

UNION COLLECTIVE



Connecting to Africa

Queer Virtue

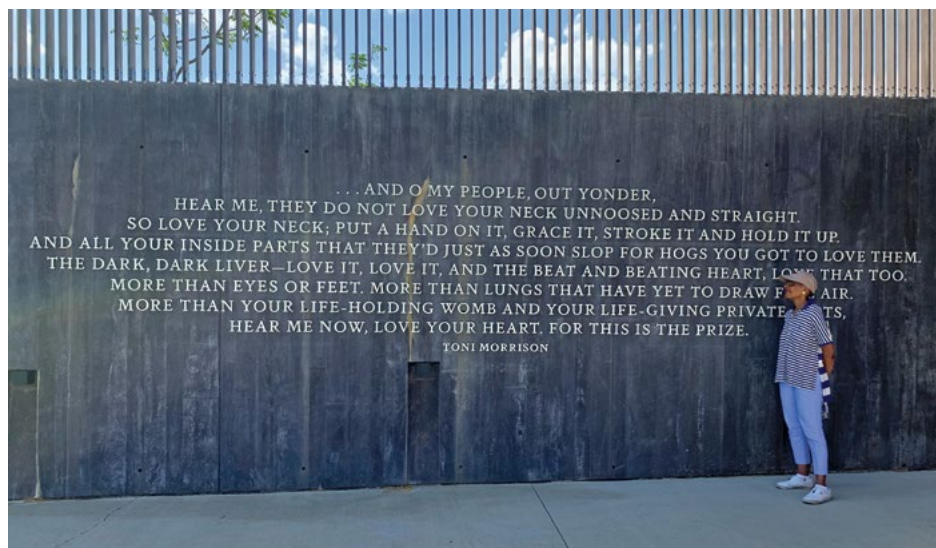
Elizabeth Edman '91 describes how LGBTQ people breathe new life into Christianity | **p.4**

Alabama Bound

EDS at Union makes a pilgrimage to Montgomery and Selma | **p.6**

Earth-Honoring Faith

Center for Earth Ethics hosts its annual "Ministry in the Time of Climate Change" training | **p.8**



EDS AT UNION

6

A Transformative Pilgrimage

Episcopal Divinity School at Union explores
the struggle for peace and justice in the deep South

ARTICLES

How LGBTQ People Can Revitalize the Church 4

Poor People's Campaign Hosts Presidential Forum 5

Ministry in the Time of Climate Change 8

Connecting to Africa 10

A Potter's Post-Seminary Journey 15

Discerning a Call at Almost 80 16

Unitas Award Winners 17

Building a Legacy 25

DEPARTMENTS

1 Letter from the President

2 Union Making News

6 Episcopal Divinity School at Union Highlights

18 Faculty News

19 Class Notes

22 In Memoriam

25 Giving

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From the President



“To say our country—indeed our world—is in the grip of a moral and political crisis is to vastly understate the weight of this moment.”

—President Jones

Dear Friends,

THE 2019 ACADEMIC YEAR at Union is off to a strong start. I am delighted to share with you that for the 183rd year in a row, a committed, bright, engaged, eager community of students has arrived on campus, ready to be “theologically educated” in our unique seminary. And despite the times in which we find ourselves...

They have come. Open-hearted. Determined. Imaginative.

Never in our nation’s history has their readiness to learn and our faculty’s desire to teach been more urgently felt and needed. To say our country—indeed our world—is in the grip of a moral and political crisis is to vastly understate the weight of this moment. Dictators rise before us on every horizon. Hate and fear daily pass for moral righteousness. A wealthy few stand as sole determiners of humanity’s and our planet’s future. And the collective will for truth, justice, and goodness is staggeringly weak—so many are hungry, lost, imprisoned, broken in body and soul. Our exhausted and dispirited world is groaning.

And yet, in the midst of this, they have come. Full of energy. Hopeful. Hungry for life abundant...

Like the generation of students before them, they have come to study peace. To plumb the wisdom of vulnerability.

To learn the skills of critical questioning, asking longstanding questions as they also search for questions not-as-yet asked. To collect shards of truth from ancient texts and to weave them together with the elusive threads of a future-yet-imagined. To write new scripts. To treasure old truths. To practice revolutionary love. To grow hearts and hands big enough to grasp what is coming and strong enough to endure what arrives. To cultivate habits of intellect that are both agile and anchored enough to carry us collectively forward.

For this kind of Union education, they have come. Questing. Dreaming. Creating. Listening.

I hope as you read through this fall issue of the Union Collective you will catch a glimpse of the miracle that continues to happen here at 3041 Broadway—an enduring miracle called Union Theological Seminary in the City of New York.

May all of us, in our many ways, keep coming.

Peace,

The Rev. Dr. Serene Jones
President and Johnston Family Professor
for Religion & Democracy

President Jones, Dean Pamela
Cooper-White and Board
Chair William Candelaria
at 183rd Convocation



UNION MAKING NEWS



Lifting Indigenous Voices

In *Laudato Si: On Care for Our Common Home*, Pope Francis wrote, “It is essential to show special care for Indigenous communities and their cultural traditions. They are not merely one minority among others, but should be the principal dialogue partners, especially when large projects affecting their land are proposed” (*Laudato Si*, 146). Today, the shadow of the climate crisis and increased persecution from corporations, government, loggers, and miners threaten the lives and land of Indigenous people around the globe. The moral imperative created by the struggle of the earth and its caretakers has invoked new efforts

from the Roman Catholic Church to be allies in the hopes of healing past wounds and creating new pathways for life and reconciliation.

To help facilitate this process, on April 28–30 the Center for Earth Ethics partnered with Forum 21 and the Indigenous Environmental Network to host a dialogue between Indigenous leaders from North, Central, and South America and a representative from the Vatican Dicastery for Promoting Integral Human Development.

↑ **Members of the Center for Earth Ethics, the Indigenous Environmental Network and a representative from the Vatican celebrate a productive forum.**

Discussed at the dialogue were land rights and self-determination of Indigenous peoples, just and equitable development paradigms, commodification and privatization of nature, and protection of sacred sites. The gathering also addressed the legacy of the papal bulls of the 15th century, which informed the Doctrine of Discovery and encouraged the oppression and displacement of Indigenous peoples. It was an important first meeting that participants hope will lead to more in the future. **U**

Queer Celebration

As part of their Pride activities in June, Middle Collegiate Church in New York City hosted the first-ever gallery exhibit of Union's Queer Faith Photo series, shot by M. Div. student **Mohammad Mia '21**.



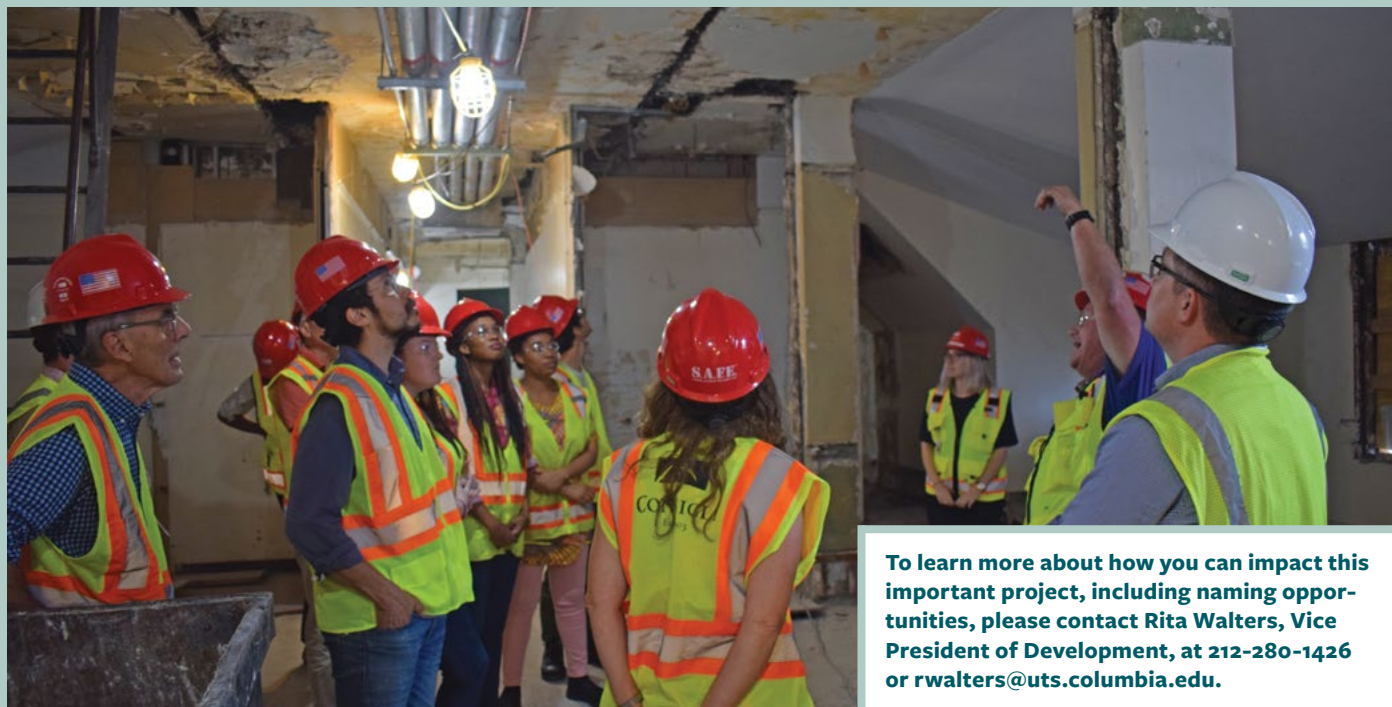
Guests mingle during exhibit opening.



Dr. Su Pak '99 poses next to her Queer Faith portrait.

Hastings Hall Made New

The complete renovation of historic Hastings Hall is well underway. In August, students got an opportunity to see the work in progress.



To learn more about how you can impact this important project, including naming opportunities, please contact Rita Walters, Vice President of Development, at 212-280-1426 or rwalters@uts.columbia.edu.



“The fundamental premise of *Queer Virtue* is that authentic Christianity is and must be queer—queer in the sense of disrupting false binaries.”

Queer Virtue: What LGBTQ People Know About Life and Love and How It Can Revitalize Christianity

MOHAMMAD MIA '21 interviews the book's author, ELIZABETH M. EDMAN '91

How has your queer experience shaped how you understand being Christian?

Queerness is authoritative to me, a conceptual lens that models something important for Christian communities. A queer ethical path is identical to the path Christians are called to walk as they discern an identity, tell the truth about it to others, build community, look to the margins to see who is still struggling, and do something about that. The book spells out what this ethical path is, what it is based on, and how it relates to Christianity.

I'm sure you had an audience in mind when writing. What did you hope they would receive?

I wanted to write a book that valued queer experience, that spread balm on the wounds of queer souls grievously harmed by bad Christian theology. I wanted to give progressive Christians a new way of thinking about the core tenets of our faith. I wanted to model digging into the tradition to find a theology that is life giving and speaks to the world in which we live.

The fundamental premise of *Queer Virtue* is that authentic Christianity is and must be queer—queer in the sense of disrupting false binaries. I want queer folks and Christians to grapple with the implications of that statement. I really see it come to life in the Queer Faith project (utsnyc.edu/queer-faith)—queer folks with a relationship to the sacred articulating queerness as a lens for

comprehending what the sacred is, what it demands of us. It gives me hope to hear folks in this project say, “This is how my queerness and my God are holding me accountable.”

What do you say to young folks, particularly queer folks discerning their relationship to the sacred?

The first is that your particularities, and the demands they make of you, are precisely what is needed in this world. Whatever it is that makes you who you are, figure out what it has taught you and use those lessons to connect and help other people answer their own questions about their purpose in the world. Queer people have work to do not just on justice issues but on understanding our own queerness. The things that make you who you are are valuable, so learn about them, own them, and draw on them to do the work you've been called to do, because we need it.

The second thing I would say, specifically to folks discerning calls to ministry or an articulation of the sacred, is to dig into your tradition(s). There has been this impulse to move away from tradition in reaction to what has been toxic in certain iterations, yet I believe our spiritual health resides in our ability to dive *into* the tradition authentically and pull out the meaning, truth, and liberation that is there. So don't move away but dig in, immerse yourself in the tradition and preach a better message out of that. ♪

📶 READ THE FULL ARTICLE: utsnyc.edu/queer-virtue

CONVENING A POOR PEOPLE'S CONGRESS

Poor People's Campaign Makes Its Voice Heard
by 2020 Contenders

BY BENJAMIN PERRY '15

SINCE IT LAUNCHED two years ago, the Poor People's Campaign: A National Call for Moral Revival has knitted together thousands of activists from around the country with a common call to fight poverty, abolish racist policy, end perpetual warfare, and stop ecological devastation. In June, hundreds of representatives from 44 states gathered for a Congress in Washington to strategize about how the Campaign will continue to grow and shape the 2020 presidential campaign.

Co-chairs the Rev. Dr. Liz Theoharis '04, '14, director of Union's Kairos Center, and the Rev. Dr. William J. Barber II, Union's visiting professor of Public Theology & Activism, had an opportunity to question nine presidential candidates, including former Vice President Joe Biden and Senators Kamala Harris, Bernie Sanders and Elizabeth Warren, along with MSNBC moderator Joy Reid. They asked the candidates how they would address the interconnected evils identified by the Poor People's Campaign. Each candidate also took questions from members of the audience, like 9-year-old Azaraiah Harley Long, who asked Marianne Williamson, "Why are there needles all around our school?"

In contrast to debates that too often shy away from even mentioning poverty, let alone demanding candidates answer how they would address it, this presidential forum offered a stark look at the problems our nation faces. It also highlighted what has always been the Campaign's greatest strength: its incredible network of grassroots activists.

"In the age of digital technology, we're very isolated," said Durham, N.C., delegate Ricky Rodriguez. "The Campaign keeps me positive that we're finding ways to genuinely connect in an age where connectedness too often feels very superficial." Indeed, throughout the Congress, solidarity between delegates was palpable, because they were united by common struggle. Quiahenya Dillon and Marty Gillett traveled from Kansas City, Mo., moved by the injustices they see. "I work two or three jobs to make

ends meet. It's sad that we have to work as hard as we do just to survive," Dillon said as Gillett nodded. "I like clean drinking water, and the fact that we don't have that right now—not even for children in schools—it's just heartbreaking," he added.

In an age of increasing polarization, it was heartening to see people coming together across tensions that are often painted as intractable—like the division between urban and rural communities. Kelly Mays came to

the Congress from Detour, Md. "It really is a detour, just fourteen houses," she said. The problems she sees in her community are dire, "Work is dwindling, I only know three people in my general vicinity who work regularly. That's pretty common. It's tough out there." But, despite the gravity of these issues, she sees hope in the Campaign: "This movement wants to pull us together from the ground up, all of us people who have been forgotten." **U**



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The Campaign
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”

—Ricky Rodriguez

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This movement
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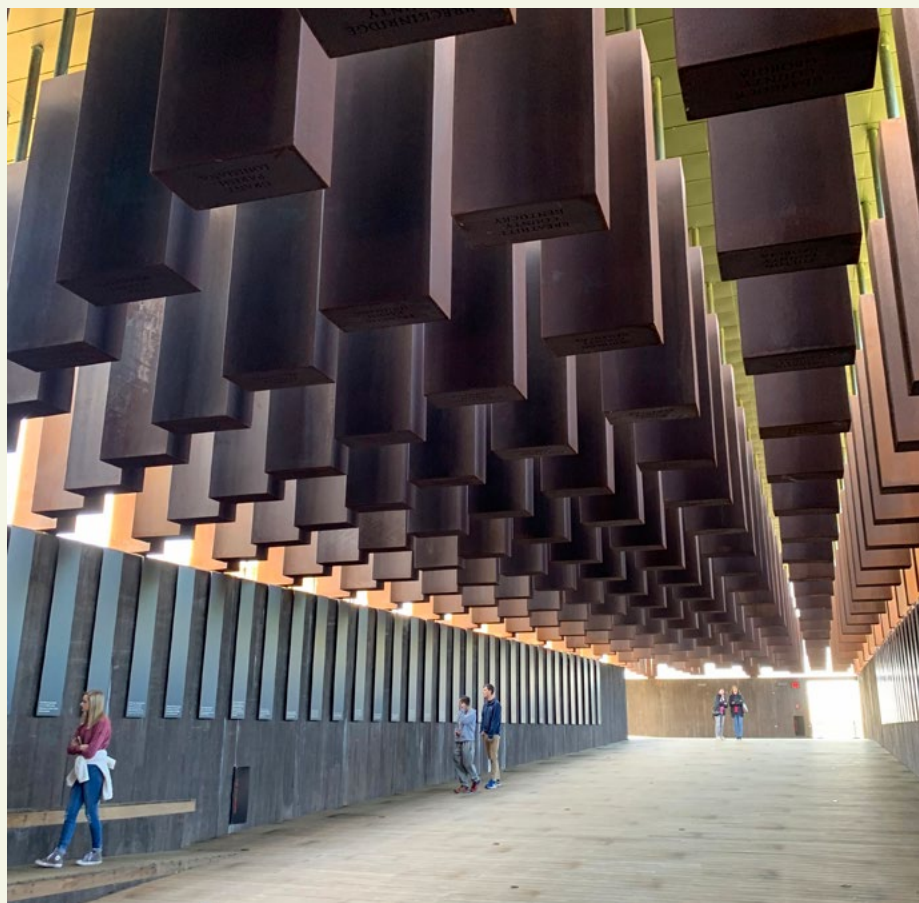
—Kelly Mays



A Transformative Pilgrimage

BY CARL ADAIR '21

In June 2019, The Very Rev. Kelly Brown Douglas '82, '88, dean of EDS at Union, and several EDS at Union students joined members of the Church of the Heavenly Rest, an Episcopal church in New York City, on a pilgrimage to Montgomery and Selma, Ala. Anglican Studies student, Carl Adair, M.Div. '21, reflects on the impact the trip had on him.



↑ The EDS at Union delegation gathers by The Civil Rights Freedom Wall outside of Brown Chapel A.M.E. in Selma, Ala.

WEEKS LATER, this pilgrimage to Alabama is still working me over. We spent a day in Selma with activist and history maker Joanne Bland; we toured the Freedom Rides Museum in Montgomery; we reflected on the ongoing justice work of Ruby Sales at a memorial for Jonathan Daniels, the Episcopal seminarian who was killed in 1965 while shielding Sales from a white shooter angry about their work to integrate public spaces in Lowndes County, Ala.

In Montgomery, we spent a morning at the Equal Justice Initiative's Legacy Museum: From Slavery to Mass Incarceration. As its name suggests, the Legacy Museum is a powerful public witness to the pernicious threads that connect the American institution of chattel slavery to post-Civil War racial terrorism, Jim Crow, and the present injustices of the prison-industrial complex. The museum's exhibits present overwhelming evidence that

the racialized hierarchy invented to rationalize the enslavement of black Africans by white Europeans didn't simply evaporate in 1865; it evolved. It founded and infected new institutions—which then and now masquerade as defenders of “law and order” but which in reality perpetuate systemic inequities and subject people of color to forms of violence that are both casual and cruel. To confront this evidence in the museum was a visceral

The National Memorial for Peace and Justice is a sacred space that sheds light on America's history of racial terror and its legacy.

experience: it brought more of what I knew on an abstract intellectual level into my body. That kind of knowing was and is painful. And yet there was a strange, ambivalent solace in it, a sense of being finally grounded. Amidst all the willful ignorance and bad-faith arguments that often dominate our national conversation around race, the Legacy Museum is a place to come and be rooted again in the truth. As a Christian, I believe that rooting ourselves in the truth is liberating: it frees us to act in new and creative ways; it frees us to start here.

We also spent a few hours at the National Memorial for Peace and Justice. At the center of the memorial are 800 steel columns, engraved with the names of nearly 4,400 black people lynched between 1877 and 1950. Each column is about as tall and as broad as a human body. Moving through them was like walking a labyrinth: my relationship to the space kept shifting in unexpected and provocative ways. From the point where one enters the memorial, the ground slopes slowly downward, and it becomes clear that the columns are not holding up the roof but instead hang from it.



A single line of text runs along the back wall of the memorial, bathed with a fountain that flows over the entire wall like a veil of tears: “Thousands of African Americans are unknown victims of racial terror lynchings whose deaths cannot be documented, many whose names will never be known. They are all honored here.” I was reminded of something Joanne Bland had said the day before, in a cast-off aside about people who can’t hear the phrase “Black Lives Matter” without retorting that “all lives matter.” In those situations, Bland said she responds, “All lives *should* matter.” Adding a few of my own tears to

the flood at the memorial, I realized that this was what made me feel so clearly that I stood on holy ground: this was a place that affirmed that the death-dealing systems of this world do not have the last word, that the lives of those oppressed and violated by racist and imperial systems *do* matter—even those whose suffering is now known only to God: they are all honored here. The memorial continues to challenge me to ask how I am called to help reconstruct the spaces of my own life—my classrooms, my church, my neighborhood—so they too testify that all lives should matter, until that promise is finally made real. U



Walking across the Edmund Pettus Bridge provided the opportunity to reflect on the conflict of Bloody Sunday, March 7, 1965.



Dean Kelly Brown Douglas and Galvin Mathis '21 explore the memorial.



Learning New Ways of Living

Union's Center for Earth Ethics Helps Faith Leaders Understand God's Demand for Creation Care

BY ANDREW SCHWARTZ '13

WE HAVE ENTERED an era defined by climate change—aptly named the Anthropocene—that is fundamentally changing every aspect of what it means to be alive. We've known the climate has been changing for decades now, and yet we have pursued technology, education, and a kind of humanity without fully understanding, or perhaps caring, what the repercussions would be. Now, faced with those repercussions, it is incumbent upon us to ask better questions not only about how to abate the effects of climate change but also how to build a future that does not push humanity and the rest of the natural world to a tipping point.

Union's Center for Earth Ethics has been working to help ministers, academics, activists, and lay leaders answer that question for the past four years through our annual Minister's Training. This year, the Center was fortunate to host its conference at Methodist Theological School in Ohio, which has a working farm on campus that feeds its students, staff, and even training participants! in partnership with the Climate Reality Project and Ohio State's Initiative for Food and AgriCultural Transformation. More than 100 faith leaders, activists, academics, and lay

“Technology without wisdom. Education without relevance. Humanity without morality.” This is how Rattan Lal, Nobel laureate and Distinguished University Professor of Soil Science at Ohio State University, closed his presentation at this year's Minister's Training, “On Food and Faith: Ministry in the Time of Climate Change.”

people were trained over the course of three days through panels and workshops that featured dynamic speakers and change agents. The nearly 20 workshops offered included learning about Indigenous seed keeping, supporting farm workers, starting community gardens, finding wisdom in plants, economic localization, and many other topics, all designed to perpetuate hope amidst a seemingly hopeless situation.

There is hope, and we can change, former Vice President Al Gore resolutely told the audience at this year's training. The question is whether or not we will. The change necessary requires each of us

to interrogate our own selves and ways of being and to challenge the status quo of economies and social systems predicated upon models of consumption and destruction. As people of faith, Dr. Elaine Nogueira-Godsey reminded the audience during the final panel, we must question whether the theology we preach, teach, and live leads to the flourishing of life. If it does not, then we must leave it behind. Ministry in the time of climate change is not easy, but we are called to help find a way out of no way and so we will. **U**

Andrew Schwartz, M.Div. '13, is the deputy director for the Center for Earth Ethics.

Tapped into Beauty

Mary Coelho '78 Speaks with **Benjamin Perry '15** About Her Painting and How It Helps Her Connect to the Immanent Sacred Presence

How did you get started painting?

It wasn't until after studying at Union and beginning at Fordham that I began painting. I decided there was a bug in my mind that made me want to do it, and I remembered having a teacher in second grade who had encouraged me, so in the same way people who sing or play music find a way to do it, I just found it beautiful and knew I had to.

Are there things you learned at Union that influenced your work?

I came from a biology background, which was often very reductive of nature, and I was unconsciously imbued with the reductive thought of the Western world that any talk of God or readings from the Bible felt like an ancient world-view. At Union, I got introduced to a lot of great things like biblical stories, but I wish I'd had the chance to dig into the fundamental worldview of our Western thoughts.

How do you see your art in relationship to Union's Insight Project, which you endowed?

Many of us who are older lived through long periods of an objectified view of the natural world that was very Newtonian and mechanized, and many people often talk about the split in the West between science and religion and the effects that has. I think theology is being broken open by



↑ A Celtic Knot Mandala

the breakthroughs in science, and the Insight Project is important in helping us make those connections. With regard to my art, it's about understanding how we make sense of all of these changes.

Do you see your painting as a spiritual outlet?

I lived in New York City for many years, and when I walked around the city I would be watching for things that were attractive and beautiful for me. I think there's something spiritual in looking for beauty and for attractive things. I did that for many years, but then I also became interested in this changed worldview coming out of science with evolution and breakthroughs in science. It was really all quite fascinating, and that influenced my commitments to more overt spiritual connections. I did a Tree of Life painting that has rectangles and triangles in its branches to give it a sense of interiority, which speaks to a return of a spirituality that includes the natural world.

Why did you choose watercolors as a medium?

Someone told me I should work with oil since it was more permanent, but I just like watercolors because of the quality of the paper and its natural fibers, which absorb the colors, giving them a transparent quality. With oil paintings you put the oil on top of the canvas, but with watercolor you're dying the paper in a way, and that gives the painting a very different quality that makes it look almost transparent.

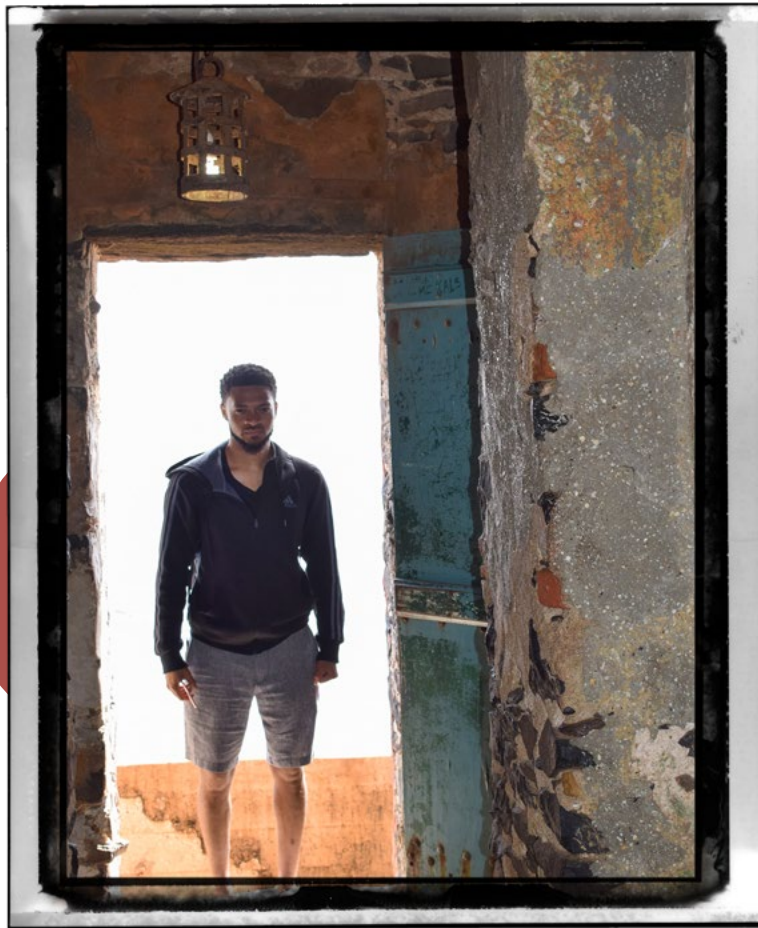
What's your favorite painting that you've done?

The one that comes to mind is "Emergent Wisdom." I also really love my Tree of Life, because it came from a holistic view of understanding nature that spoke to a deeper meaning about our interconnectedness. ♪



Tree of Life →

Connecting



*As the Union
delegation entered the
House of Slaves on the island,
we were captivated by the
“Door of No Return.”
I wondered,
“How could so much pain
fit through such a small door?”*

to Africa

BY STANLEY TALBERT, M.DIV. '16, M.PHIL. '19

It is impossible to escape the African Renaissance Monument in Dakar, Senegal. The 160-foot bronze statue commands the attention of every person within its proximity. The journey toward the monument requires visitors to climb countless stairs. The monument depicts an African woman with locks flowing in the wind as her breast and Herculean thighs extend freely, without the white supremacist, sexist gaze of slavocracy. A muscular African man with legs that blend into the chiseled boulder base embraces the woman with a gentle hand on her back. A toddler sitting on the left shoulder of the man is pointing.

A small, displaced image of Africa lies next to the monument to account for the ways that colonialism has fractured the African continent. The child's outstretched hand does not point at the displaced Africa. For many, the child represents freedom, hope, liberation, and unity—pointing toward possibilities beyond notions of Western imperialism.

When I asked Dr. Aliou C. Niang, associate professor of New Testament at Union, what it meant for Union to focus on Africa, he said my query took him by surprise because Westerners rarely ask this crucial question. Niang, who grew up in Senegal, says, "Africa has been grossly misunderstood by Westerners who have ideological slants motivated by empire. Africa has been undermined by the slave trade, colonization, and scramble of Africa." In short, Niang makes a similar point to Achille Mbembe, who believes that Africa exists as a slave to the Western imaginary.

For Niang, a theology of return that allows Africa to speak for itself should orient Union's focus on Africa. Furthermore, Union's focus necessitates a journey like the one that faculty and students took to Senegal in May 2018. Niang says, "It's one thing to talk about a place, but another to see and feel the people, place, and culture."

← Stanley Talbert, a current Ph.D. student in systematic theology, stands in Gorée Island's "Door of No Return."

Theological Roots

Union's focus on Africa has roots in its historical engagement with black theology, Womanist theology, and EATWOT (Ecumenical Association of Third World Theologians). On a ride to the burial site of Dr. James H. Cone, the father of black liberation theology, Niang and I reflected on Cone's monumental legacy. The conversation drifted toward Africa as we talked about Cone's early engagement with Africa, African theologians, and African Traditional Religions (ATR) in many EATWOT meetings. Cone taught about black theology, ATR, and African theology, learning much from Mercy Amba Oduyoye, Emmanuel Martey (Ph.D., '92), John S. Mbiti, Desmond Tutu, and many more African theologians and thinkers.

These connections to African theologians inspired me to know more. When I mentioned to Niang that I had been attending a session on African philosophy and thought at Columbia University, facilitated by the distinguished Dr. Souleymane Bachir Diagne, he invited me on Union's journey to Senegal.

Creating Partnerships

At the end of May 2018, a small delegation of Union faculty, students, administration, and staff flew to Dakar, Senegal, to establish partnerships with Gaston Berger University (GBU) and other institutions. Ironically—or providentially—Union professor emeritus of Philosophy and Christian Practice Cornel West happened to be on our flight to Senegal, headed to lecture and dialogue with Dr. Mahamadou Lamine Sagna at the *Rencontres & Conférences*. NFL Super Bowl champion and activist Michael Bennett was also on our flight on a quest to dig deep into his own Senegalese roots. The plane carried us, with our braided aspirations, over the deep Atlantic waters on our respective journeys to Africa.

The Civilizations, Religions, Arts, and Communication Center at GBU, located about 160 miles from Dakar in Saint-Louis, is a unique center seeking to train students to be global scholars



↑ Aliou Niang plays soccer in the street with local youth.

inside and outside Africa. Union's group met with faculty and students at GBU to imagine what a partnership between the schools could be and to explore the mutual benefits of an exchange program. Having Union students and professors learning in Senegal, while GBU professors and students learn at Union, is the type of rich program that Ph.D. student Olusola "Shola" Adegbite (S.T.M., '14) feels is crucial for Union to explore a deeper understanding of African nations and people.

Adegbite, a student from the Yoruba tribe in southwest Nigeria, says, "International students feel that professors do not understand what it means to come from a very different environment. So, for professors to go to Africa and stay there for a while, it would change them in meaningful ways." Adegbite also thinks that focusing on getting more African students to Union is essential.

"International students feel that professors do not understand what it means to come from a very different environment. So, for professors to go to Africa and stay there for a while, it would change them in meaningful ways."

—OLUSOLA "SHOLA" ADEGBITE, S.T.M. '14



← Michael Bennett draws water from a well.



↑ Gorée Island, Senegal

← FROM LEFT: Stanley Talbert '16, '19, Matthew Baker, Aliou Niang, Robin Reese, Sobhuza Moore, Fred Davie, Karmen Smith '19, Jeremy Hultin, Greg Snyder, Bassirou Diop, Troy Messenger

Immersive Experience

Studying in Senegal would provide an exploration of the nation's largely Muslim community and allow for immersion in the food, music, and lifestyle of the culture. During our time in Dakar and Saint-Louis, which coincided with Ramadan, we heard prayers rise up from mosques, shared a delicious evening meal of grilled lamb *dibi* with our hosts, saw children play soccer in the streets, and enjoyed the precious melodies from the *kora* and *ngoni* instruments.

A trip to Gorée Island was one of the most impactful experiences. This was one of the places where countless kidnapped Africans were loaded onto ships headed to America. As the Union delegation entered the House of Slaves on the island, we were captivated by the "Door of No Return." I wondered, "How could so much pain fit through such a small door?" The top floor of the house—where colonizers laughed, danced, and drank alcohol as they glanced out of the wide windows of *economic* opportunity that faced the vast Atlantic Ocean—was spacious and brightly colored. A very different picture lay beneath their feet.

Standing in the small, dark, damp rooms, we could almost hear the cries of African men, women, and children packed separately like cargo. Tearfully we touched the walls and the dirt ground, remembering the inhumanity inflicted to break bodies and spirits. When colonizers looked out toward the Atlantic, they saw profit; when the captured Africans looked toward the Atlantic, they saw nothing but pain—a point of no return. How could so much catastrophe be buried in the beauty of Gorée Island?

Remarkably, Niang thinks that we should rethink the "no return" language regarding Gorée Island. If Gorée was a biblical text, it might be read like Phyllis Trible's (Ph.D., '63) *Texts*

of Terror. However, Niang says, "If I were to read the Bible on Gorée, the Door of No Return would be interpreted differently." Although black theology has centered on the Exodus story, Niang believes that 2 Kings and the Babylonian exile demonstrate a way to return to Gorée. For Niang, the fact that we were able to visit the Door of No Return is evidence that we can return and reconnect with our African roots.

Returning Home

Union alumni/ae have also felt the pull to the continent of Africa. In the summer of 2019, Union alumni/ae Gilbert Bouhairie (M.A., '14) and Onleilove Alston (M.Div./M.S.S.W., '11) organized a voyage to Ghana with the Samuel DeWitt Proctor Institute, which included an opportunity for African Americans to obtain dual Ghanaian citizenship. Alston's work with Bouhairie emerged in Dr. Samuel Cruz's African Religions class.

Michael Elam (M.Div., '07) traveled with them and was stunned from the moment he arrived. When the bus pulled up to Cape Coast Castle, the chief and young boys with banners welcomed the group. "They took us to the back of the castle to go through the Door of No Return and poured libations," Elam says. "The entire African Diaspora needs to go home. When I was there I felt my DNA jumping. I felt like I took my ancestors home."

The seeds planted in Cruz's African Religions course also inspired Alston to research Jewish tribes and West and Central African tribes, looking at their experiences in relation to scripture. Alston was invited to Nigeria and Ghana to visit African Jewish communities. Her research led to the publication of her book, *Prophetic Worldwind: Uncovering the Black Biblical Destiny*.



↑ Andrea White delivers an address at the International Barth Conference in Stellenbosch, South Africa.

Scholarly Pursuits

Union's African connections also include scholarly pursuits in South Africa. Last year I traveled with Dr. Andrea C. White, associate professor of Theology & Culture, who was invited as a plenary speaker at the International Barth Conference in Stellenbosch, South Africa. She and other scholars such as Dr. Willie James Jennings, Dr. Setri Nyomi, Dr. Raymond C. Carr, and Dr. Rothney Tshaka engaged the theme "Embracing Things Past and Things to Come." The plenary addresses challenged how legacies of slavery, the Holocaust, and apartheid still haunt us. Pictures of the theologians who perpetuated apartheid hang on Stellenbosch University's walls as black and brown bodies teach and learn amongst them.

We traveled to the home at the Drakenstein Correctional Centre near Cape Town, where Nelson Mandela was placed on house arrest. We walked where Mandela walked and breathed the air of his living space and garden. In Mandela's house, we heard the testimony of a fellow revolutionary who was arrested with Mandela. After sitting with his stories of fight, fear, and resilience, we walked out of the freedom gate Mandela exited years ago.

A few weeks later, Niang, White, Union Ph.D. student Jorge Juan Busone Rodríguez V (M.A., '16) and I journeyed to the University of KwaZulu-Natal in Pietermaritzburg, South Africa, for the 2018 International Ph.D. Seminar. Union Ph.D. student Esther Parajuli (S.T.M., '15) participated virtually. Students and professors shared papers relating to the theme "Exploring Contexts of Gender, Politics, and Race in Theology and Religion."

Although we learned much from the individual presentations, the contextual Bible study we had with other youth and young adults was the seminar's highlight. We began with their experiences and realities, read the chosen Bible passages carefully, and ended with the experiences of the community. Contextual Bible study was challenging for many scholars who were accustomed to using historical-critical methods. Not only did Union students and faculty learn much about the daily realities of Pietermaritzburg youth, but we gathered new insights about the Bible.

→ Stanley Talbert greets schoolchildren on a street in Saint-Louis, Senegal.

Africa at Home

In New York City, engagement with Africa persists. At Union, many students have learned about ATR in courses taught by professors Niang, Cruz, Dr. Cláudio Carvalhaes (Ph.D., '07), and others. Adegbite says that Niang's class on "Mark and Healing" challenged her to connect her personal background with the reading material. She considered Jesus a shaman because a shaman had a well-rounded role in society as a healer and teacher. She also says, "In Nigeria there is a myth [Myth of Ela] about someone sent by God who did a lot of good things for people. The people wanted to kill him, but he ran away, and God gave him a long chain to climb into heaven."

Carvalhaes, who will teach a class on Latin American and African liberation theologies with Dr. Vuyani Vellem, believes that we should start with knowledge from Latinx, African, and Asian thinking. Carvalhaes believes that he must enter the experiences of Africans and African Americans to talk about their worldviews and has established a partnership with African scholars to further this work. "The *banoz*, that feeling of having been uprooted, of longing, of displacement of African people who were brought to the U.S., has repercussions in the blues and jazz and spirituals," Carvalhaes says. "It correlates with the songs of indigenous people, with undocumented Latinxs and their songs called *corridos*." Because Africa is the cradle of our humanity, Carvalhaes challenges Paul Tillich's use of the "ground of being." Carvalhaes says, "The ground of being is African! It is the earth!"

It is not uncommon to find Union students on 116th Street in Harlem, with its Pan African community and restaurants. At night you will see sun-kissed boys and girls playing soccer like the beautiful children in Saint-Louis. Late in the midnight hour, you will see black bodies dancing to Afrobeats from across Africa and animated by South African *Gqom*. You may find others making the journey home at the newly constructed Africa Center beside Central Park.

As Union continues its focus on Africa in its many complexities, textures, smells, and experiences, it is important to center Africa's focus on us. The knowledges, theologies, and voices of Africa must be central as we take a posture of mutual learning and collaboration. ¶



“Why Clay?” or “How Did I End Up Here?”

From seminary to the studio

BY JUDITH FRIEDENSTEIN DAVIS '63

Malcolm H. Davis Jr., M.Div. '64 (1937–2011)



MALCOLM H. DAVIS JR., M.DIV. '64 (1937–2011) was a Phi Beta Kappa math major at William & Mary College. But, after graduating, he left his high paying job at Hartford (Conn.) Insurance and entered Union Theological Seminary. It was a “Why not?” venture. Lured by his childhood friend, Obie Award-winning Alvin A. Carmines, '61, '63, he was ushered into the presence of President Henry Van Dusen '24 and accepted (on the spot) into Union’s hallowed halls.

The 1959 Union was not today’s Union Seminary, committed to preparation for ministry of all sorts, embracing the religious pluralism and spiritual diversity of our world. It was a world framed and dominated by the white male Western European Christian dogmatic theologies of Karl Barth, with only small references (though admiration) for the likes of Reinhold Niebuhr (Ethics), Bob Seaver (Speech and Drama), and the School of Sacred Music. It was a hard place to be, especially if you’d never encountered footnotes for Pentateuch papers or if you laughed too much, as Davis’s Chicago internship pastor admonished.

For 15 years, Davis was an activist ecumenical campus minister at George Washington University in D.C. But at age 40, when he first touched clay, he said he “had always been a potter.” During his ministry of teaching, exhibiting, curating, marrying, burying, loving, humoring, story and joke telling, and inspiring values of peace and justice, his artist statement said he “made pots as a way to celebrate the mundane rituals of daily life and to make them holy.”

When, by accident, the Malcolm Davis Shino glaze emerged into studios around the world, he became Master Shino Potter Malcolm Davis, a major contributor to the 20th-century ceramic world. His work is included in collections from New York City to Yixing, China, and his life is featured in more than 30 books and publications.

In January 2019, West Virginia University announced creation of the Malcolm Davis Living Legacy Fund for Ceramics, which will catalog his shino glaze recipes, prepare online resources about his life and work, and publish a retrospective tribute accompanying an exhibition in 2022.

So, “Why clay?”

Officiating at his 1965 ordination in Burlington Vt., the Rev. James A. Dailey claimed he dragged Davis “kicking and screaming to the altar,” where the hands of the Rev. Stephen C. Rose commissioned him to “do whatever he wished.” It was 1965. The paradigms were shifting.

Al Carmines said he found spiritual meaning in the church as theatre. Davis found his ministry in clay, creating beauty from our fragile and endangered earth. **U**



📶 **View Malcolm Davis’s 2010 address to the National Council on Education for the Ceramic Arts:**
utsnyc.edu/davis

Six to Receive Unitas Distinguished Alumni/ae Awards on October 4

Ceremony to Bring ReUnion 2019 to a Close

THE UNION ALUMNI/AE PROFILED here will receive Unitas Distinguished Alumni/ae Awards at an October 4 ceremony in James Memorial Chapel that will close the 2019 ReUnion on a celebratory note. Following the free public event, Union will host a banquet at the Riverside Church to celebrate the honorees.

The Awards, established in 1994, bear witness to the faith and perseverance of Union alumni/ae who exemplify the Seminary's academic breadth, its diversity and inclusiveness, and the range of vocations its graduates follow. Recipients represent all of the Union graduates who have distinguished themselves in the church, academy, and society across the country and around the world.



TERESA DELGADO '93, '05 is director of the Peace and Justice Studies Program and professor and chair of the Religious Studies Department at Iona College, New Rochelle, N.Y. She received her doctorate from Union Seminary under the guidance of the trailblazing womanist theologian, Dr. Delores S. Williams.

Her interests and scholarship prioritize the experiences of marginalized people to articulate a constructive theological and ethical vision. Delgado's book, *A Puerto Rican Decolonial Theology: Prophecy Freedom*, was published in September 2017.



DAVID HORNBECK '66, following his graduation from Union, served as superintendent of schools for Maryland (12 years) and Philadelphia (6 years). He was an architect of Kentucky's comprehensive education reform law that resulted in the state moving from 48th to 33rd in the nation in student performance. As senior

education advisor to the Business Roundtable, working with the governors in 20 states, he supervised the development of a strategic plan for education change in each state. Hornbeck also served as chair of the board of the Children's Defense Fund for 11 years.



ICHIRO NAKATA '74 studied at Waseda University in Tokyo (1959–1963) and at its Graduate School (1963–1964). While he was at Waseda, he received an Interfaith Fellowship from the Hebrew Union College (HUC) in Cincinnati and a Fulbright travel grant from the U.S.A. and spent two years at HUC (1964–66),

mainly studying the Hebrew Bible. His dissertation, entitled *Deities in the Mari Texts* and written under the guidance of Professors Theodor H. Gaster and Moshe Held, was accepted with "Pass with Distinction" (1974). In 2015, Nakata was awarded the Prince Mikasa Prize for Distinguished Academic Contribution.



DAVID SÁNCHEZ '06 (1960–2019), who died unexpectedly in April, was associate professor of Early Christianity and Christian Origins at Loyola Marymount University. He began his career driving trucks before finding his way to graduate school. Sánchez was a creative scholar, whose studies of the murals of Los

Angeles blended theology, migration stories, art, social movements, political identity, and L.A. history. He specialized in New Testament studies, with an emphasis on the Apocalypse of John as a literary performance of counter-imperial resistance. Sánchez also studied the role that end-time eschatologies played in early Christian mythmaking and social formations. He authored *From Patmos to the Barrio: The Subversion of Imperial Myths from the Book of Revelation to the Present*, which won the 2009 Hispanic Theological Initiative Book Award.



RONALD STONE '63 worked on unionization of employed staff and challenging segregation of the Methodist Church during his years at Union chairing the Social Action Committee. He made frequent trips to Washington, D.C., to lobby against nuclear weapons testing and for voting rights. Stone served as the

John Witherspoon Professor of Christian Ethics at Pittsburgh Theological Seminary. While writing and editing a couple dozen books on the social ethics of Reinhold Niebuhr and Paul Tillich and on ethics and international relations, he served as chair of Allegheny County's ethics commission.



LIZ THEOHARIS '04, '14 is an ordained minister in the Presbyterian Church (U.S.A.), director of the Kairos Center for Religions, Rights, and Social Justice at Union Theological Seminary, and co-chair of the Poor People's Campaign: A National Call for Moral Revival, which—alongside the Rev. Dr. William J. Barber II—she helped

launch in 2018. She has spent the past two decades organizing among the poor and dispossessed in the U.S. Theoharis has written for major national and international publications, and recently published *Always with Us? What Jesus Really Said about the Poor and Revive Us Again: Vision and Action in Moral Organizing*. [U](#)

📶 **For complete biographical information on the six awardees, visit utsnyc.edu/unitas**

Discerning a Call at Almost 80

BY BARBARA JACOBUS GULICK '66

NEVER IN MY WILDEST adolescent fantasies did I think that I would be seeking ordination to a ministry of spiritual formation and direction at age 79. I was a candidate for commissioned church worker in Newark (N.J.) Presbytery when I graduated from Muskingum College (Ohio) in 1962 with a bachelor's in music (organ performance). Having enough credits in Bible and religion to qualify for the Presbyterians' "Assistant in Christian Education" certificate, I looked for a church job that would help me decide in which field to pursue graduate work. When I interviewed for one possibility in inner-city Philadelphia, I knew that I was not prepared to work in that environment. Instead I worked for two years as director of music and assistant in Christian education in a local church near McGuire Air Force Base. Through the chaplaincy there, I learned of the need for directors of religious education at bases abroad where there were families. This appealed to me, and so I decided to enroll in a religious education program that was not denominationally oriented and where I could experience life in the city. Where else but Union?

While working on my M.R.E. at Union, I absorbed a concern for social and economic justice. As a politically naïve suburbanite, I began to see how governmental policy affected these concerns. My experience in Dr. Mary Tully's "Role of the Teacher" course made it real, when I visited the homes and schools of my Riverside Church 9-year-old students. They seemed hard to reach because our cultural expectations were so different!

My life took a turn when I married Walt Gulick, UTS/Columbia M.A. '66, and followed his academic odyssey, which landed us and our two sons in Billings, Mont., in 1974. My employment opportunities always seemed to be in church music, to which I added piano teaching.

As I entered my 60s, I noticed a certain restlessness within, a desire for more, and a frustration at not being able to express my



Wyoming Conference of the UCC. My primary focus during the next 10 years was companioning young persons who were involved in justice work by embedding myself in the organizations where they were employed. I also offered traditional one-on-one spiritual direction in my home office, which had been my former piano teaching studio, and led spiritual growth groups and retreats, mostly for women, in my local church.

In the spring of 2018, I received a communication from the UCC's Habakkuk Group, which was completing work on a revised edition of the denomination's *Manual on Ministry*. The question it raised was whether the UCC's previous assumptions about ordination had changed and whether my ministry work and call/employment might be eligible for ordination.

“As I entered my 60s, I noticed a certain restlessness within, a desire for more, and a frustration at not being able to express my social, economic, and ecological concerns openly.”

social, economic, and ecological concerns openly. I discerned a call to do spiritual direction with a special concern for young persons employed in justice work. So, as my professor husband was retiring, I retired from my church music job, closed my piano teaching studio, and enrolled in the Diploma in the Art of Spiritual Direction (D.A.S.D.) program at San Francisco Theological Seminary, which had a social and environmental justice component. I also discovered that spiritual direction had become a commissionable lay ministry in my denomination, the United Church of Christ (UCC). Upon completion of the D.A.S.D. program in 2008, I was commissioned as a minister of spiritual direction at large in the Montana-Northern

After a period of discernment with my spiritual director, I decided to test the new ordination process by seeking ordination to the ministries of spiritual formation and direction, noting the importance of these ministries in faith formation. If the larger church agrees, my ordination will be a kind of marriage of the focus of my Union experience with my late-in-life call to spiritual direction.

In submitting myself to the ordination process, I know that I will be required to jump through a lot of hoops, but I also know that each jump will help me grow. And my hope is that those who walk with me through this process will also grow. All life lessons that I learned, where else but Union! **U**

Faculty News



Pamela Cooper-White, Christiane Brooks Johnson Professor of Psychology and Religion, assumed the role of Vice President of Academic Affairs and Dean July 1 and was installed at Convocation 2019. She has been on the faculty at Union since 2015. Cooper-White's research

interests have centered on feminist/Womanist theology and the prevention of violence against women; countertransference, intersubjectivity, and the use of the self in pastoral care and psychotherapy; the intersection of pastoral theology and postmodern relational psychoanalysis; and the history of early psychoanalysis and religion.



Sandra T. Montes has joined Union for the 2019–20 academic year as interim Director of Worship. A musician, speaker, and translator who has been working in the Episcopal Church for more than 20 years, Montes served as musical artist-in-residence at Union in February. Montes

has an Ed.D. in Curriculum and Instruction: Learning, Design, and Technology from the University of Houston and an M.A. in Bilingual Education from Houston Baptist University. ♪

“Emptiness is looking at the interplay between all things, it points toward the truth that we are all in process.”

—**Peace Twesigye**
Program Manager of Buddhist Studies



Thích Nhất Hạnh
Program for
Engaged Buddhism

No to Self, Yes to Change

THIS YEAR, the Thích Nhất Hạnh program for Engaged Buddhism, led by **Greg Snyder**, Senior Director and Assistant Professor of Buddhist Studies, is launching an exciting new public series, “Emptiness and Social Action.” “Emptiness is a hot topic within Buddhism,” says Peace Twesigye, Program Manager of Buddhist Studies, “But it’s also really misunderstood. Emptiness can be seen as nothing, which is inaccurate.”

To work toward correcting this misconception, is hosting ten public events, featuring a variety of scholars and practitioners, both monastic and lay leaders, to host conversations about how emptiness can inform transformative social action.

“Emptiness is looking at the interplay between all things,” Twesigye explains, “it points toward the truth that we are all in process.” This fundamental Buddhist tenet holds incredibly promise for resolving natural tensions endemic to organizing work. “In social action, naturally a lot of anger, righteousness and frustration can arise, a lot of emotion stemming from dissatisfaction with the way things are and why we want to change them,” Twesigye observes. “Emptiness invites reflection on non-ownership. We don’t have to own our emotions, while they are 100% valid and true, but if we don’t own them they can move through us in a way that doesn’t deplete us and allows us to see a new way of moving forward collectively.”

The series’ events will include a reflection on emptiness and ecology with David Loy on November 21, a conversation with Ugandan monastic Bhante Buddharakkhita on January 9, and presentations by noted Buddhist activist Gina Sharpe on March 12 and Union alumna Pilar Jennings ’09 on April 16th. ♪

Class Notes

1960s

Judith Friedenstien Davis, M.Div. '63, reports that West Virginia University (WVU) has launched the three-year Malcolm Davis Living Legacy Fund for Ceramics project in honor of her husband, the esteemed potter, **Malcolm H. Davis, M.Div. '64**, who died in 2011. The Fund will provide for a graduate assistantship to begin in 2019 and continue through 2022. The student recipient will study Malcolm's work under WVU's ceramics faculty, test and catalog glaze recipes, prepare online resources, and publish a Retrospective Tribute to Malcolm. Students in WVU's College of Creative Arts ceramics program already use Malcolm's pottery-studio equipment, and his papers have been archived at the university's West Virginia & Regional History Center. A collection of his work may be viewed at the WVU Art Museum.

Ronald H. Stone, M.Div. '63, Ph.D. '68, has published *Reinhold Niebuhr in the 1960s: Christian Realism for a Secular Age*, in which he introduces us to Niebuhr's life in the 1960s from his vantage point as a former student and then colleague of Niebuhr's. Stone shows the shift in impact of Niebuhr's work, even among some of his closest colleagues. Through newly published letters between the author and Niebuhr and his wife, Ursula, we also learn about the impact of the 1960s upon Niebuhr the human being. Stone is the John Witherspoon Professor emeritus at Pittsburgh Theological Seminary. He is a founder of the Niebuhr Society and a major participant in the new documentary film *An American Conscience: The Reinhold Niebuhr Story*, by producer Martin Doblmeier.

Calvin M. Johansson, S.M.M. '64, has published his third book, *Strengthening Music Ministry in the Evangelical Church*. The book offers practical suggestions for worship leaders, music directors, and pastors as well as a robust theological framework foundational to the choosing of musical materials for worship. Johansson has taught at the college and university level, served as music director for many churches, and been an astute observer and scholar in the field of church music. He authored the classic work on theology and church music, *Music and Ministry: A Biblical Counterpoint*, as well as a volume on music's role in Christian discipleship, *Discipling Music Ministry: Twenty-first Century Directions*.

Linda Shelton Betjeman, S.M.M. '65, celebrates her 27th year as organist and choir director for Union Chapel on Shelter Island, N.Y. She

has been Shelter Island Presbyterian Church's minister of music since 2007 and is director of the Shelter Island Community Chorus. During her 50-year career in church music, she served congregations in Manhattan, Westchester County, and Long Island. Betjeman is also a recitalist at concert series and has performed at St. Peter's in Rome. She taught on the music faculty of Sarah Lawrence College and at Walden Lincoln School, Trevor Day School, and Riverdale Country School in New York City.

1970s

Richard M. Coffey, S.M.M. '72, has been named organist and choir director at Union Church of Pocantico Hills, N.Y. He retired in 2017 after 45 years as the minister of music and organist at South Church in New Britain, Conn. Coffey continues as music director of the Hartford Chorale, a symphonic chorus that performs around the world. He is the 2009 recipient of the Alfred Nash Patterson Lifetime Achievement Award, presented to individuals who have made exceptional contributions to choral singing and its culture within New England. He was awarded France's Premier Prix in organ performance following studies with organist Marie-Claire Alain.

Priscilla J. Dreyman, M.A.E.T.S. '74, has been called to be minister of Spiritual Ecology and Creativity at Cape Elizabeth (Maine) United Methodist Church. Previously she served eight churches in Maine and was a hospital chaplain in Massachusetts. Dreyman received her M.Div. from the Episcopal Divinity School. In her new ministry, she will focus on the care of creation and on integrating the arts, ecology, and spirituality.

H. Stephen Shoemaker, M.Div. '74, former pastor of Myers Park Baptist Church in Charlotte, N.C., and now pastor of Grace Baptist Church in Statesville, N.C., has just published his eighth book, *Seekers, Saints, and Sinners: Life-Changing Encounters With Jesus*.

Calvin O. Butts III, M.Div. '75, pastor of historic Abyssinian Baptist Church in Harlem and the longest-serving president of SUNY Old Westbury, has announced his retirement as president, effective next spring. "It's just time. Twenty years in a college presidency is a long time," says Butts. "It's been a joy, and it's been a joy to be part of the state university system." He will go on study leave during the spring 2020 semester and plans to be a professor beginning in fall 2020, likely in

the American studies department. Butts earned his undergraduate degree at Morehouse College and holds a doctor of ministry in church and public policy from Drew University.

Gail D. Ramshaw, M.Div. '78, received an honorary Doctor of Divinity degree from Virginia Theological Seminary in May in recognition of her decades of studying and crafting liturgical language. Ramshaw, professor emerita of religion at La Salle University in Philadelphia, lives outside Washington, D.C. She is a past president of the North American Academy of Liturgy (NAAL), a recipient of the NAAL Berakah Award, and a member of Societas Liturgica.

1980s

Jeffrey Taylor Nobles, part. '81, has joined Husch Blackwell law firm as a partner in the firm's Houston office. A respected member of the appellate bar, Nobles joined the firm's Technology, Manufacturing, and Transportation industry group and its Commercial Litigation practice group. He has appeared on the Texas Super Lawyers list, civil appellate law category, since 2003 and was recognized on the Top 100 Houston Super Lawyers list in 2018. Nobles received his J.D. from Baylor Law School after graduating from Princeton University with a B.A. in history. At Union he was a North American Ministerial Fellow.

Thomas B. Brooks, M.Div. '86, has been called to be pastor of Downingtown (Pa.) United Methodist Church. Previously he served concurrently at Sumerton United Methodist Church and Church of the Redeemer, both in Philadelphia. He assumed his new position in July.

Thomas Laughlin "Loch" Kelly, M.Div./M.S.S.W. '86, has published *The Way of Effortless Mindfulness: A Revolutionary Guide for Living an Awakened Life*. This follow-up to Kelly's award-winning book *Shift into Freedom*, offers guided, experiential practices that students find simple yet powerful.

Harry Wells Fogarty, Ph.D. '87, has been appointed director of admissions for the Jungian Psychoanalytic Association in New York City. He is a practicing psychoanalyst and previously taught at Union in the psychiatry and religion program.

Derrick Harkins, M.Div. '87, has been hired by the Democratic Party as religious outreach director. He held a similar position with the party in 2012. The party has launched a round of

listening sessions with faith leaders in the lead-up to the 2020 election. Harkins recently concluded his tenure as senior vice president for Innovation in Public Programs at Union. Previously he was pastor of Nineteenth Street Baptist Church in northwest Washington, D.C., and a member of Union's board of trustees. He has a long history of working for social justice in both the church and the public square.

David E. Randall-Bodman, M.Div. '88, pastor of Bethel Congregational United Church of Christ in Beaverton, Ore., received a Lilly Endowment grant of \$49,966 for himself and his congregation. The grant enabled Randall-Bodman to participate this past summer in the National Clergy Renewal Program. He departed from the church June 9 immediately following worship for a 40-day solo spirit quest by motorcycle in Alaska. Later he and his family reunited for a camping vacation.

Julie Faith Parker, M.Div. '88, has published *The T&T Clark Handbook of Children in the Bible and the Biblical World*, co-edited with Sharon Betsworth. In this collection of essays, an international group of scholars in the emerging field of childist biblical interpretation use a variety of methodological approaches and textual analyses to explore children in ancient Jewish and Christian religious texts and contexts. Parker is associate professor of biblical studies at General Theological Seminary in New York City. She is the author or editor of seven books, including *Valuable and Vulnerable: Children in the Hebrew Bible, Especially the Elisha Cycle*.

Bonnie A. Perry, M.Div. '88, has been elected bishop of the Episcopal Diocese of Michigan. Pending the consent of a majority of the bishops with jurisdiction and a majority of the diocesan standing committees, Perry will be ordained and consecrated Feb. 8, 2020. The Most Rev. Michael B. Curry, presiding bishop and primate of the Episcopal Church, will serve as the chief consecrator. Currently Perry serves as rector of All Saints Episcopal Church in Chicago. She is the first woman and first openly gay priest to be elected bishop in Michigan. "My transition is one of those changes and moments of growth for this faith community," Perry told Episcopal News Service.

1990s

Irene Monroe, M.Div. '90, has launched a podcast, *All Rev'd Up*, which explores where faith intersects politics and culture. A description of the podcast says she and co-host Emmett G. Price III "come from different black faith

perspectives, they're of different generations, they hail from different parts of the country, and they come together in this podcast to talk about faith in a different way. They don't always agree, but they always hear each other out. Dive into conversations around race, faith, and this week's headlines with the Revs every other Wednesday. When something happens in the world, you want their take on it." *All Rev'd Up* is produced by WGBH Radio.

John A. Nelson, M.Div. '91, has been appointed designated-term pastor and teacher at the Congregational Church of Salisbury, Conn., for a three-year term that began in April. Previously he served the Church on the Hill in Lenox, Mass.

Karen Cronenberger Chamis, M.Div. '92, became resource presbyter of the Presbytery of Cayuga-Syracuse this summer. Previously she worked with National Capital Presbytery as Director of Congregational Development and Mission. A trained conflict mediator, Chamis is working toward her coaching certificate (International Coach Federation) and receiving training in healthy congregations.

Kathleen T. Talvacchia, Ed.D. '92, has published *Embracing Disruptive Coherence: Coming Out as Erotic Ethical Practice*. The book is "a smart, provocative analysis of how 'coming out' for LGBTQ folks is an ongoing process, not a singular event, involving far more than disclosure of identity," writes **Marvin M. Ellison, Ph.D. '81**, Willard S. Bass Professor of Christian Ethics Emeritus at Bangor Theological Seminary. "As [Talvacchia] carefully maps out, coming out is a life-altering practice of 'coming into' the kind of community that encourages truth telling and relational integrity. In her hands, moral wisdom shimmers and shakes in delightful ways." Talvacchia is a contextual theologian with interest in practical theology, Christian practices of marginalized communities, and Queer theology. She served as chair of the Status of LGBTIQ Persons in the Profession committee of the American Academy of Religion.

Andrew C. Grogan-Kaylor, M.A. '93, has been promoted to the rank of professor at the University of Michigan School of Social Work.

Kei Okada, M.Div. '93, has been working as a chaplain at Visiting Nurse Service of New York Hospice and Palliative Care for 13 years and has been promoted to be program manager of end-of-life spiritual care. He is also a dancer and recently performed a contact improvisation at Rockefeller Center in New York City. Okada has been working on integrating art into holistic, person-centered medicine.

Kimberly "Kym" Lucas, M.Div. '95, was ordained and consecrated as the 11th bishop of the Episcopal Church in Colorado May 18 at Saint John's Cathedral in Denver. Lucas became the first woman bishop as well as the first African American bishop in the diocese's 132-year history. Presiding Bishop Michael Curry led the service as chief consecrator. **Kelly Brown Douglas, M.Div. '82, Ph.D. '88, Unitas Distinguished Alumna '13**, Dean of the Episcopal Divinity School at Union, was the preacher. On May 19, the newly consecrated bishop was formally welcomed and seated in the cathedra, or bishop's chair, at Saint John's Cathedral. Lucas previously served as rector of St. Margaret's Episcopal Church in Washington, D.C., and before that was rector of St. Ambrose Episcopal Church in Raleigh, N.C.

James B. Martin-Schramm, Ph.D. '96, a professor of religion at Luther College since 1993, has begun a three-year term as director of the Center for Sustainable Communities. He holds an M.Div. degree from Luther Seminary in St. Paul, Minn., and a bachelor's degree from Pacific Lutheran University in Tacoma, Wash.

Jennifer A. Harvey, M.Div. '97, Ph.D. '04, was interviewed on Northern Spirit Radio's "Spirit in Action" program about her book *Raising White Kids: Bringing Up Children in a Racially Unjust America*. Her classmate, **David J. Huber, M.Div. '97**, president of the board of directors of Northern Spirit Radio (NSR), says he was excited to hear that NSR interviewer Mark Helpsmeet was doing a show on Harvey. Huber says, "NSR's mission is to promote world healing by broadcasting inspirational and educational voices of peace and social justice using the language of personal story, music, and spirituality. We offer long-form story sharing as an antidote to a soundbite and noisy world."

2000s

Timothy S. Mayotte, M.A. '00, was recently profiled in *Tennis Life*. A semifinalist at Wimbledon in 1992, he also was a quarterfinalist there on five other occasions. He reached the semis at the Australian Open in 1983 and the quarterfinals of the U.S. Open in 1989. He is a co-founder of the Tim Mayotte Tennis Academy at the Thoreau Club in Concord, Mass. In 2009, he became a national coach for the U.S. Tennis Association.

Patrick Shu-Hsiang Cheng, M.A. '01, Ph.D. '10, has been appointed theologian in residence at St. Thomas Church, New York City. He is responsible for teaching and/or coordinating all adult Christian formation opportunities

Alumni/ae Gatherings

PHOTO: MARY MCCOLLOUGH



➡ The Rev. Johanna Bos, Ph.D. '76, hosted a festive potluck at her Louisville home on August 15 for alums from Kentucky and as far away as Illinois. FRONT ROW, LEFT TO RIGHT: The Rev. John Odom '90, the Rev. Tricia Lloyd-Sidle '80, the Rev. Camille Williams-Neal (spouse of Bob), the Rev. Johanna Bos. BACK ROW: The Rev. Bob Williams-Neal '74, Tom Bennett '95, the Rev. Emily Enders Odom '90, the Rev. Chris Iosso, Ph.D. '91, the Rev. Barbara Barnes (spouse of Mark), the Rev. Phil Lloyd-Sidle '80, the Rev. Mark Barnes '73, the Rev. Dee Wade '78, Dr. G. Derrick Hodge '96, Deborah Newton Wade (spouse of Dee), Guthrie Graves-Fitzsimmons '17, the Rev. John Russell Stanger (spouse of Guthrie), the Rev. Bill Cisne '73.

➡ Proudly holding their "Union Alum" caps are three members of the Class of 1960, who have remained friends since their Union days. LEFT TO RIGHT: The Rev. Dale Bracey, minister in the Presbyterian Church (U.S.A.); the Rev. Robert Turner, and the Rev. Robert Ray, both ministers in The United Methodist Church. Turner lives in Texas; Bracey and Ray reside in California.

PHOTO: ANN DINIUS



⬆ Final worship service and celebration on Sunday, July 28, at the Anchorage (Ky.) Presbyterian Church for the Rev. Dee Hamilton Wade, M.Div. '78, prior to his retirement. FROM LEFT TO RIGHT: Wade, the Rev. Tara Nicholas Reck, co-pastor; the Rev. Emily Enders Odom '90, director of Alumni/ae Relations. The morning offering was dedicated in Wade's honor to Union's Annual Fund in support of student scholarships. PHOTO: LINDA REICHENBECHER

PHOTO: LUTZ JOHANNSEN BRAUN



⬆ Union alums and friends from throughout Europe gathered in Vienna from May 31–June 2 to share stories and worship, and to explore some of Vienna's anti-poverty initiatives as well as the city's Jewish heritage. FRONT ROW, LEFT TO RIGHT: The Rev. Emily Enders Odom '90, the Rev. Bärbel Wartenberg-Potter, Petra Teissl '16, the Rev. Pamela Cooper-White, Ph.D., Dean and Vice President of Academic Affairs, Christiane Brooks Johnson Professor of Psychology and Religion; Chanda Rule-Bernroiter '17. BACK ROW: The Rev. Johannes Wittich '00, Ulrike Wittich, the Rev. Mike Waltner '03, the Rev. Silke Althaus, the Rev. John Odom '90.

To submit a high-resolution photo of your alumni/ae event or gathering, please contact Emily Odom, Director of Alumni/ae Relations, at eodom@uts.columbia.edu or 212-280-1419.

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In Memoriam

ALUMNI/AE AS OF AUGUST 15, 2019

Jean E. Fairfax '44	Glenn R. Bucher '65
Frances Deen Cornelsen '46	Mons A. Teig '65
Hugh S. Hostetler '50	Joanne Martiny Spears '68
Warren J. Day '51	Glen W. Bays '70
Wallace W. Anderson '54	Barbara Rinehart-Voelker '70
Mary Ann Hicks Greenhill '54	William H. Steward '74
Marilyn May Mason '54	Edith Black Goff '75
Royal F. Shepard, Jr. '54	Stephen Mark Hjemboe '76
Charles W. Rawlings '55	Carl Mandley '76
Joseph P. Fell III '56	Marilyn Jo Blackburn Tolley '81
John D. Leaman '56	Kenneth R. Baldwin '84
Gertrude M. Bechtel '57	Robina Marie Winbush '87
Marilyn Larson Cowell '57	Alyce Tanton Rudden '93
Joanne Helwig McKray '57	Mary Byrne Hoffmann '94
Harold W. Smith '57	David Arthur Sánchez '06
J. David Wagner '57	
John D. Cato '58	
John Warren Day, Jr. '58	
Darline Burgess Steinberg '58	
Isaac B. Akintemi '59	
Jessie McGovran Gwynne '59	
D. Bruce Hanson '61	
Jacob Neusner '61	
John B. Muir '61	
Roger N. Olson '61	
Jerry L. Black '62	
John S. Morris '62	
Robert E. Stigall '62	
Lorenz M. Schultz, Jr. '63	
Jere S. Berger '65	

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Mary Cox
Eugenia Earle
Melzar Hamil
Elnora Schell

David A. Sánchez '06

Pioneering Latinx Biblical Scholar



David A. Sánchez, Ph.D. '06, died unexpectedly of heart complications April 6 while hiking in Eaton Canyon near Pasadena, Calif., according to Loyola Marymount University in Los Angeles, where Sánchez was associate professor of Early Christianity and Christian

Origins. He also served as affiliate faculty in Irish Studies and the School of Education.

Sánchez was an active Union alum, having served on the UTS Alumni/ae Council, including a stint as co-chair, and as part of Union's Western United States Alumni/ae group.

Among his many achievements was his award-winning first book, *From Patmos to the Barrio: Subverting Imperial Myths*, in which Sánchez offered a Chicano lens to view and reinterpret Roman imperial myths that made their way from Revelation 12 to colonial Mexico and into accounts of the Virgin of Guadalupe. Those myths went on to fuel the subversive power of Latinx liberation theology and subsequent resistance movements. More recently, Sánchez examined the multifaceted ramifications of murals for communities affected by ongoing violence by studying two iconic sites in Los Angeles and Boyle Heights in Northern Ireland.

Sánchez was a past president of the Academy of Catholic Hispanic Theologians of the United States (ACHTUS) and served as book review editor for the *Journal of the American Academy of Religion* and the *Journal of Hispanic/Latino Theology*. Loyola Marymount University states that he "taught and mentored countless groups of undergraduate students, who saw in him a role model and advocate, and graduate students who were invariably challenged and encouraged by his invitation to profound intellectual engagement."

About his own education, Sánchez said, "Union taught me to ask hard questions. The faculty there guided me to transgress the non-porous walls of the academy and see scripture not as an authoritative, ancient artifact but as a contemporary template that informs how we authoritatively engage—or don't engage—the world in which we live."

Sánchez—who once told a Union staff member that of all his many titles, father was the most important—is survived by two daughters, Isabella Loren and Mayali Belen, and mourned by hundreds of colleagues, mentees, and former students around the world.

Que descanse en poder. U

➔ To submit a class note or death notice, please contact Emily Odom, Director of Alumni/ae Relations, at eodom@uts.columbia.edu or 212-280-1419.

and developing programs of spiritual formation. Since 2015, he has been associate rector at the Church of the Transfiguration (also known as the Little Church Around the Corner) in Midtown Manhattan. Prior to that, he was on the faculty at the Episcopal Divinity School in Cambridge, Mass., where he taught courses in church history, systematic theology, and pastoral care. Cheng, who holds a J.D. from Harvard Law School, was a Wall Street tax and employee benefits lawyer before beginning his theological studies.

Kelly Murphy Mason, M.Div. / M.S.S.W. '04, was installed as senior minister of the Unitarian Universalist Society of Wellesley Hills, Mass., in April. She began serving the congregation in August 2018, having been called as its 13th senior minister. Previously she served as community minister with the First Unitarian Congregational Society in Brooklyn, N.Y., and as managing director of the Psychotherapy and Spirituality Institute in Manhattan. Since her ordination by the Community Church of New York (Unitarian Universalist) in 2006, Mason has held positions in higher education, counseling, and UU faith communities.

Stephen Butler Murray, Ph.D. '04, was recognized by the American Baptist Churches USA with the Luke Mowbray Ecumenical Award. The award, for “sustained performance or special achievement” in “the cause of ecumenism,” was presented to Murray in June at the ABC Biennial Mission Summit in Virginia Beach, Va. Murray, minister of the First Unitarian Universalist Church of Detroit, has served on the governing board of the National Council of Churches and the board of directors of the Dwight Hall Center for Public Service and Social Justice at Yale University. He is a member of the Commission on Christian Ethics of the Baptist World Alliance and is co-chair of the Theologians Commission of American Baptist Churches USA. He also has served as a member of the international think tank of the Elijah Interfaith Institute in Jerusalem.

Karyn Carlo, M.Div. '05, Ph.D. '09, has been appointed special assistant for theological education in Liberia and Myanmar for American Baptist Churches USA International Ministries. Carlo is currently a minister at Safe Haven United Church of Christ in Ridgewood, N.Y. A retired New York City police captain, Carlo also serves as adjunct faculty at New York Theological Seminary. She is founder and director of the Clergy, Community, Cops Project.

Kymberley Clemons-Jones, M.Div. '05, was named moderator of Long Island Presbytery in New York in January, becoming the first African

American woman to be named to the highest position in the presbytery. She will moderate presbytery meetings and preside at the orientation of ministers for the more than 50 Presbyterian congregations on Long Island. Clemons-Jones will continue to serve as pastor of Valley Stream Presbyterian Church while in office. “We’re extremely proud of her,” says her husband, Phil Jones, adding that her installation was “like being at a football game” because of all the cheering.

Steed Vernyl Davidson, Ph.D. '05, has been promoted from associate professor to professor of Hebrew Bible/Old Testament at McCormick Theological Seminary. Since fall 2018, Davidson has also served as vice president of academic affairs and dean of the faculty. He is the author of *Empire and Exile: Postcolonial Readings of Selected Texts of the Book of Jeremiah* and *Writing/Reading the Bible in Postcolonial Perspective* and a co-editor of *Islands, Islanders, and the Bible: Rumination*.

Megan Lloyd Joiner, M.Div. '09, has been appointed a chaplain at the Winship Cancer Institute at Emory University in Atlanta and as a Compassion-Centered Spiritual Health Fellow at Emory. She and her spouse, Anthony Clark, and their 5-year-old daughter recently moved to Atlanta. Joiner served previously at the Unitarian Society of New Haven in Hamden, Conn.

Derrick W. McQueen, M.Div. '09, Ph.D. '17, was honored in June for his contributions to the growth and success of the NYC Multicultural Festival, as it marked 10 years of uniting a culturally diverse community and providing opportunities for NYPD officers and civilians to better understand each other. McQueen received a citation from the New York State Assembly.

2010s

Karri L. Whipple, M.Div. '10, S.T.M. '11, has accepted a position as the Faculty Fellow in Liberal Studies at New York University. She recently received her Ph.D. in New Testament and Early Christianity from Drew University.

Onleilove Alston, M.Div. / M.S.S.W. '11, has published *Prophetic Whirlwind: Uncovering the Black Biblical Destiny*, which chronicles the history of African and African-American Jewish communities. Alston is one of the few African American women to make contact with “Lost Tribe” communities in West Africa; she spent six years researching, including various trips to West Africa to meet with faith leaders and royals from these tribes.

Preston A. Davis, M.Div. '11, and his wife, Dorsett, welcomed their third son, Alexander,

who was baptized in June at Jamestown (N.C.) United Methodist Church. Davis is Minister to the University at High Point (N.C.) University.

Peter Charles Herman, M.Div. '11, received his Ph.D. in comparative theology this year from Georgetown University. The title of his dissertation was “Overcoming Whiteness: A Critical Comparison of James Cone’s Black Liberation Theology and Shinran’s Jōdo Shinshū Buddhism.” Herman’s work focuses on how Japanese Pure Land Buddhism compares with Protestant Christianity regarding religious responses to war and violence.

Sarah J. Cairatti, M.Div. '12, and her husband, **Brian J. Carreira, M.Div. '10**, welcomed their new daughter, Simone Ann Carreira on May 10, 2018. Cairatti serves as pastor of First Presbyterian Church of Whippany, N.J. Carreira is a chaplain at Greystone Park Psychiatric Hospital in Morris Plains, N.J.

Leslie Lynnwood Christopher Jackson, M.Div. '12, has been appointed senior pastor of St. Peter United Church of Christ in Houston. Previously he was pastor of Cathedral of Hope Houston; when the two congregations merged recently, he was retained. Jackson is one of the few gay black preachers to head a diverse congregation in one of Houston’s oldest predominantly white churches. A veteran of the U.S. Navy, he has also served on the steering committee of the Houston Grand Opera Young Professionals; the Young Professionals Board of Bering Omega; and the Houston Food Bank’s Junior Board. He is currently serving on the Houston Association UCC Foundation Board of Settegast Heights.

Lindsey R. Briggs, M.Div. '13, was ordained to the transitional diaconate in March. She was to be ordained a priest September 14 at the Cathedral of St. John the Divine in New York City. She is currently working as a chaplain in NYC and teaches workshops on LGBTQ+ spiritual care. On Sundays, she serves at Christ & St. Stephen’s Episcopal Church on the Upper West Side.

William Bonner Owen, M.Div. '13, now **Brother Aidan W. Owen** at Holy Cross Monastery, West Park, N.Y., was recently profiled by Fashionista.com in “Meet the ‘Knitting Monk’ and Others Using Slow Fashion as a Spiritual Practice.” One of the monastery’s gardeners, Brother Aidan says he got into knitting because he needed a “winter sport.” From knitting he branched out into plant-based natural dyeing, sewing, and other fiber arts that were “sustainable, personal, ecologically sound, and well made” and that included “an appreciation of

beauty—I think that’s a hallmark of any kind of authentic spirituality.”

Joshua Samuel, S.T.M. ’13, Ph.D. ’17, his wife, Seeli, and their son, Raphy, announced the joyful arrival on May 12 of Raphy’s baby brother, Matthew Jacob Samuel. “Matthew,” Samuel posted on Facebook, “to remind us that he is God’s gift; Jacob, to continue the ‘Kadivedu’ (village in India) family tradition that goes back four generations; Samuel, because God hears our prayers, and well, because he really doesn’t have a choice. Though he arrived two weeks earlier than expected and took us by complete surprise (we were just planning to begin setting up the house), we are grateful that Matt and Seeli are doing well! Please do uphold us in your prayers!”

Todd Andrew Clayton, M.A. ’14, graduated from Harvard Law School with the J.D. in May. He planned to take the New York bar exam this summer and begin work in October as an associate at WilmerHale in their New York office. A full-service international law firm, WilmerHale has 1,000 lawyers located in 13 offices in the United States, Europe, and Asia.

Kristen Leigh Southworth Mitchell, M.Div. ’14, won first place in a vocal competition at the Piedmont One Mic Acoustic Convention in Franklinville, N.C., in May. “I want to get to the point where I can, truly, get up and sing anything, anywhere (even in front of judges!),” she posted on Facebook, “without losing my center of focus and staying grounded in what always matters most, which is always to connect with others through the acoustic communion of song.”

LaKeesha N. Walrond, M.Div. ’14, has been named president of New York Theological Seminary, the first woman and first African American woman to hold this position in the institution’s 119-year history. Previously she was executive pastor of First Corinthian Baptist Church in Harlem, NYC, for more than 10 years. She served as a visiting speaker at the Heyman Center for Humanities at Columbia University and at Princeton Theological Seminary, Spelman College, and Union Theological Seminary. Walrond is the author of *My Body Is Special* (2017), a book that encourages children to take ownership of their bodies, equipping them with problem-solving tools to help them thwart unhealthy touching. She told *Sojourners* that she is pleased “to have the opportunity to show all women that there are still many opportunities to be ‘the first.’”

Taryn Thomas Strauss, M.Div. ’15, was ordained to the ministry in May by the Unitarian Universalist Congregation of Atlanta. In July she became the acting senior minister of the congregation. “I feel like I’m crowd surfing on the hands of the heavenly choir here on Earth,” she wrote on Facebook. “So many people have blessed, worked for, advocated for, and believed in the grace of this outcome.”

Lea A. Matthews, M.Div. ’16, was ordained in June at the United Methodist New York Annual Conference meeting at Hofstra University in Hempstead, N.Y., along with several other candidates for the ministry. Matthews called her ordination day “joyful” but fraught with “complexity and complications,” because she joins other LGBTQ persons awarded credentials in violation of rules in the United Methodist *Book of Discipline*. She says she sees her ministry as a helping hand to marginalized people in the world, including LGBTQ people like herself and her wife.

Guthrie L. Graves-Fitzsimmons, M.Div. ’17, married John Russell Stanger in June at Louisville (Ky.) Presbyterian Theological Seminary. Lauren Jones Mayfield, a United Church of Christ minister, performed the ceremony. Graves-Fitzsimmons is a freelance opinion writer and a senior media associate at ReThink Media, a progressive advocacy organization based in Berkeley, Calif. Stanger is pastor of United Presbyterian Church in Lebanon, Ky., and a psychotherapist in private practice in Louisville.

Gregory I. Simpson, M.Div. ’16, S.T.M. ’18, was ordained and installed as pastor of Naurauschaun Presbyterian Church in Pearl River, N.Y., on Pentecost Sunday, June 9. He is married to **Suzanne Campise, M.Div. ’18**, who currently serves as vicar at Redeemer Lutheran Church in Kingston, N.Y.

Leonisa Ardizzone, M.Div. ’17, was ordained in April by the Fourth Universalist Society in New York City. An eco-minister, she is also a musician and songwriter, a writer, an activist, and a peace and science educator.

Rachael A. Hayes, M.Div. ’17, and Shari B. Halliday-Quan, M.Div. ’18, were ordained to the ministry by the Fourth Universalist Society in New York City in June. Participating in the ceremony were Union alumnae **Elizabeth M. Assenza, M.Div. ’15; Rebecca J. Stevens-Walter, M.Div. ’17; Harris Riordan, M.Div. ’82; Jill M. Bowden, M.Div. ’05; Sadie Lansdale, M.Div. ’17**; and current student **Ali Peters. Hayes** has accepted a call to serve as the minister of the Unitarian Universalist Society of Amherst,

Mass. Shari has accepted a call to serve as the senior minister of First Unitarian Church in Rochester, N.Y.

Susan Magro Pfeil, S.T.M. ’17, wrote an article, “Laying My Church to Rest: How I learned to process the unique grief of closing a church,” that was published in the April 2019 issue of *Christianity Today*, CT Pastors Special Issue.

Katrina Forman, M.Div. ’18, has been called to be associate minister at Union Congregational Church in Montclair, N.J. She will be ordained in the United Church of Christ this fall in Philadelphia.

Marranda B. Major, M.Div. ’18, is church secretary and communications coordinator at Larchmont Avenue Church in Larchmont, N.Y.

Kaeley J. McEvoy, M.Div. ’18, is coordinator for youth spiritual formation, volunteer corps, and congregational care at Westmoreland Congregational United Church of Christ in Bethesda, Md. Previously she worked as a community minister at New York City’s Judson Memorial Church, organizing the congregation around issues of reproductive justice and immigration, and before that at the NYC mayor’s office as a faith and community liaison.

Erica L. Restaino, M.A. ’18, married Patrick Moran in May at Hitchcock Presbyterian Church in Scarsdale, N.Y.

Robin C. Stillwater, M.Div. ’18, is a candidate for the ministry in the Unitarian Universalist Church. After ordination, she plans to become an active duty chaplain in the Navy. She is currently a full-time intern at the Unitarian Universalist Community Church of Santa Monica, Calif.

Lorna A. Woodham, M.Div. / M.S.S.W. ’18, interned at S.O.U.L. (Sisters Organizing for Understanding & Leadership) Sisters Leadership Collective (SSLC), a groundbreaking leadership development nonprofit that mobilizes vulnerable young women (including trans and gender-nonconforming youth) in New York City and Miami to interrupt the cycle of poverty and violence. SSLC empowers systems-involved girls and femmes of color—black, brown, and indigenous—to interrupt cycles of state violence, poverty, and oppression. Their four pillars are leadership, healing, social justice, and the arts.

Karen Madrone, M.Div. ’19, was ordained in June at the Unitarian Universalist Church of Greensboro in Jamestown, N.C., her home congregation.

Mia Michelle McClain, M.Div. ’19, was appointed associate minister at Myers Park Baptist Church in Charlotte, N.C. U

Building a Legacy

Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. —1 PETER 4:10



In Appreciation of Union

Alum couple supports Union's ongoing witness through monthly giving and planned gift

"ATTENDING UNION was one of the great joys and challenges of my life; my Union experience has blessed me, my family, and the churches I've served," the **Rev. Carol Millspaugh, M.Div. '69**, writes. She applied to Union at the suggestion of Dr. Franklyn Josselyn (Ed.D. '51), her religion professor at Occidental College and a Union alum, and thanks to generous financial aid and field work opportunities was able to graduate debt free.

Carol began in the M.R.E. program in 1966 but soon changed to the B.D. program. "I didn't know then that women could be ministers," she writes. For most of her ministry, she has been the first woman pastor in the churches she served. "Union gave me a solid grounding in biblical interpretation, ethics, religious education, group dynamics, and social justice, all of which prepared me well for ministry in the local church," she writes. Now retired, Carol chairs the Missions Committee at Hope United Methodist Church in San Diego, and is active in advocating for those seeking asylum in the area.

The **Rev. Dick Millspaugh, M.Div. '70**, comments: "I especially appreciated my Union classes on group dynamics, death and grief, clinical pastoral education (CPE), and field work in inner-city Brooklyn. Coming from a small Iowa town, I found that Union provided a rich and multicultural, multi-faith experience in a cosmopolitan setting."

"Union's contributions and witness in the world are needed now more than ever," Carol continues. "Dick and I support that ongoing witness through our monthly giving and also through designating Union as a beneficiary in our wills. We greatly appreciate our time at Union and want to help the seminary continue its work and witness into the future. We are thankful to be part of extending that blessing to others through our giving." ❧

From the Vice President of Development

CIVIL RIGHTS ACTIVIST, lawyer and Episcopal priest, Pauli Murray, once remarked, "one person plus one typewriter constitutes a movement."

First, (being over 30) I am old enough to remember a typewriter, albeit electric with autocorrect. A typewriter was the basic tool of choice for students and office workers, and according to Murray...activists.

The basic idea of a typewriter was simple—you press a key and a lever attached to it swings the type hammer up toward the ribbon and it leaves a printed impression on the page. And just as you release the key, the carriage moves to the next space beside the newly-typed letter, ready for the next key strike.

What does this have to do with advancing the mission of Union through private philanthropic support, for which my office is responsible? A lot.

We are creating a movement of generosity one alum, one student, one friend at a time. And for those with capacity and intent, we are storytellers seeking value alignment, in other words, what does a donor want to accomplish with their philanthropy (or beneficence) that is meaningful and how is Union poised to meet those pursuits? We are asking alums to stay connected to Union and engage us in ways that leverage your network. We are asking friends to join the movement by attending special events and getting to know our student scholars and esteemed faculty. We are asking students to play a heroic role by building a lifelong relationship with Union.

All the elements of a movement can be found within the inner workings of a typewriter: press a key (time), pull a lever (talent), swing a hammer (treasure)—the three-legged stool of a successful movement adds up to more than writing a check but indeed, investing in Union in ways big and small that align with your values. Won't you join us? ❧

—RITA L. WALTERS

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