.

As we pulled up to the rally entrance, we saw thousands of supporters for marriage equality, a cascading rainbow descending the steps of the capitol and spilling into the streets. Signs and body paint began to drip and smear in the rain, streaming ribbons of color onto the marble pathways. Each speaker poured out their own reasons for being present, sharing experiences of pain and struggle, of hope that our laws can reflect our greatest possibilities for humanity and of simply wanting to be recognized as a human who loves.

I wore a clergy collar, as I always do at any type of protest or public witness. I was not alone; there were hundreds of clergy and faith leaders present. At one point, a woman holding a “Same Love” sign smiled at me and commented after seeing my collar, “What a perfect day for people like you to show up.”



She was right. As a person of faith, I believe in the image of God in all of creation *and* that in the lives of LGBTQ persons God is embodied as radical love. That's why I was marching. It is imperative for religious leaders to "show up" and bear witness to the stories of pain, hope and a humanity that loves in multiple ways, to be transformed in our witness to justice and mercy. We must not only march around a capitol building but must also accept the invitation to stir the waters of justice and release the floodgates of mercy.

Britt Cox is an M.Div. Student from Austin, Texas. She is a certified candidate for Elder in the United Methodist Church and is a member of Holy Covenant United Methodist Church.

In

Marriage Equality passed the Illinois legislature on November 5 and is awaiting Governor Quinn's signature.



Supporters of Illinois marriage equality

OUR NEXT LEADER FOR THE NEXT

Newly Appointed Board Chair of Trustees

Susan Cusick, Staff

Chicago Theological Seminary is pleased to announce the appointment of Norman J. Williams as Chair of our Board of Trustees. Williams, who has been a member of our Board since October 2008, succeeds Donald C. Clark, Esq., who led the Board for the past five years.



Norman J. Williams

In the words of President Alice Hunt, he "is dedicated to the mission of the school as a committed member of the United Church of Christ, as a former student, as the son of a graduate of the school and as a person whose professional involvements include compassionate care for persons in need as well as the development of strong, just communities."

Mr. Williams has a long history of community leadership. He is Chair of the Board and Chief Executive Officer at Illinois-Service Federal Savings and Loan Association of Chicago. He is past Chair and a member of the Board of Directors of the Illinois League of Financial Institutions and has served as a member of the Board of Directors of the American Bankers Association, where he was also on the Government Relations Council Administrative Committee.

He was recently elected Board Director of the United Church of Christ Cornerstone Fund, Inc., which helps UCC churches finance church buildings and maintain or expand existing structures. He is a member of the Church of the Good Shepherd, Congregational UCC, where he has held the positions of Chair of the Diaconate, Chair of the Board of Trustees, and Treasurer.

He is a graduate of Amherst College, and Worsham College of Mortuary Science, in Wheeling, Illinois, where he served as an instructor. He continues to own and operate Unity Funeral Parlors, Inc., founded by his family in 1937.

Mr. Williams will work closely with President Hunt as we continue to implement the strategic plan, further strengthen the curricula, and build a sustainable financial future for the seminary. Together, we will continue supporting CTS's mission of bringing greater justice and mercy to the world.

Stewardship Report

“When we give cheerfully and accept gratefully, everyone is blessed.”

– Maya Angelou

Dear Partners in Mission,

I am pleased and grateful to present Chicago Theological Seminary's Annual Stewardship Report for Fiscal Year 2012-2013. **Donors listed here include all individuals and institutions that made a financial contribution to the Seminary from July 1, 2012, through June 30, 2013.** All of us here at CTS greatly appreciate and value our many partners in mission who help to advance CTS in this important way.

During Fiscal Year 2012-2013, CTS received a total of \$1,313,896.18 in philanthropic support from 553 donors.

While we have made every effort to ensure the accuracy of our giving records, please do not hesitate to contact the Seminary if you believe an error or an omission has been made in this report. As we continue to work toward our strategic goals, your gifts to CTS have become increasingly important and appreciated. Thank you again for your faithful and continued commitment to our Seminary.



With gratitude,

Alice Hunt
President



Students from our UCC
History & Polity course



Student Carolyn (Carly) Notorangel

FISCAL YEAR 2012 - 2013

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- The Rev. Janice L. Davis



CTS Fall Convocation 2013



CTS students



Rabbi Dr. Rachel S. Mikva & student Heather Loring at Fall Fest

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- Combined UCC Congregational Support Given Through CUE

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- The Association of Theological Schools, Pittsburgh, PA
- First Congregational Church of Western Springs, Western Springs, IL

GIFTS OF \$5,000 OR MORE

- First Congregational Church of Glen Ellyn, Glen Ellyn, IL
- Glenview Community Church, Glenview, IL
- Goldman Sachs & Company Matching Gift Program, Princeton, NJ

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- First Congregational UCC, Colorado Springs, CO
- First Corinthian Baptist Church, New York, NY

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- Elmhurst College, Elmhurst, IL
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- Immanuel UCC, Evergreen Park, IL
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- Ravenswood United Church of Christ, Chicago, IL
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- The Personett Family Trust

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- Exelon
- Goldman Sachs & Company Matching Gift Program

Dear CTS Community,

I am excited to introduce Chicago Theological Seminary's Council for the Next. This prestigious council honors the tremendous loyalty and generosity expressed by our donors and the many ways in which they support and engage with CTS and the mission we all share.

Among the inaugural members of the Council for the Next are former Visiting Committee members, Life Trustees and former Trustees. Inaugural members will also include Lawson Society members and donors whose cumulative giving equals or exceeds \$1,000.

Council for the Next members receive personal invitations to special events, complimentary registration for CTS's annual Worship Conference, an invitation to a special reception with faculty, quarterly updates from President Hunt and so much more.

Membership begins automatically with your gift of \$1,000 or more throughout the fiscal year (July 1 through June 30). Your membership investment is as little as \$83.34 a month—a level of commitment that will serve as an inspiration to all CTS supporters!



For more information on membership or benefits, please contact Martha Stocker, CTS Director of Annual Giving, at mstocker@ctschicago.edu or (773) 896-2433.

Thankfully,

Joyce Skoog
*Chair, Council for the Next
Trustee*

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- The Rev. Elizabeth C. Dickerson and Mr. Paul J. Dickerson
- Ms. Sandra Dixon
- The Rev. Timothy P. Dugan and Ms. Adrienne C. Dugan
- Dr. Patricia B. Erens
- Mr. William P. Evers and Mrs. Patricia Black-Evers
- Mr. Raymond P. Felson and Mrs. Gabriela A. Felson
- Mr. Samuel Fifer and Mrs. Barbara L. Fifer
- Ms. Lyn C. Fitzgerald and Mr. Mark Fitzgerald
- Mr. Richard M. Franklin and Ms. Marguerite Franklin
- Mr. Thomas M. Fulton
- Mr. William M. Fulton
- The Rev. Bryan G. Fulwider
- Rabbi Capers C. Funnys and Mrs. Mary Funnys
- Mr. Daniel J. Gallagher and Mrs. Cherry Gallagher
- Dr. Neil Gerdes +
- The Rev. and Mrs. Harry W. Gilmer
- Rabbi Samuel Gordon and Ms. Patty Gerstenblith
- Mrs. Enid Griffin
- The Rev. Dr. Jay Groat and Mrs. Vicki Owens Groat
- Mr. Robert M. Grossman and Mrs. Frances Grossman
- The Rev. J. Bennett Guess and Mr. Jim Therrien
- Mr. David H. Gunning and Mrs. Robin S. Gunning
- Mr. Donald G. Hart
- Mr. Richard M. Harter and Mrs. Angelica Harter +
- Dr. Shakeela Z. Hassan
- The Rev. Thomas R. Henry and Ms. Colleen S. Henry
- The Rev. George H. Hermanson +
- The Honorable Brian Holeman
- Bishop Roy A. Holmes and Mrs. Lovetta J. Holmes
- The Rev. H. Sharon Howell
- The Rev. Dr. Alice W. Hunt
- Dr. Helen L. Hunt and Mr. Harville Hendrix
- The Rev. Theodore W. Jennings and The Rev. Ronna L. Case +
- The Rev. Susan B. W. Johnson
- The Rev. Bishop Hee-Soo Jung
- Mr. John P. Keller and Mrs. Judy K. Keller
- Mrs. Margie Kemper
- Mrs. Constance A. King
- The Rev. Richard T. Kirchherr and Ms. Clare Kralovec +
- Mr. James A. Kolkmeier and Ms. Leslie J. Kolkmeier
- Mr. William J. Korsvik and Mrs. Janet Korsvik
- Mr. William Kunkel and Ms. Joann M. Kunkel
- Dr. Andre LaCocque
- The Rev. Robinson G. Lapp and Mrs. Janet W. Lapp +
- The Rev. In Shik Lee and Mrs. Ye-Cha Lee
- Mrs. Carol J. LeFevre
- Mr. Ned Leuchtnr and Mrs. Michelle Leuchtnr
- Mr. John C. Lionberger and Mrs. Jane Lionberger
- Mr. David R. Luckes and Ms. Stephanie Luckes
- Ms. Linda V. Luckey and The Rev. Peter A. Luckey
- Mr. William J. Lutz and Mrs. Karen W. Lutz
- Ms. Susan M. MacLean
- Ms. Jeanne C. Marsh and Mr. Steven K. Shevell
- The Rev. Gary Massoni and Mrs. Betty Massoni
- Mr. Philip Matthews and Mrs. Phyllis Matthews
- The Rev. Bobbie McKay and Mr. Lewis A. Musil
- Mrs. Josephine M. Means and Mr. Kenneth L. Means
- Ms. Susan L. Merrill
- Hon. Abner J. Mikva and Mrs. Zoe Mikva
- Judge Mary Mikva and Mr. Steven Cohen
- The Rev. Donald E. Minnick and Mrs. Susann Minnick
- The Rev. Shawnthea Monroe-Mueller
- Mr. Jorge Montes and Mrs. Sandra Montes
- Mr. David A. Mook and Ms. Kathy Stodgell
- Dr. Howard C. Morgan and Mrs. Brooks M. Morgan
- The Rev. Dr. Calvin Morris
- The Rev. Craig B. Mousin and Ms. Chris Insera
- The Rev. Cynthia M. Mueller and Mr. Jeff B. Palmer +
- The Rev. Wayne Myers and Mrs. Brix Myers
- Ms. Jana O'Brien and Mr. Wayne Parman
- Ms. Sarah L. Olson and Ms. Delena Wilkerson
- Ms. Meredith L. Onion and Mr. David D. Onion
- The Rev. Martha Page Greene and Mr. Robert Greene
- Dr. Ruth F. Parker
- Dr. Eboo S. Patel
- Mr. Carleton D. Pearl
- The Rev. Troy D. Perry III
- Mr. Richard N. Peterson and The Rev. Wayne T. Bradley
- Mr. Gregory J. Pine and Ms. Rachel Barton Pine
- Mr. Douglas L. Pinney and Mrs. Becky Pinney
- The Rev. Sharon K. Prestemon
- Dr. S. Alan Ray and Mrs. Angela K. Ray
- The Rev. Timothy C. Rhodes and Mrs. Cheryl Rhodes
- Ms. Melissa Riley
- The Rev. Howard W. Roberts and Mrs. Peggy Roberts
- Mrs. Mary Helen B. Robertson
- Mr. Michael Timothy Robertson
- Dr. Roy J. Robertson and Mrs. Elaine Robertson
- The Rev. John K. Rohde and The Rev. Nancy Rohde +
- The Rev. Dr. Rita M. Root
- The Rev. Dr. Jose A. Rosa
- Ms. Carole B. Segal and Mr. Gordon I. Segal
- Mr. David C. Seidman and Ms. Christine Seidman
- The Rev. Joseph Shank and Mrs. Leslie Shank
- Mrs. Joyce E. Skoog and Mr. Roy A. Skoog +
- Mr. Joe Skvara and Ms. Mary Ann Skvara
- The Rev. Dr. Ozzie Smith Jr.
- Mrs. Thelma J. Smith and Mr. Ralph Smith
- Ms. Martha Stocker and Mr. Robert R. Torrisi
- Dr. Ken A. Stone
- Ms. Angelica Sturm and Mr. William Sturm
- Dr. Alan I. Sugawara
- The Rev. Dr. Lois N. Sundeen +
- Mrs. Nancy Sutherland and Mr. George F. Sutherland
- The Rev. Barbara K. Taylor and Mr. A. Robert Taylor
- Mr. Theodore R. Tetzlaff
- The Rev. John H. Thomas and Ms. Lydia Veliko
- Dr. Laurel C. Schneider and Dr. Emilie Townes
- Ms. Carla Tyson
- The Rev. Michael A. Walrond and Dr. LaKeesha Walrond
- Mr. Kinzie L. Weimer and Mrs. Gise B. Weimer-Derooy
- The Rev. Bennie E. Whiten and Mrs. Susan E. Spote
- The Rev. Charles L. Wildman and Ms. Anne Wildman
- The Rev. Carolyn M. Willey +
- Mr. Norman J. Williams and Mrs. Lynda Williams
- The Rev. Nancy L. Wilson and Dr. Paula Schoenwether
- Mr. Mark Yim and Mr. Peter Hare



strong

Healing Boston

Joseph Burt, Staff



Nancy Taylor leads a silent procession to Boston Marathon finish line.
(Photo credit: George Delianides)

Chicago Theological Seminary alumna, the Rev. Nancy Taylor (D. Min. 1997), serves as Senior Minister of Boston's historic Old South Church—known in the running world as “the finishline church.”

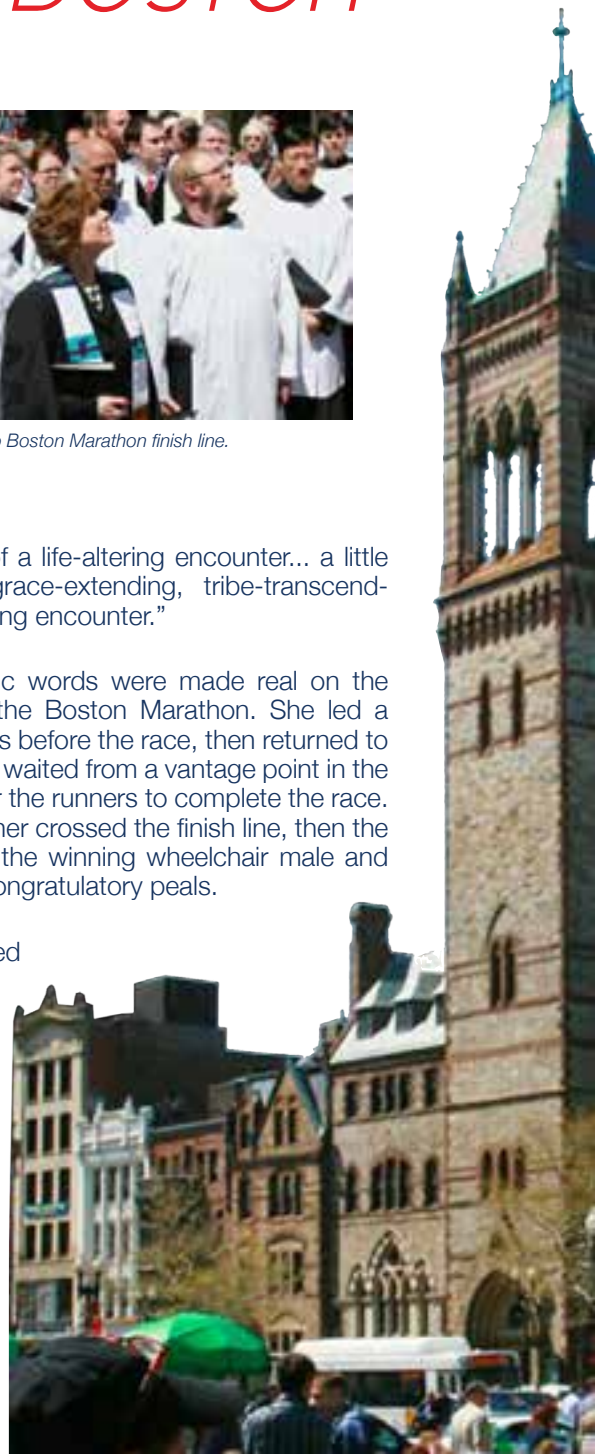
On the Sunday before the 117th running of the Boston Marathon, Rev. Taylor preached on Matthew 15, the account of Jesus and the Canaanite women, which she described as “the single most confounding and disturbing story in the entire New Testament.” Rev. Taylor stated that Jesus’ encounter with the Canaanite women was possible only because Jesus was in Canaan and the encounter happened out of doors. “Jesus was unusually willing to subject himself to the chaos of the chance encounter,” she said. “Boston during the Boston Marathon is made for the chance encounter. The whole world is here, mingling and mixing under the open sky! I think that if you make yourself available to it, vulnerable to it, there is in Boston this week both the possibility and

“We held meetings in coffee shops, we pastored at make-shift memorials. We visited victims in hospitals and counseled others by phone. This was anything but ‘business as usual.’ This was ministry in the trenches.”

even the probability of a life-altering encounter... a little enemy-befriending, grace-extending, tribe-transcending, mercy-commanding encounter.”

Rev. Taylor’s prophetic words were made real on the Monday morning of the Boston Marathon. She led a blessing of participants before the race, then returned to Old South. Volunteers waited from a vantage point in the 246-foot bell tower for the runners to complete the race. The winning male runner crossed the finish line, then the winning female, then the winning wheelchair male and female, all receiving congratulatory peals.

Rev. Taylor remained inside the church. At 2:50 p.m., all was interrupted as two bombs exploded near the finish line. The church was now a part of a crime scene. Upon witnessing both explosions, she communicated to the outside: “We have heard...loud explosions,” and “Many



people were injured, but the church has not been damaged. The police have asked us to stay put for now. Praying.”

Old South was closed for more than a week but swung into action by addressing pressing needs and providing clothing, travel and accommodations to those runners whose hotels were within the crime scene boundaries. The church made interfaith conference calls to address the fears within the Muslim community that the words “terror” and “Islam” were once again linked in the minds of the American people.

Rev. Taylor said, “We held meetings in coffee shops; we pastored at make-shift memorials. We visited victims in hospitals and counseled others by phone. This was anything but ‘business as usual.’ This was ministry in the trenches.”

Rev. Taylor and her congregation began “enemy-befriending, grace-extending, tribe-transcending, mercy-commending” shortly after the bombings. On the first Sunday back at Old South, they processed to the race’s finish line and then, as they prayed, they tolled the tower bell once for each of the dead, including the elder of the two brothers suspected of perpetrating the bombing. They prayed for both brothers and for their family.

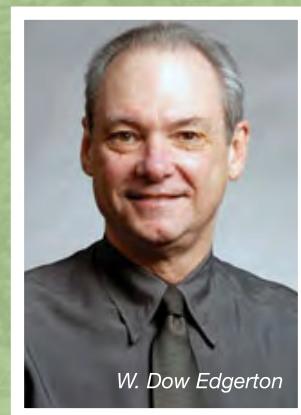
Hope comes unexpectedly. Rev. Taylor said, “I had hoped the church gardens would bloom by Easter. I was sure they would by Marathon Sunday, but they didn’t. There were promising shoots but no blooms. The flowers bloomed only after the bombs—only after the shattering pain, after the injured had been rushed to hospitals, and the dead taken to morgues and the families notified, and the streets cleared and an entire ten-block area declared a crime scene. Only then did they bloom. When our red, swollen, sleep-deprived eyes had witnessed too much horror, they welcomed us back.”

A GIFT FROM FACULTY

Special Release: *Listening to Grief*

Susan Cusick, Staff

Professor W. Dow Edgerton has bestowed a very special and generous gift to the CTS Community. Beginning in 2014, Professor Edgerton’s latest book, *Listening to Grief*, will be released only on the CTS website.



Not available in hardcover or paperback, the book will be published exclusively on our website over five weekly installments starting on January 21. Installments will include bonus material and audio recordings and will culminate with a Live Book Discussion led by Professor Edgerton. Be sure to follow CTS on Facebook to receive reminders of each release.

Here is a sneak peak of *Listening to Grief*:

“I want to learn to listen better to those who grieve. I want to learn to attend more, to understand more. I want to learn to respond more fully, more fittingly and more faithfully to the grief that is coming to expression in a particular person. However we finally respond to the loss that another has suffered, I believe it must be born of a deep listening.

Grief, however, can present itself in so many different ways and can touch on everything in the world (and beyond) seen and unseen, that was or is or is to come. Grief can express itself through thoughts and feelings that seem utter contradictions. Love that sounds like fear, pain that sounds like joy, doubt that sounds like faith, arguments that sound like prayers, prayers that sound like earthquakes, yes that sounds like no, and stories and dreams and dramas and songs and poems, and, and, and... In the face of this, a listener can simply be overwhelmed in the way that both a breaking wave and a slow surge can flood us out. This is no less true of listening to one’s own grief and seeking to hear. Your grief is speaking and telling you something about you and the world in which you live. How can you listen?”

Historic Old South Church, Boston.
(Photo credit: George Delianides)

A Life Remembered

THROUGH THE EYES OF A DAUGHTER

Megan Davis-Ochi, Staff



Graduates of Chicago Theological Seminary live out their passion for God by bringing justice and mercy to the world. The planned gift acknowledged in this article comes from a member of the class of 1938 who was no exception. His legacy stands as a remarkable example of God's love for those most in need. While we honor his family's request to keep this alum's name anonymous, we all agreed that his story should be shared.

Our donor traveled a difficult path to CTS and his ministry. He worked as a field hand, delivered the *Saturday Evening Post* by bicycle, and even lived under a bridge during his undergraduate years in California. He hitchhiked to CTS and while there met his wife of 55 years.

In addition to his ministerial work, our alum was an artist, photographing and recording those he served. From December 6 through January 31, a special exhibit, *The Least of These Remembered*, will showcase photography from his seminary years. The pieces will be displayed on the first and second floors, with a study room dedicated to his memory and honoring his generous planned gift to his beloved seminary. If you are not able to visit CTS during the exhibit, it will be accessible through our website.

CTS is honored to have been a part of this man's path. Thanks to his generosity, his ministry will continue in the lives of generations of students to come. We are privileged to share these words from his daughter, written on the occasion of her father's exhibit.

Lessons from my Father

My father served five congregations and worked hard to do all a pastor should for his flock. But his covenant with God was not confined to the church. He went out into the communities of town, nation and world, feeding lambs and caring for those in need.

In a time before food stamps, he carried business cards with the name and address of a local eatery and the words "Enjoy a free meal." Dad would sign the cards and give them to folks in need. Each month, he paid for those meals—not with church money, but from his own salary.

Throughout his life, Dad defended the "least of these." As a Conscientious Objector during WWII, he spoke against the racial segregation of the blood supply. In the San Joaquin Valley in the late 1940s, he preached about the plight of migrant farm workers.

In a tiny, dusty company town in Nevada, he spoke against the repeal of a municipal code that prohibited gambling, saying that a casino would bring no tourists but would instead profit from local paychecks better spent on the town's children. Later, he worked to help the down-winders in Nevada and Utah poisoned by radioactive fallout from atmospheric nuclear bomb tests.

I learned that sometimes love manifested has a price. And yes, we in his family paid part of that price. He was fired more than once by congregations that were unreceptive to his message. We moved a lot and lived frugally, but Dad always provided. He wasted nothing, neither time nor resources, but reused, repaired and remade. Minutes filled with productivity bought him hours each day for meditation and prayer, time each week to tend our garden and play with us children, and years for study and writing about Christ and God and man.

Our family's planned gift to CTS originated, literally, in a widow's mite, and has grown and been conserved by four generations of his family, untouched even in the hardest times. In this year of the 100th anniversary of Dad's birth, its purpose is fulfilled.

These photographs are part of
"The Least of These Remembered"
exhibit that will be installed at CTS
December 6 through January 20.



If you would like to learn more about CTS's Victor and Jessie Lawson Society, which honors planned gift donors like this dear donor and his family, or if you are interested in planned gift opportunities at CTS, please contact Megan Davis-Ochi, Vice President for Advancement, at mdavis-ochi@ctschicago.edu or (773) 896-2431.



WELCOME TO OUR NEW STUDENTS

One of the most exciting changes at CTS every fall is the arrival of new students. This year, our entering class of nearly 60 students includes a large number of students who are taking their courses primarily online, in addition to those students who are taking their courses primarily in a face-to-face format. Many students, however, are blending online and face-to-face courses in a single degree program. Wherever you encounter them, I hope you will take the opportunity to welcome these newest members of our learning community to CTS!



CONVOCATIONS AND SABBATICALS

We were happy this semester to welcome back from sabbatical three of our full-time faculty members. All three are speaking to the CTS community in convocations this year: the Rev. Dr. Susan Brooks Thistlethwaite, Professor of Theology, spoke at our opening convocation on September 9, titled "Women's Bodies as Battlefield: Just War, Just Peace, & the Global War on Women."

Rabbi Dr. Rachel Mikva, CTS's Rabbi Herman E. Schaalman Assistant Prof. of Jewish Studies, delivered a presentation at a second convocation on November 23 titled "Fraught Justice: Reward & Punishment is a Dangerous Religious Idea."

Dr. Bo Myung Seo, Associate Prof. of Theology & Cultural Criticism, will be the speaker at a third convocation on February 2, 2014.

If you are unable to attend in person, the convocations are live-streamed and archived on our website. If you are on-campus, a community lunch will follow the convocation.

As these professors return, two other colleagues are away this semester for their own sabbaticals: Dr. Julia M. Speller, Associate Prof. of American Religious History & Culture, and Dr. Seung Ai Yang, Associate Prof. of New Testament. We wish them well during this season of research, writing and relaxation!

THE DEAN'S DESK

Ken Stone, Faculty



This has been an exciting semester at Chicago Theological Seminary! As the Academic Dean, I would like to call your attention to a number of things that are happening at CTS this semester. If you have questions about any of these announcements or other academic matters at CTS, please do not hesitate to contact me or Dr. Emily Vogt, Assistant to the Academic Dean. If you are on campus, feel free to stop by my office on the first floor, immediately beside the President's office.



WELCOME FALL SEMESTER ADJUNCT FACULTY

Dr. Joel Cruz (*Th.M. & Ph.D. Lutheran School of Theology, M.A. Gordon-Conwell Theological Seminary, B.A. Moody Bible Institute*) is teaching the on-line section of our M.A./S.T.M. Thesis Seminar. He has taught as an adjunct instructor at Elmhurst College and is working on a reference handbook on Latin American Christianities.

Robyn Henderson-Espinoza (*A.B.D. Ph.D. University of Denver-Iliff School of Theology, M.T.S. Garrett-Evangelical Theological Seminary, B.A. Hardin-Simmons University*) is teaching the online course “Intersectional Queer Ethics.” Her dissertation is tentatively titled “Queer(y)ing Mestizaje en la Frontera: Jotería Bodies, Borderlands, Moral Agency.”

Dr. Rami Nashashibi (*Ph.D. University of Chicago*) is co-teaching both the face-to-face and the online sections of “Introduction to Interfaith Engagement” with Professors Mikva and Thistlethwaite. He has served as the Executive Director of the Inner-City Muslim Action Network since 1997. Dr. Nashashibi will join CTS next year as a full-time visiting faculty member.

Dr. Jennifer Pope (*Ph.D. CTS, M.A. North Park Theological Seminary, B.A. North Park University*) is teaching the face-to-face section of our M.A./S.T.M. Thesis Seminar. She is currently Associate Director of Student Affairs at the Adler School of Professional Psychology and was formerly Director of the International Office at North Park University.

Carolyn Roncolato (*A.B.D. Ph.D. and M.A. Chicago Theological Seminary, B.A. Allegheny College*) is co-teaching both the face-to-face and the online sections of “Constructive Theology” with Professor Thistlethwaite. She will teach both the face-to-face and the online sections of “Systematic Theology” for us in the Spring semester.

Dr. David Stewart, M.D. (*M.Div. & D.Min. CTS*) and Jill Westberg McNamara (*M.A.*) are co-teaching an on-line course called “Issues in Faith and Health.” Dr. Stewart is a medical doctor at Kenwood United Church of Christ Health Ministries. Westberg McNamara is the author of several books, including *Health and Wellness: What Your Faith Community Can Do* (2006).



THE BALDWIN- DELANEY INSTITUTE

This year we are happy to host the CEO and Founder of the Baldwin-Delaney Institute for Academic Enrichment and Faith Flourishing, Dr. EL Kornegay Jr. as he launches in important new initiative in Chicago. The Baldwin-Delaney Institute—named for James Baldwin and Beauford Delaney — combines scholarship and activism in an effort to overcome the pandemic of violence among youth in Chicago. Dr. Kornegay holds both the Ph.D. and the S.T.M. from Chicago Theological Seminary. This summer he taught an intensive course at CTS on “James Baldwin and Christianity,” which was also the focus for his Ph.D. dissertation. He will be teaching both the face-to-face and the online sections of “Christian Ethics” in the Spring 2014 semester. As part of his relationship with CTS, he will also be engaged with students in several different venues. Be sure to stop by Room 148 in our first floor office suite to say hello to Dr. Kornegay.



CENTER FOR JEWISH, CHRISTIAN, AND ISLAMIC STUDIES

The Center for Jewish, Christian and Islamic Studies (JCIS) sponsored a number of events this Fall. In celebration of the Jewish harvest and thanksgiving festival of Sukkot, Sukkat Shalom and Justice Week featured our geodesic-dome sukkah and gleaning local produce with KAM Isaiah Israel Synagogue’s Sustainability Program to give to nearby soup kitchens and shelters. The Film and Faith Series included a showing of *The Gatekeepers*, *Walk on Water*, and *Circumstance*—as well as a lecture and film clips with movie critic Amy Kronish on “Gender Issues in Israeli and Palestinian Film-making” (co-sponsored with Women of CTS).

Here is a sneak preview of events coming this spring:

- Abraham, Sarah & Hagar: Storytellers from Three Traditions, Sunday, February 23, 2 p.m. Jewish, Christian and Muslim storytellers share tales about our scriptural ancestors, and what they can still teach us today. Children welcome.
- Dr. Umar Abd-Allah, Issues in Islamic Theology Series, March 6, 13 & 27. Dr. Abd-Allah is one of the foremost scholars of Islam in the U.S. today, with both classical religious training and a doctorate from the University of Chicago.
- Freedom for All the Earth: An Interfaith Passover Seder, April 17, 6 p.m. Co-sponsored with the Hyde Park Muslim Family Circle and Mishkan Chicago.
- More Film and Faith offerings, including “The Long Shadow of Incarceration’s Stigma,” co-sponsored with CTS Community Life.

WARRIOR MAGICIAN LOVER KING

Celebrating Robert Moore's 36 Years of Distinguished Service

Lee H. Butler, Faculty

I have the privilege and distinct pleasure of sharing a reflection on the significance of Dr. Robert Louis Moore's contributions to the life and legacy of Chicago Theological Seminary. Dr. Moore is Professor of Psychology, Psychoanalysis and Spirituality at CTS, and holds the chair of Distinguished Service Professor. He is also the Founding Director of our Institute for Advanced Studies in Spirituality and Wellness.

Dr. Moore has served on this faculty for 36 years. After earning degrees from Hendrix College, Southern Methodist University, Duke University and the University of Chicago, Dr. Moore joined the CTS faculty in 1977 as an assistant professor. Passionate about the fields of psychology and religion, he subsequently earned diplomat status within Adlerian psychoanalysis and Jungian analytical psychology.



Dr. Robert Moore

When I accepted the call to join this faculty, my pastoral care colleague at Lancaster Theological Seminary described Robert Moore by saying, "He is a genius." Through the years, I learned the truth of that description. With creative genius, Dr. Moore critiqued the various developmental systems of his educational experiences, assessed their strengths and weaknesses and forged an approach he identifies as Structural Analysis. It is within this psychological framework that we come to know his most significant contribution to the world: the diamond in the psychic rough that is revealed by the archetypal energies of the Warrior, Magician, Lover and King. These are the energies that constitute the seasons of a man's life. This discovery made him a standout within the men's movement in the United States and other places around the globe.

Dr. Moore polished that diamond in the rough until it became a perfect "mature masculine spirituality." And CTS has been the place where he has called and taught men and women to dream dreams and to interpret them, to be free of the crippling effects of an unreconciled past and to set prisoners free, to peer into the deepest darkness and to walk in the light of justice. The Rev. Christie Callahan, a former student, declared that Dr. Moore is the reason she chose CTS for her theological education. Today, she works in the area of prison reform and justice for returning citizens.

Allow me to share personal stories and observations through the lenses of the archetypal energies: Warrior, Magician, Lover and King.

Warrior: Nurtured by the Wesleyan tradition, Dr. Moore believes we wrestle with flesh and blood and powers and spiritual wickedness in high and low places. Armed with spiritual perceptiveness and a keen intellect, he set out to conquer a world in spiritual disarray. Walking through the battlefields and field hospitals that some of us identify as classrooms, spaces filled with bodies suffering from narcissistic wounds, Dr. Moore has fought to hold off the enemies that would devour the human soul. He has fought to restore decency and fair play to a system that has been corrupted by moral decline. He has fought to make CTS a place where people learn to bear witness and become defenders of peace and justice.



Magician: At one faculty retreat years ago, inspired by the music of The Eagles, Dr. Moore,

without the aid of a karaoke machine, took us to Arkansas by serenading us with his favorite Country and Western songs. To understand the magic of that moment, one must understand that country music—like the Blues—is music of human pain and struggle. In that moment, Dr. Moore shared his story in a way that transformed each of us, without our realizing that he had masterfully changed all of our hearts forever.

Lover: That Dr. Moore has been an open, compassionate soul within this community is in no small measure due to his partner and love, Dr. Margaret Shanahan. They are two bodies breathing as one. There have been many occasions when I inquired of Margaret's well-being, and all of Dr. Moore's love and compassion would overflow as he spoke of her. Their covenant inspired his fierce love, which we experienced through his deep passion and bottomless compassion as he mentored students. Because of Dr. Moore's identification with the men's movement, his Lover energy was often overlooked. He once shared with me that he had been inaccurately thought of as an enemy of feminism. He said, to the contrary, that mature masculine

spirituality supports and partners with women's spirituality, including feminism.

King: The King is one who brings the full energy of the Warrior, the mastery of the Magician and the sensuality of the Lover into a grand crescendo of generativity, sharing the gifts of a life lived well. Dr. Moore has generously shared his wisdom around the globe while maintaining CTS as his home base. As a ritual elder within this community, he has been an advocate and champion for students to meaningfully transition into and out of CTS. He has not only embraced, but embodied, these archetypes in order to be our living witness that the Spirit of the Lord does dwell among men ... and women (and that pause was not a "Freudian slip.")

Robert Moore, for your years of dedicated and distinguished service to the work of justice and spiritual reformation, we thank you and acknowledge the love, respect and admiration that we have for you.



This recognition was presented to Dr. Moore on October 23, 2013, by Dr. Lee H. Butler, pictured above.

FALL TEL



Rabbi Dr. Rachel Mikva delivering her Fall Convocation address



New students beginning the fall semester



Advent Lectionary Workshop panel discussion



Dr. JoAnne M. Terrell leading us in song



Fall Fest



Women of CTS table at Fall Fest



CTS community building the Sukkah for Sukkot

CRM 2013



The on-campus cohort of our 2013 entering class



*Sharing a meal
in the Sukkah*



Students at worship



Weekly community lunch



Fall Convocation processional



*The Rev. Dr. Susan Thistlethwaite
delivering her convocation address*



CTS worship ensemble

A LUNCH OF HOPE AND TRANSFORMA

A ROOKS LEGACY REFLECTION

Tadhi D. Coulter, S.T.M. Student

The 2013 C. Shelby Rooks celebration was more than just a lecture for me. This year, social ethicist and scholar of American religions Dr. Jonathan L. Walton sat with about 20 black students at the lunch hour, offering the chance to share ideas with and take notes from this minister and academic.

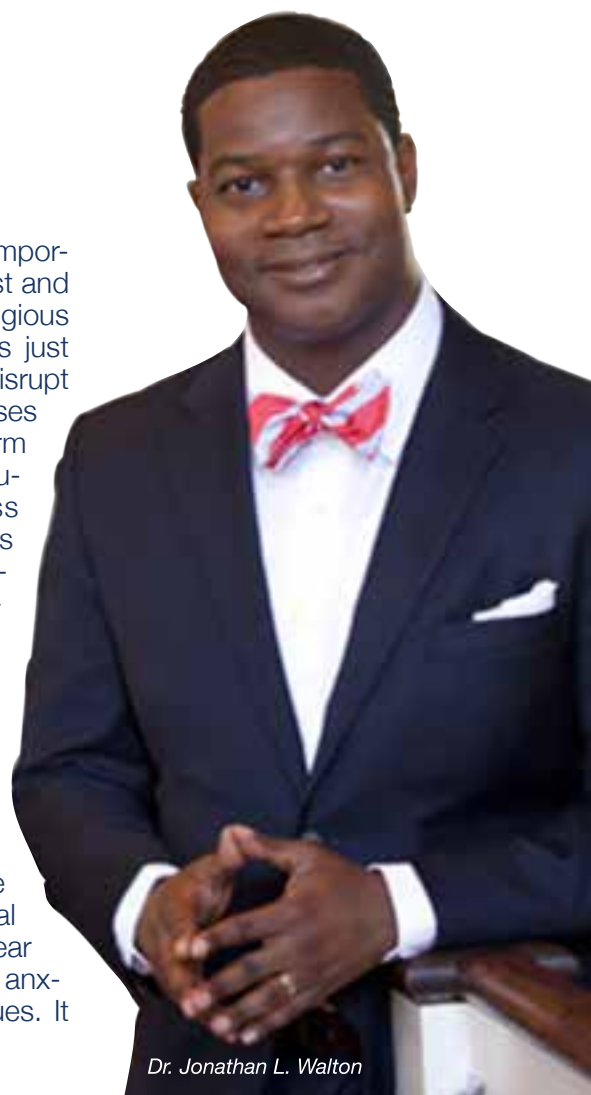
Dr. Walton is Plummer Professor of Christian Morals at Harvard University and Pusey Minister in Harvard's Memorial Church. He is also professor of Religion and Society at Harvard Divinity School. Lunch with him was a time for black religious scholars and leaders at CTS to discuss, in a relaxed and intimate atmosphere, matters of career placement and preparation, negotiations of power relations within

the academy and the ongoing importance of gender studies in feminist and womanist modalities in black religious life and in American culture. It is just this kind of gathering that can disrupt

"This lunch period with Dr. Walton was important because it was an opportunity for black students at CTS to give voice to not only their personal experiences but to lend an ear to the concerns, frustrations and anxieties of their peers and colleagues."

dominant discourses of power that inform the tension of double consciousness facing black religious scholars and leaders within predominantly white Protestant theological institutions.

This lunch period with Dr. Walton was important because it was an opportunity for black students at CTS to give voice to not only their personal experiences but also to lend an ear to the concerns, frustrations and anxieties of their peers and colleagues. It



Dr. Jonathan L. Walton

also served as a lens through which I viewed Professor Walton's lecture. In "The Du Boisian Dilemma: Sacrificing the Faith in Order to Save the Race," he said:

...Du Bois took a developmental and biosocial view of blacks as a primitive other and worked hard to wrestle black humanity from its theoretical clutches. Yet in order to do so, he took many of the pejorative descriptions that were circulated as the problem of the Negro and located these attributes inside the walls and onto the bodies of black religious people. In the process, he could affirm the racial theories of Nathaniel Southgate Shaler and other leading scientists of the day. Yet, he could still provide black folk a developmental vehicle on the highway from primitive

TION

to civilized by embracing a secularization narrative that leaves black religious practices on the regressive side of town.¹

This view of W.E.B. Du Bois is an uncomfortable one and is a radical shift from those I have previously cited in academic papers. Now, even statements from Du Bois himself that I had read within a black consciousness line of reasoning seem rife with the biosocial views of Nathaniel Shaler. I have to wonder: What made me pick and choose which historical influences to stress in the life of Du Bois, at the expense of others of equal importance?

The lunch hour I spent with Dr. Walton and my peers was more than a mere meal. It might be a method within the legacy of C. Shelby Rooks to broaden the way we approach and see narratives and text once invisible.

Tadhi D. Coulter is the editorial director of the KW report, a collaborative approach to fashion (www.kwrpress.com). He holds a Bachelor of Arts in English and History from UCLA and an M.Div. from Vanderbilt University, and is earning an S.T.M. with a concentration in Black Theology and Media at CTS. He is a research and teaching assistant to the Rev. Dr. JoAnne M. Terrell. He will begin a Ph.D. program at the Institute for Doctoral Studies in Visual Arts in May 2014.



Tadhi Coulter singing



President Hunt with CTS students and friends



Kim Johnson & Justin Kim at the Rooks Reception



Dr. Walton giving the Rooks Lecture



The Joe Jones Quartet

¹ Professor Jonathan L. Walton's lecture, "The Du Boisian Dilemma: Sacrificing the Faith in Order to Save the Race," accessed 10/26/2013, <http://www.youtube.com/watch?v=Ky2qtEON1IY&feature=youtu.be>

ECOmm

Examining Intersections

Rachel S. Mikva, Faculty

Communities are ecosystems. The individuals, families and institutions that populate them are living organisms with their own internal rhythms and growth, as well as essential interactions that shape their collective experience. Our Center for Jewish, Christian and Islamic Studies recently received a \$225,000 grant from the Henry B. Luce Foundation to work across religious and cultural boundaries in order to nurture these synergies and develop stronger, more sustainable communities. Titled “ECOmmunity,” the project is designed to examine the intersections of interreligious engagement, sustainability, social justice and theological education.

Beginning in the fall of 2014, a cohort of Jewish, Christian and Muslim students will join together as fellows in this ECOmmunity project. Most will be beginning our Master of Arts in Religious Leadership degree program, with concentrations in Social Transformation or Interfaith Engagement, although a few may be enrolled in different degree programs. With dedicated workshops, supervised field placements, customizable courses of study and cutting-edge theological education, these future leaders will gain the skill, insight and experience necessary to shape the world they are inheriting. They will go on to serve in not-for-profit organizations, chaplaincy and community interreligious work. Some may be interested simply in acquiring the tools to be effective partners in our multifaith society, building bridges over religious difference.

We are very excited to announce that Dr. Rami

Nashashibi will join our faculty as Visiting Assistant Professor during the tenure of the grant, teaching in the areas of Muslim studies, social transformation and sociology of religion. Dr. Nashashibi completed his doctoral studies at the University of Chicago and serves as Executive Director of the Inner-City Muslim Action Network. Having built a vital and innovative community organization, he will help us ensure the ongoing integration of Muslim Studies at CTS.

Adjunct professors will enhance our curricular offerings, including courses in religion and environment, sustainability, conflict transformation and Jewish and Islamic studies. Dr. Umar Abd-Allah, a prominent scholar with both academic and classical training, will be among the adjunct faculty, teaching Islamic Theology.

In the coming year, CTS will work to prepare the academic, cultural and co-curricular resources to ensure a maximally successful learning experience. It includes working with faculty, staff, students and board members to create an intentional and welcoming community, to hone skills for simultaneously dignifying difference and cultivating common ground and to expand partnerships around interreligious engagement.

If you are interested in supporting or participating in this project, please be in touch with Rabbi Dr. Rachel S. Mikva, Herman Schaalman Chair in Jewish Studies and Director, Center for Jewish, Christian and Islamic Studies. You may email her at rmikva@ctschicago.edu or call (773) 896-2484.



unity



Rabbi Dr. Rachel S. Mikva



Dr. Rami Nashashibi



DONOR ROLL: JULY 1, 2013 – OCTOBER 31, 2013

As we end this fall semester, we honor the important and necessary support from alumni/ae, church partnerships, Trustees, friends, faculty, staff, students, family foundations and many others makes CTS who we are today. We humbly thank you!

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Faith in the Loop

A PBS DOCUMENTARY FEATURING CTS FACULTY

Chicago Sunday Evening Club (CSEC) is producing a television documentary to air on WTTW, PBS Channel 11, in January 2014. CSEC is known for programming that features some of the leading voices in religion, as well as the stories of everyday people whose lives reflect the rich tapestry of religious life in America.

The documentary is the first in a new series produced by the CSEC called *Faith in the Loop* that focuses on the intersection of faith and issues that impact Chicago.

The first topic to be explored is the cyclical nature of incarceration in our communities. Three of our CTS professors, Dr. Lee H. Butler, Rabbi Dr. Rachel S. Mikva and Dr. JoAnne M. Terrell, have been interviewed and will be featured in this documentary.

Watch the CTS website and Facebook page for more information about this important documentary.



Rabbi Dr. Rachel S. Mikva (above) and Dr. JoAnne M. Terrell (left) are filmed for Faith in the Loop, on WTTW, PBS Chicago.



UPCOMING EVENTS

Unless otherwise indicated, events will take place at Chicago Theological Seminary.

LENTEN LECTIONARY WORKSHOP

Friday, January 31, 9:30 a.m. - 2:30 p.m.

Lenten Lectionary Workshop featuring Professor Dow Edgerton.

CASTAÑEDA LECTURE

Thursday, March 27- Reception 5:15 p.m., Lecture 6:15 p.m.

Dr. Laurel Schneider, Professor of Religious Studies, Religion & Culture, Vanderbilt University speaker.

CTS ON THE ROAD IN ATLANTA, GEORGIA

Winter 2014

Alumni/ae Event. Watch our website and E-News for more details as they are confirmed.

SPRING CONFERENCE: "EQUIPPING FOR AN EXTRAVAGANT WELCOME"

Friday, March 28, 9:30 a.m. - 3:00 p.m.; Saturday, March 29, 9:30 a.m. - 1:00 p.m.

Special feature: Chicago showing of "The Second Cooler," a documentary on immigration. Friday, March 28, 7:00 p.m.

ALUMNI REUNION

Friday, May 16, 3:00 - 5:00 p.m.

Class years ending in "4" and the 50th and 25th Reunion Classes (class of 1964 and class of 1989). The classes of 1964 and 1989 are invited to participate in Commencement on Saturday, May 17.

COMMENCEMENT

Saturday, May 17, 2014

Details to be announced.



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*Tadhi Coulter (S.T.M. student) singing
"A Change is Gonna Come"
at CTS Fall Convocation.*