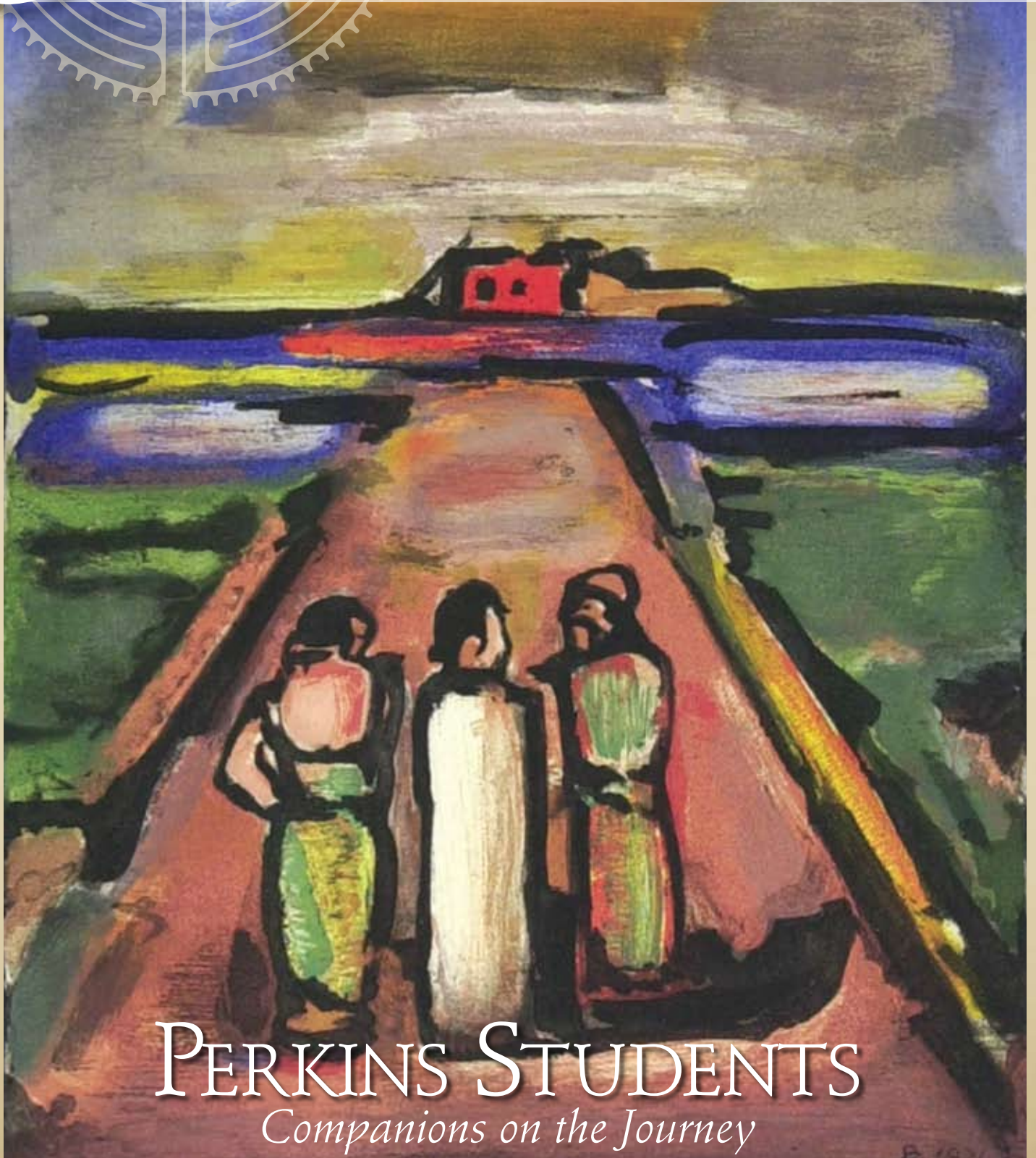




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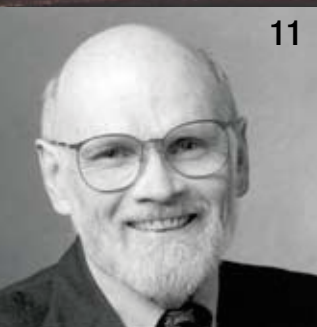
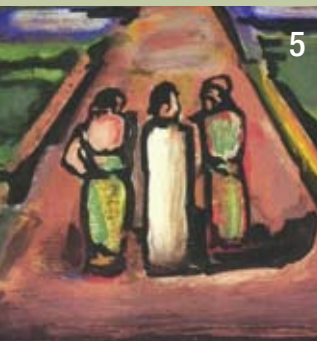
WINTER 2009 • PERKINS SCHOOL OF THEOLOGY



PERKINS STUDENTS
Companions on the Journey

PERSPECTIVE

WINTER 2009



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"Disciples" from Georges Rouault (1871–1958), *Passion. Eaux-fortes originales en couleurs et bois dessinés par Georges Rouault. Text by André Suarès (1868–1948). Paris: Ambroise Vollard, 1939. Bridwell Library Special Collections.*

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Ministerial Education Fund
Preparing men and women
for effective ministry



SMU PERKINS
SCHOOL OF THEOLOGY

“THE OUTCOME
OF THE 2008
PRESIDENTIAL
ELECTION MEANS
THAT THE JANUARY
20TH INAUGURATION
WILL BE MORE THAN
HISTORIC. IT WILL
BE A SHIFT IN THE
TECTONIC PLATES OF
AMERICAN LIFE.”

When I was the pastor of a local church in Washington, D.C., I had the privilege of living and working in close proximity to events of immense national and international significance. None was more extraordinary than the quadrennial inauguration of a new President of the United States. For one thing, Inauguration Day is a holiday in the nation’s capital. Primarily, however, it is a truly public event where people gather on the national mall and participate in a phenomenal event of historic import.



That public participation occurs in an amazing variety of ways. To cite just one example, our congregation received a phone call from a United Methodist layperson in a distant part of the country. The band from the high school where the incoming first lady was an alumna had been invited to march in the parade. The caller wondered if the band members and their adult chaperones could use our church facilities as their base and attend our worship. We welcomed them, fed them breakfast, and had some of them participate in the services. Those young people took part in what, for many of them, will be the single biggest historical event of their lives. And one local church in the nation’s capital helped them savor it.

The outcome of the 2008 Presidential election means that the January 20th Inauguration will be more than historic. It will be a shift in the tectonic plates of American life. When Barack Obama takes the oath of office, the ultimate ascent in the desegregation of the United States will occur. People whose enslaved ancestors arrived in North America in the most extreme form of powerlessness will see a man of their color take the most powerful office in the world. All of us, regardless of political perspective, will be participants in a stunning historical transition.

Few, if any, of us will actually be in the nation’s capital for the occasion. Nevertheless, we will all have the opportunity to be participatory witnesses—not simply by viewing it on television, but also by looking for the ways that we can lend our energy to exposing and ending racism wherever it may manifest itself. We

(continued on next page)

(continued from page 3)

can take part in this dramatic transformation. One step is to acknowledge our place in the terrible truth of American history that involves not only slavery but the dehumanization and the discrimination that became institutional—even constitutional and legislated—expressions of racism.

All of us who are connected in some way to Perkins and Southern Methodist University share the legacy of the segregation that characterized this institution in its first four decades. And all of us who are part of Perkins' history need also to remember that Perkins led the way in breaking the barriers of color on this campus. While Hispanic students were enrolled in the School of Theology at Southern Methodist University in our earliest years, no degree program in any school of the university admitted a Black student until Perkins did so in 1952. With the arrival of five Black students—Cecil Williams, Negail Riley, James Lyles, James Hawkins, and John Elliott—a boundary was crossed. Doing so required unimaginable courage by those five men, by the Dean of the school, by the President of the University, by SMU Trustees (including Joe Perkins) who were determined that segregation could be tolerated no longer, and by scores if not hundreds of Perkins faculty, students, and staff. Perkins participated in the transformation of the world.

When Barack Obama stands before the Chief Justice of the United States and takes the oath of office, it will be more than a holiday in the nation's capital. It will be a culminating event in a long journey that has taken four hundred years to unfold on this continent. It will be a moment when people of color around the world—the majority of the human race—will see a different face as the symbol of our country. It will be a sign that we at Perkins, who are committed to the mission of preparing women and men for faithful leadership in Christian ministry, participate in changing—as well as being changed by—the world in which we serve.



PERKINS STUDENTS

COMPANIONS ON THE JOURNEY

"If you want to travel fast, travel alone; if you want to travel far, travel together." - African Proverb



Rouault, Passion, 1939, Bridwell Library, Perkins School of Theology

Rhymes H. Moncure, Jr., the late bishop of the North Texas Annual Conference, was fond of quoting an African proverb, “If you want to travel fast, travel alone; if you want to travel far, travel together.” The stories of Perkins students found in these pages are really spiritual travelogues, and in each case, they show the intention of the traveler not so much to travel fast as to travel far. In other words, these students’ journeys involve companions. Sometimes those companions are people; other times they are something more institutional, such as Perkins School of Theology – a worthy companion along the journey that leads to God.

THREE PERKINS STUDENTS BLEND RESIDENCE, DISCIPLINES, AND MISSION THROUGH EPWORTH PROJECT

“Alamo Lane” presents an interesting juxtaposition of ideas: *Alamo*, a fortress within which one seeks protection; *lane*, a street that invites a meandering stroll on a Sunday afternoon. It is precisely that sort of juxtaposition in which the modest experiment of Epworth Project, located on Alamo Lane in Garland, Texas is engaged. A residence for three Perkins students, Epworth Project is a home, a haven, and a place of intentional and cloistered *koinonia*; but it is also a sending station, a springboard, a mission center from which its residents seek to reach out in compassionate witness to neighbors far and wide, beginning with the next house over. It is a home, and it is a home *base*.

It all began as a concept emerging from conversations between Dr. Elaine Heath, McCreless Assistant Professor of Evangelism at Perkins, who is also a Garland resident, and neighborhood friends. Dr. Heath has for some time been a student of the “New Monasticism,” a movement combining shared residence in a context of communal disciplines with a missional orientation. Late in the summer, a house became available, three interested students were identified, and Epworth Project was born.

Megan Davidson, Leanne Lindgren, and Amy Proctor are those three students. To hear them speak of their decision to enter into this relationship, and their experience since beginning the undertaking, is to hear overtones of a graceful tension between inward and outward focus, between “cloister” and “community,” between “Alamo” and “lane.”

“In a certain sense,” Megan observes, “it’s paradoxical . . . a gathering of students

for the purpose of living together, but also for the purpose of turning outward toward the community.” Establishing that inward/outward titration is perhaps more art than science. The group shares its home freely with friends and family who come by to visit, hang out for the afternoon, or



Leanne Lindgren, Amy Proctor, and Megan Davidson share a residence in the emerging tradition of new monasticism.

enjoy a home cooked meal around a large kitchen table with a story all its own. But when the time comes for night prayers (10 p.m.), the Epworth residents graciously but deliberately narrow that circle back down to three, and the cloistered dimension reemerges. “There’s an inherent polarity in this arrangement,” Leanne explains. “When to invite, open our doors, welcome others in; when to say, ‘It’s time to pray; we need this time now . . .’ Establishing and maintaining those boundaries is an ongoing process.”

Amy offers additional perspective: “Ideally you’d want them (cloister and community) to be together. The more you encounter Christ in your journey, the more that happens; what we *get* as a community together enables us to *give* to our wider

community.” The group considers their endeavor a work in progress. As Megan describes it, “How we relate to one another, how we relate to those around us, address needs of people next door and across the street . . . we’re still dreaming about what this is all going to look like. We don’t want to force it, but rather to be receptive to the Holy Spirit.”

All three residents speak of the importance Perkins has played in their Epworth Project experience, both in doing necessary theological work and in discerning how to apply theory to practice. “Theology is at its best when it’s *done*,” Megan explains. “When it’s a verb, not a noun.” Applying theory to practice, moving from classroom to community, has been, for Amy, Leanne, and Megan, a natural outgrowth of their Perkins experience.

On a recent afternoon, Amy and Megan are out for a walk along their street, the lane called “Alamo.” Amy’s golden retriever, Walker, is along for the stroll. They encounter an older woman, perhaps


a grandmother, pushing a stroller and holding the hand of a second small child. As they approach, the woman instinctively draws the children back from Walker. It’s an Alamo moment. “I think she’s friendly,” the little boy says to the woman. Somewhat hesitantly, the grandmother allows the little boy to approach, until he stands eye to eye with Walker. “Say ‘Nice to meet you,’” Amy tells the boy. When he does so, Walker raises a paw, offering a handshake. The child accepts it, his face beaming. A conversation follows, bringing new neighbors into new relationship; it’s one small step toward the peaceable reign of God in Garland, Texas. Between a seminary’s shared vision, a house on Alamo Lane, and a dog’s paw, theology has found its way to practice, and strangers now are friends. 🙏

GHOLSTON SELECTED AS TEXAS DELEGATE TO DEMOCRATIC NATIONAL CONVENTION

Willacin Gholston was born to politics. And to theology. The fact is she regards them as inseparable. So it felt completely natural for her to involve herself in politics when she arrived in Texas to study theology at Perkins. Her initiative led her from local Democratic activities to the state convention, then on to Denver this past summer as a Texas delegate to the



Democratic National Convention. “I’m passionate about justice for all persons. This was a wonderful opportunity for me to step out and put all I have been learning into practical application.” Willacin credits her college studies as well as Perkins courses such as Church in the Social Context, Introduction to Theology, Systematic Theology, and Moral Theology for laying the groundwork for her theology of social involvement.

Willacin is currently completing her internship in a hospital chaplaincy program at Methodist Hospital in Dallas. She is an ordained deacon in the AME Church. 

“THIS WAS A WONDERFUL OPPORTUNITY FOR ME TO STEP OUT AND PUT ALL I HAVE BEEN LEARNING INTO PRACTICAL APPLICATION.”

GHOLSTON ON THE DEMOCRATIC NATIONAL CONVENTION

“The whole convention was a beautiful experience, but there was one moment that filled my heart and made history in the same instant. On Thursday, August 28, forty-five years to the day after Martin Luther King, Jr. gave a speech on the steps of the Lincoln Memorial about a dream of racial equality, 84,000 people from every state in the union filled INVESCO Field to witness Senator Barack Obama become the first African-American in our nation’s history to accept the nomination of a major party as a candidate for the presidency.

“In that moment, my eyes filled with tears. I thought of my mother, who grew up in the segregated South, prohibited from using new textbooks and from riding the school bus, and of my father, who served overseas in the military and returned home to a segregated country. I thought of my great grandfather, born into slavery in South Carolina.

“As Senator Obama offered his acceptance speech, an elderly white man seated to my left, a retired circuit court judge, had tears in his eyes. In the row behind me, a Latino man held up a sign that read, ‘HISTORY IN THE MAKING.’ He, too, was crying.

“The significance of this moment was something all of us were feeling profoundly. In a way, it was a Galatians 3 moment: ‘There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female’”

WALKER DISCOVERS THE UNITED METHODIST CHURCH, THEN PERKINS

“I am so thrilled to be at this school.” Those are remarkable words coming from one who, just a few short years ago, was a self-described agnostic who had no use for religious institutions, or Christianity, of any sort. “My exposure to religion was largely from negative voices,” explains Joel Walker, now a second-year M.Div. student at Perkins. “The Jesus I knew in my agnostic days was the one I would see the television preachers present, narrow and judgmental.”

As a young adult, Joel developed a deep commitment to matters of economic justice, sexual ethics, and the environment. Having attended college to pursue his interest in natural resource management, he took a job in that field, and found his way to organizations that shared his commitments. By roundabout means, his path began to cross those of clergy and congregations who shared similar concerns. Eventually, Christianity ceased to be seen as a contradiction of Joel’s convictions and began to become an appealing possibility as a framework and guide for his own thinking.

“I had a conversion experience in 2003. That’s when I really dedicated my life to Christ.” Soon after, Joel became involved at St. John’s UMC in Lubbock, Texas, sharing common interests on gay and lesbian concerns and the environment with church members there. In that setting, Joel was immediately identified as a gifted and energetic communicator, and in the spring of 2007 was tapped to help draft environmental concerns legislation from the church to bring to General Conference, meeting the following year in Fort Worth.



The legislation made it to committee, then to the plenary, where it was approved for inclusion in the Book of Resolutions.

In the course of drafting that work, Joel was in his element. He knew the subject, he knew the facts. What he didn’t know was that people of faith could care about the environment and the poor for *theological* reasons rather than merely

“AS SOON AS I STARTED ATTENDING CLASS, LISTENING TO MY PROFESSORS LECTURE, I DISCOVERED THAT THEY CARE DEEPLY ABOUT HUMANITY, AND ALSO HAVE A PASSION FOR GOD.”

humanitarian reasons. As he immersed himself further into this volunteer role, he began to make new faith connections between his past, his present, and . . . his future.

Within months, Joel was making plans to attend Perkins School of Theology as an M.Div. student. “Inside Perkins,” an introduction to Perkins for those considering theological studies, had been, for Joel, “a colossal experience.” Even so, there were moments before Joel’s first semester began that his agnostic past sounded its voice. “I was nervous and skeptical that I could really make it in a religious school. I thought to myself, ‘Have you just made a mistake in coming here?’

Do you really fit in at a place like this?”

Those doubts evaporated the moment the semester was underway. “As soon as I started attending class, listening to my professors lecture, I discovered that they care deeply about humanity, and also have a passion for God.” A year into his studies, Joel has come to regard Perkins with a perspective very different than the initial ambivalence he brought with him to campus as a new student. “In my judgment, Perkins is like a beacon.”

“I’m being renewed here, strengthened, and sharpened in my thinking and beliefs. This school has made the gospel come alive in a way I could make sense of it, apply it to life. Had I been exposed to what Perkins does at a younger age that would have made so much difference. It’s been very enlightening.”

In a few short years, Joel has found both a faith home and a faith community. In the context of his experience of faith and seminary, the words of this recent convert from agnosticism to Christianity now make all the sense in the world. “I’m so thrilled to be at this school.” It shows. 🙏

FROM ZIMBABWE TO PERKINS BY WAY OF COURAGE

Ndirizvandiri nekuda kwevakanditenderedza. "I am because we are. In the Shona language, Christinah Kwaramba's mother tongue, room must be made in order to accommodate all the letters—39 to be exact—in the proverb she has just quoted. At the same time, all those letters, taken together, provide plenty of material for building a foundation upon which to grow a life such as hers. An umbilical Methodist, Christinah was born to parents whose parents were themselves introduced to Christianity (in Zimbabwe) by British Methodist missionaries. The name given her paternal grandmother at her baptism two generations ago is now her own: Christinah. *Christian.*

We sometimes think of calling as an inner experience confirmed by the surrounding faith community. In Christinah's case, the process was somewhat reversed. "My pastor and church family identified that I had a gift," she explains. "I just kept on participating in these leadership roles as they were given to me. And as I did I grew better equipped." She found fulfillment in her serving, and was well on her way to answering God's call for her in pastoral ministry in The United Methodist Church.

Years later, Christinah was assigned to pastor a church in the capital city of Harare. In her second year as pastor, her husband, Tinashe, was diagnosed with cancer of the esophagus. Two years later, he died, and Christinah fell into grief. *Usiku igore* is a common saying in her culture. "The night is like a year." Besides shouldering the weight of grief, Christinah also felt another pressing concern: her inability, on a pastor's meager salary, to support her two children. Once

again the wide wisdom saying crowded this ragged page of her life: Christinah's bishop and congregation stood with her through her grief; they found resources to support her family; they even encouraged her to return to school—this time to seminary at Africa University—and secured funds for her to do so.

Though military upheaval had subsided years before, Zimbabwe was still a hotbed of political unrest. On one occasion, without warning, Christinah was summoned to the presidential office in Harare, a sign that she had somehow seriously provoked the authorities. It was not uncommon to be so summoned and

"I don't defend my sermons," she told her interrogators. "I only preach them. If you want the sermon defended, you must speak to the one who put it on my lips."

never heard from again. In this instance, word had come to the government that earlier that week she had preached a



politically subversive sermon. She arrived, under escort, at the presidential office, and found herself "in a room of fifteen people, all looking very fierce." Confronted with the

charge of subversion, she was told to defend her sermon. "I don't defend my sermons," she told her interrogators. "I only preach them. If you want the sermon defended, you must speak to the one who put it on my lips." "But what did you say in your sermon?" they demanded. "If you like, I will preach it to you here; then you will know." She then proceeded to do just that, turning the star chamber into a chapel, and preached, she says, "as if it might be my very last sermon ever."

Her text was from Proverbs 29: *Without a vision the people perish.* The sermon was pointedly prophetic, the authorities had difficulty identifying the subversion within it. The lions' jaws were shut. Christinah was released.

Within a year, the crowd of witnesses had again surrounded Christinah to help her take another step in becoming the servant leader God had called her to be, this time in the form of an opportunity to attend Perkins School of Theology in Dallas to pursue advanced theological studies. Providing scholarship funds, housing, help with transportation, and academic guidance, Perkins paved the way for Christinah to study in Dallas in preparation to return to her home better equipped to serve the church of Jesus Christ. After completing her M.T.S., Christinah hopes to secure further support for advanced studies toward a Ph.D. Her experience as a pastor is only matched by her desire to further her learning and her leadership in the church she has loved, and that has loved her, through thick and thin.

The Shona wisdom saying has once more proven its worth, this time through the vision and generosity of United Methodists a hemisphere away who speak a different language, live a different culture, but know and serve the same God. *"Ndirizvandiri nekuda kwevakanditenderedza."* Christinah is because we are. In turn, it must be said that we are because she is. Thanks be to God. 🙏

SPIRITUAL GROWTH – IN THE CLASSROOM

I expected to come to seminary and become more fluent in the study of God. What I did not expect was to become a healthier, more fulfilled person who is much better prepared to give my whole life in service to the Lord. This unexpected and welcome latter effect has been due largely to the nurturing, grace-filled community of Perkins.

Much of this growth has taken place inside the classroom. I cannot think of a single course that did not push me to grow in my relationship with God and neighbor, but a few courses stand out as highlights. My very first semester, I took Interpretation

of the Old Testament I with Dr. Roy Heller. That course changed my life. Want proof? I love the *Book of Leviticus* now. Leviticus! If you are unmoved by Dr. Heller's teaching, then you must be sleeping through class. Dr. Elaine Heath taught Evangelism in a way that led to healing within my soul. Believe me, healing was the last thing I expected from Evangelism.

Dr. Michael Hawn expanded my understanding of centering silence and of world Christian community when he led a group of us to the monastic Taizé community in France, one of the Global Theological Education offerings at Perkins. The most transformative course, however, was the year-long march through Interpretation of the Christian Message (commonly referred to as Systematics). After a year of wrestling with God at the Jabbok, I emerged slightly wounded but more comfortable in my own skin. I also felt a new challenge to continue the

wrestling match – to seek God not just in the classroom, but in every aspect of my life. My heart and mind are changed now. I actually do think theologically, almost as instinctively as I breathe.

Perkins has provided me a wealth of opportunities outside the classroom as




Michelle Morris, M.Div.'09

well. I have worked as a research assistant for a professor, assisted the Bishop-in-Residence, William B. Oden, and worked in the Center for Methodist Studies in Bridwell Library. I have been the editor of the Perkins Student Journal and the chair of the International Hospitality Committee, positions which also led to my service in the Perkins Student

Association. I have been a liturgist in worship in Perkins Chapel. Yet, even as Perkins has given me ways to serve outside the classroom, it has also been ready when I have chosen Sabbath over service. As the mother of a small child, I found the community

COMING TO PERKINS WAS LIKE COMING HOME.

more than prepared to make allowances for me when my son was sick. Perkins has helped me to better discern what I am called to in ministry, as well as what is meant to be someone else's ministry. When I said "no" to a service opportunity, the community was prepared to accept it.

Coming to Perkins was like coming home. Now I am easing out into new waters as I begin my internship this fall. I feel I am ready for this step. Perkins has made me a better person – one who has learned to take better care of herself and, consequently, to take better care of others. I thank Perkins for the firm foundation on which I now stand. 

HIGHER LEARNING

EDWIN E. SYLVEST, JR.

ON THE RETIREMENT OF EDWIN E. SYLVEST, JR., ASSOCIATE PROFESSOR OF THE HISTORY OF CHRISTIANITY

It is at once easy and difficult to summarize the lifetime of a colleague's work: easy in that dates and titles and responsibilities can be readily enumerated, but difficult because the measure of a person far exceeds any bare enumeration. Ed Sylvest has been here at Perkins as student and teacher and administrator for almost fifty years. He finished a B.D. (that is a Bachelor of Divinity, for you youngsters!) in 1962 and received an SMU Ph.D. in 1970. That year he was hired to teach church history and has been first assistant and then associate professor ever since. He has also served as director of the Doctor of Ministry Program from 1997 to 2004, as well as the director, since 2004, of Extension Ministries for Perkins, overseeing our Houston-Galveston and San Antonio programs.

In the summer of 1973, Ed took his family, his wife Compton, and their two children, Flynn and Matthew, to Mexico in order to study Spanish so that he could more deeply engage in the scholarly and pastoral work that would define his life. He studied at a language school in Cuernavaca, and then immediately took up a teaching post in Mexico City at a seminary, teaching in Spanish for the first time. My wife, Diana, and I visited the Sylvest family in their home at Christmas, and Ed and Compton

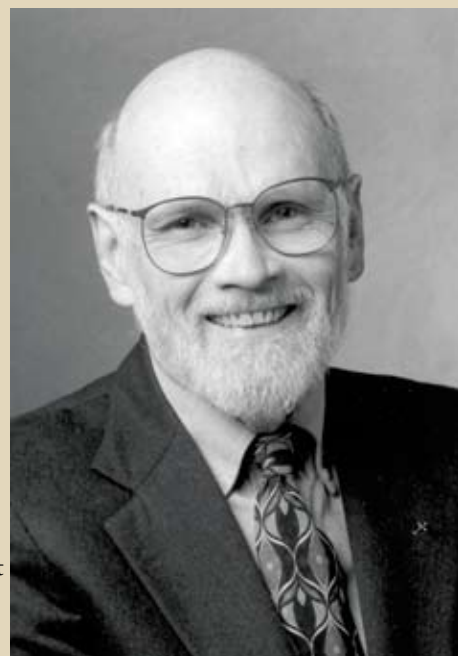
showed rich hospitality to us. It is especially easy for me to remember the dates of that visit because Diana, while imagining that her queasy stomach was a touch of "tourista," was in fact pregnant with our first child. That surprising timing made it an obvious choice for us to ask that Ed and Compton become the godparents for both of our children.

Ed's unfailing grace and generosity were then and still remain hallmarks of his dealings with students and colleagues, both at Perkins and around the globe. Especially students over the years have noted his gentle way of pointing out the hard realities of life among the poor and oppressed that have been the subject of his work and his personal commitment. He has been an elder in The United Methodist Church since 1962 and a member of the Rio Grande Annual Conference of the UMC since 1973. In that conference he has served on the Conference Committee on Investigation, the Council on Finance and Administration, the Board of Church and Society, and the Board of the Ordained Ministry. In addition to those posts, he has served the wider church as a member of the Committee on Archives and History of the South Central Jurisdiction since 1993 and the General Commission

on Archives and History of The United Methodist Church, also since 1993.

But I repeat: Titles and dates do not define a person, nor begin to announce the quiet and steady influence of a life well-lived. In all of these positions, in all of his classrooms, during all of those countless meetings with students and colleagues, Ed Sylvest has brought his honest, committed, clear-spoken self to us all, and has made our lives at once more civil and more aware. And for me and my family he has been that rarest of things: a friend on whom you can call when you just cannot call anyone else. I thank him for that friendship and for all those things he has done that only a few will know, but whose sum total make up a life of genuine gift and real greatness. He will be deeply missed here at Perkins and forever remembered as an important and beloved member of our faculty. 🙏

*John C. Holbert
Lois Craddock Perkins Professor
of Homiletics*



**“AND FOR ME
AND MY FAMILY
HE HAS BEEN
THAT RAREST
OF THINGS:
A FRIEND ON
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FACULTY NEWS

SCHOLZ JOINS
FACULTY AS ASSISTANT
PROFESSOR OF OLD
TESTAMENT

Dr. Susanne Scholz joined the Perkins faculty as Assistant Professor of Old Testament, effective July 1, 2008. A native of Germany, Dr. Scholz holds a Ph.D. from Union Theological Seminary in New York. She has taught at Union Theological Seminary,



Fordham University, and other universities within the United States. She has also taught at the Chinese University in

Hong Kong. She is a frequent lecturer for educational programs of churches and religious organizations in the United States and in Europe.

Her scholarly interests are in Hebrew Bible, biblical studies, women and gender, culture, and religion, as well as interfaith dialogue. In 2004-05, she was named McCarthy Scholar at the Center for the Study of Jewish-Christian Relations at Merrimack College. Among her publications are *Introducing the Women's Hebrew Bible* (T&T Clark 2007); *Rape Plots: A Feminist Cultural Study of Genesis 34* (Lang 2000); *Biblical Studies Alternatively: An Introductory Reader* (Prentice Hall 2003); and *Zwischenräume: Deutsche feministische Theologinnen im Ausland* (LIT 2000). Dr. Scholz is a member of the Society of Biblical Literature (SBL), American Academy of Religion (AAR), European Society of Women in Theological Research (ESWTR), and the Catholic Biblical Association (CBA). 🏛️

BAKER-FLETCHER PROMOTED
TO PROFESSOR OF SYSTEMATIC
THEOLOGY

Dr. Karen Baker-Fletcher, a member of the Perkins faculty since 2001 was promoted last spring to



Professor of Systematic Theology. Dr. Baker-Fletcher earned a Ph.D. in Theology and Literature from the Harvard Graduate School of Arts and Sciences. She also holds a Masters degree in

Religious Studies and Theology, as well as a Master of Divinity, both from Harvard.

Among Dr. Baker-Fletcher's teaching specialties are constructive theologies, systematic theology, process theology, and eco-theology. Her research interests include concepts of God, ecology, women and theology, Wesley's concepts of divine grace and perfect love, and religion and culture.

HAWN HONORED BY HYMN
SOCIETY

Dr. C. Michael Hawn, Professor of Sacred Music and director of the Master of Sacred Music program, has been honored by the Hymn Society in the United States and Canada



with the designation of Fellow of the Hymn Society. The recognition, which is the highest honor bestowed by the organization, came at the Hymn Society's annual conference, held in Berkeley, California July 13-17, 2008. In the words of David E. Eicher, President of the Hymn Society, Hawn was honored in recognition of his international work as a "troubadour of congregational song," as well as for his significant contributions to The Society.

Hawn has taught at Perkins since 1992. Throughout his career he has pursued a deeper understanding of global music and worship and has traveled extensively in this endeavor. His travels include visits to Nigeria, Kenya, Cuba, Haiti, Mexico, Nicaragua, Singapore, Malaysia, Taiwan, the

Philippines, Thailand, Hong Kong, Argentina, Brazil, South Africa, Zimbabwe, Japan, and Korea.

Hawn has said "I want to teach songs as extensions of prayer." This he has done with a wide variety of congregations throughout the United States and the world.

STEVENSON-MOESSNER PROMOTED TO PROFESSOR OF PASTORAL CARE

Dr. Jeanne Stevenson-Moessner, who joined the Perkins faculty in 2005, was promoted last spring to



Professor of Pastoral Care. Dr. Stevenson-Moessner holds a Dr. Theol. degree from the University of Basel in Switzerland. She also holds degrees from Princeton and

Vanderbilt. She was a Henry Luce Fellow in 2000-2001, and is a Fellow in the American Association of Pastoral Counselors. She is an ordained minister in the Presbyterian Church USA.

Dr. Stevenson-Moessner's teaching specialties include issues in practical theology, pastoral care of women, crisis ministry, pastoral self-care, family systems theory, and adoption. Areas of research interest include multi-cultural issues in a pastoral care of women, cross-cultured children/adolescents and their identity formation, the impact of violence in our culture, and teaching with unity amidst diversity.

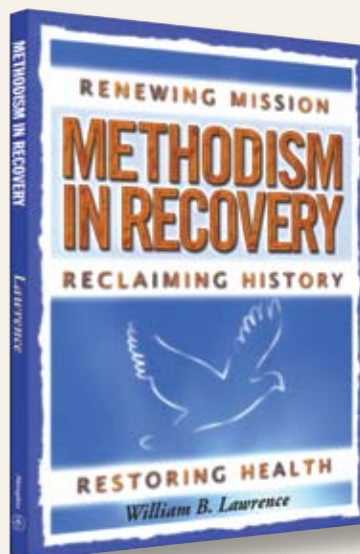
RIEGER RECEIVES GODBEY AWARD

Dr. Joerg Rieger, Professor of Systematic Theology, has been awarded the 2008 Godbey Author's Award for best book published by an SMU faculty member.

Presented in the spring of each year, this year's Godbey Award recognized Rieger for his 2007 Fortress Press publication, *Christ and Empire: From Paul to Postcolonial Times*.

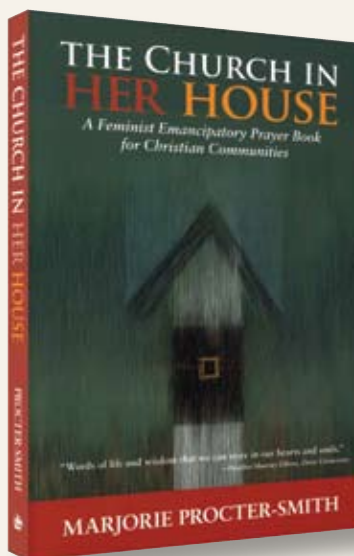


Recent publications by the Perkins faculty include a book by Dean William B. Lawrence on *The United Methodist Church* and a volume by Marjorie Procter-Smith on feminist liturgies. Both serve to illustrate the close relationship between the academy and the church. Dean Lawrence's book offers an illuminating guide for reflection on a denomination's present and future from a historical perspective. Dr. Procter-Smith provides a rich and multi-faceted resource for crafting and leading liturgies within the worshiping community, as well as reflecting on the ways in which we approach that sacred work.



Methodism in Recovery: Renewing Mission, Reclaiming History, Restoring Health
Abingdon, 2008

William B. Lawrence
Dean and Professor of
American Church History



The Church in Her House: A Feminist Emancipatory Prayer Book for Christian Communities
The Pilgrim Press, 2008

Marjorie Procter-Smith
LeVan Professor of
Preaching and Worship



Husband Mark Chancey, Associate Professor of Religious Studies at SMU, Tracy Anne, and their daughter, Sally, make it a family celebration.

2008 SMU STAFF RECOGNITION CEREMONY HONORS ONE OF PERKINS' OWN

On Tuesday, October 14, at the 2008 SMU Staff Recognition Ceremony, Provost Paul Ludden and Meadows Dean José Bowen led the festivities bestowing the SMU Staff Association's Loretta O'Reilly Hawkins Award, an accolade identifying that single employee from across the University who best exemplifies excellence in their work. The recipient of this year's Award was Perkins' own Tracy Anne Allred, director of Student Services at Perkins.

Among the many kind and affirming words spoken of Tracy Anne in the presentation of the award, the following were shared by Lisa Morris, Staff Association Vice-President for Development:

With her conscientious service to others, she builds bridges between the Theology faculty and students, guides students who need wise counsel and empowers them to take an active role in their education . . .

Congratulations, Tracy Anne!

DEPARTMENTAL CHANGES

Christina Uranga joined the staff of the Mexican-American Program as the program's assistant director. Her background is in promotions, logistics, and auditing. An SMU graduate (B.A. in Public Policy and Latin American Studies), Christina is currently pursuing the Professional MBA through the Cox School of Business. Her areas of responsibility with MAP are special event management, *APUNTES* magazine promotion and development, and administration.

Pam Goolsby, who has served on staff at Perkins in various capacities since 2003, moved to the Office of Advanced Ministerial Studies. As associate director of Continuing Education for that office, her primary responsibilities include planning, directing, and executing logistics of non-degree continuing education programs for clergy, church professionals, and laity.

Carolyn Douglas joined the Perkins staff as administrative assistant. Her primary responsibilities include assisting faculty members with their work pertaining to instruction, meetings, and faculty symposia. Most recently, Carolyn worked in the Engineering Department at SMU.

Susan Buchanan joined the Perkins staff as director of Recruitment and Student Services for the Houston-Galveston Extension Program. Buchanan is an ordained elder in the Texas Annual Conference, and has served in both pastoral and campus ministry roles in that annual conference. She holds a B.A. degree from Rice University and an M.Div. from Candler School of Theology at Emory University. She is a member of the Academy for Spiritual Formation and has interests in the areas of spiritual formation and conflict and dispute resolution.

Buchanan also brings a communications expertise to her work with the Houston-Galveston program having won awards in that field while serving early in her ministry as Director of Communications for St. Paul's United Methodist Church in Houston.



PAUL L. ESCAMILLA IS NEW ASSOCIATE DIRECTOR, OFFICE OF PUBLIC AFFAIRS

The Reverend **Paul L. Escamilla** joined Perkins in July 2008 as associate director for the Office of Public Affairs. An elder in the North Texas Annual Conference, Escamilla has served churches in the greater Dallas area for twenty-three years, as well as in various conference leadership roles. He received both M.Div. and D.Min. degrees from Candler School of Theology at Emory University. Besides his work in Public Affairs, Escamilla serves as adjunct professor of Preaching at Perkins and as an instructor in Worship and the Sacraments in the Perkins Course of Study School. His latest publication is *Longing for Enough in a Culture of More* (Abingdon, 2007).

Amanda Barbour joined the Perkins staff as advancement associate for the Office of Development. In that capacity, Amanda provides administrative support for Development director Todd Rasberry, handles accounting and other office duties, and drafts correspondence to major prospects. Amanda comes to Perkins from the Fort Worth offices of the Fellowship of Christian Athletes, where she was involved in major event planning. She has also been a cantor and a short-order cook, though not at the same time. Amanda holds an undergraduate degree from Dallas Baptist University, and is currently in the Master of Liberal Studies Program at SMU. 📖

ALUMNI NEWS

Dodee Crockett (*M.T.S. '03*), member of the Perkins Executive Board, received the 2008 "Spirit of Compassion" award from the Child Abuse Prevention Center of Dallas. The award, given annually to individuals who view the prevention of child abuse as a community responsibility, was presented to Crockett at the CAP Center's fourteenth annual Celebrity Waiter Gala in April.

Rev. Namiqa Shipman (*M.Th. '83*) has been elected to the Southwestern University Board of Trustees. Shipman is district superintendent of the Big Spring District in the Texas Annual Conference.

Southern Methodist University alumna **Mary Elizabeth Moore** (*B.A. '66, M.A. '67*) has been named as the new dean of United Methodist-related Boston University School of Theology, effective January 1, 2008. A United Methodist deacon, Moore is currently professor of religion and education at Candler School of Theology at Emory University in Atlanta. Upon assuming her new position, Moore will be the first deacon to lead a United Methodist seminary.

Rev. Charles Carnahan (*M.Div. '85*) was named as Chief Administrative Officer and Treasurer for the General Board of Discipleship, effective September 1, 2008. An elder in the North Texas Annual Conference, Carnahan had been serving most recently as the Conference Treasurer and Director of Administrative Ministries for the New England Conference, a position he has held since 2003. 📖

BRIDWELL NEWS



Daniel J. Slive joined the staff of Bridwell Library as the library's Head of Special Collections. His primary responsibility is the management and development of all aspects of Bridwell's Special Collections, including acquisitions, cataloguing, conservation, exhibitions, promotion of the collections, and publications. Most recently, Daniel worked in Special Collections at the University of California, San Diego. He holds degrees from the University of Illinois (A.B. and M.S.) and the University of Wisconsin (M.A.).

Christina Willard joined the Bridwell Library staff as the library's reference and digital services librarian. Her primary responsibilities include assisting library users with reference needs and researching and developing technology tools for public service. Christina comes to Perkins from a position with University of North Texas, from which she also earned her Master of Library Science degree.

Tessa Foreman joined the staff of Bridwell Library as administrative assistant to the Director and staff at Bridwell. She comes

to Perkins from Missouri State University, where she worked in the office of the vice-president. Missouri State is also her *alma mater*. Tessa holds a B.S. in professional writing and marketing from M.S.U. Besides providing administrative support at the library, she coordinates public program events and assists Bridwell Fellowship recipients.

James Harris joined the staff of Bridwell Library as the library's senior building and service worker. James has played soccer for the international NAIA league as well as semi-professional basketball. He earned an Associate's Degree in Business Computing Information Systems from Washtenaw Community College, has studied at the Southern Bible Institute, and is interested in continuing his education at SMU in the field of social sciences. His long-term goal is to pursue a career as a pastor. James is married and has two children.

BRIDWELL LIBRARY DISPLAYS MCFARLAND CROSSES

Bridwell Library is displaying a foyer exhibition entitled "Objects for Devotion: The Dr. H. Neill McFarland Cross Collection." McFarland, a member of the Perkins faculty from 1954-1988 and University Provost from 1966-1972, began collecting crosses in 1952 while a student at Columbia University and pastor of a Methodist Church in Brooklyn. His collection includes nearly 200 crosses from Europe, Asia, Latin America, and the U.S. Bridwell's selection of 44 of these crosses will be on display at Bridwell through the season of Lent. 📖

PERKINS STAFF MEMBER TERESA ROSADO RECEIVES SMU CRIME-BUSTER AWARD

Congratulations to one of our own, Teresa Durón Rosado, Perkins Chapel Wedding Coordinator and, on a Saturday evening in the fall, an SMU crime-buster. On campus the Saturday of Labor Day weekend to oversee a wedding in Perkins Chapel, she happened upon a scuffle between high school boys in the Owens Art Center Parking Lot that was escalating

in a hurry until Teresa stepped in to break things up. As she put it later, "My *mother* instinct took over. That could have been my own son" who was being taunted by the other youths. Campus police were called, they arrived on the scene in short order, the trouble-causing youth were arrested for intoxication, and their parents called to retrieve them.

Having assisted in separating those who needed separating, Teresa calmly returned to the chapel to resume the work of joining those who needed joining.

In recognition of her admirable efforts to serve and protect, SMU Chief of Police Rick Shafer presented Teresa with the "SMU Crime-Buster Award." 📖






ENDOWED ANNUAL GIFTS KEEP ON GIVING

Annual gifts are an important investment in the students and faculty at Perkins. Perkins School of Theology is fortunate to have more than 30% of our alumni give back to the institution. Each year our alumni give between \$50,000 and \$100,000 for everything from student scholarships to community life activities; from research funds for faculty to equipment for Perkins Chapel; from books for Bridwell library to funds for students to purchase books for their classes. Every dollar donated by our alums enables us to prepare women and men for faithful leadership in Christian ministry.

Did you know you can endow your annual gift in perpetuity? A planned or deferred gift as part of your estate plans, an insurance gift, or a gift of appreciated assets could create an endowment that will make your annual gift to Perkins in perpetuity. A graduate who gives \$1100 each year to Perkins can endow their annual gift so it keeps on giving by creating a Perkins Annual Gift Endowment of \$25,000. For example, Susan Barton Young (M.T.S. '97) has chosen to endow her annual gift to Perkins School of Theology by purchasing a whole life insurance policy. She purchased the policy and made Perkins School of Theology/SMU the beneficiary with instructions for the funds to be used to create an annual gift endowment upon her death.

There are many other opportunities to leverage our money and assets in ways that reap financial benefits now as well as support theological education well beyond our lifetimes. Please contact the Perkins Development Office for information about endowing your annual gift or for information about planned and deferred gift vehicles. 

Perkins School of Theology
Development Office
Todd W. Rasberry
214-768-2026
trasberr@smu.edu

NEW FACILITY PREPARES PERKINS STUDENTS

In 1944, the School of Theology at Southern Methodist University received what was at the time one of the most significant gifts ever given to a theological school in the United States and built what we know today as Perkins School of Theology. It all began with a conversation. The Reverend Paul E. Martin, pastor of First United Methodist Church in Wichita Falls, entered the living room of two parishioners, Joe and Lois Perkins, and proceeded to share with them the vision of making the School of Theology at SMU a place where future clergy in the South Central Jurisdiction would receive theological education and training for ministry. A trip to SMU and a meeting with Eugene B. Hawk, Dean of the School of Theology, convinced Mr. and Mrs. Perkins that investing in theological education was an important way to advance the church's mission. Rev. Martin's visit with the Perkins family in 1944, and that family's munificent response, proved to be the beginning of what is now four generations of the Perkins-Prothro family's involvement with Perkins School of Theology.

Upon returning to Wichita Falls from a visit to the SMU campus, Mr. Perkins contacted his friend, local businessman and Methodist layman Joe S. Bridwell, and asked, "Joe, do you want to build a *chapel* or a *library* at Southern Methodist University?" As they say, the rest is history. Perkins Chapel on the west and Bridwell Library on the north create two-thirds of the present-day Perkins Theology quadrangle. Between 1944 and 1952, under the leadership of Dean Hawk, Kirby Hall and Selecman Hall were also constructed, completing the theology campus.

Today, with the construction of the Elizabeth Perkins Prothro Hall classroom facility, we have a palpable sense of what students, faculty, staff, and visitors must have experienced more than 50 years ago. The anticipation, energy, and inconvenience of construction are more than simply bricks and mortar. The construction of Prothro Hall is the beginning of a new era in theological education at Perkins. As we move into a new century of our history, we will be well-equipped for accomplishing the mission of preparing women and men for faithful leadership in Christian ministry.

Few people feel the excitement of this new era more than our students. Doretta Fortenberry, a third year M.Div. student from the Texas Conference, is a 1st Lieutenant in the Army Reserves. She served a tour of duty in Iraq near the ruins of Ur as an administrative assistant for the Brigade Commander. Doretta is a student representative on the Perkins Users Committee, which oversees various aspects of the planning of Prothro Hall and the renovation of Kirby and Selecman Halls. From this vantage point, she reflects on the exciting projects currently underway. "We outgrew the current Perkins facilities years ago. It seems nothing quite fits our needs. Classes of twenty to thirty students have us elbow-to-elbow in existing classrooms. And the lounge in Selecman was so small that we could not sit together in one space for Community Lunch. On the other hand if you had a class in Selecman Auditorium, the space was too big and you could not always hear the professor."


FOR THE 21ST CENTURY



Doretta Fortenberry surveys the progress on Elizabeth Perkins Prothro Hall

All this is changing with the new Elizabeth Perkins Prothro Hall. Its fully equipped kitchen and refectory will allow students to enjoy coffee and meals together. Classrooms will be sized appropriately, and will have updated wiring and outlets for their laptops.

Situated in the courtyard between Selecman and Prothro Halls will be a granite prayer labyrinth for use by the Perkins community, as well as the public. “I think including a labyrinth in the building plans is a reflection of how seriously we take spiritual formation,” Doretta observes.

Kirby and Selecman Halls have served the Perkins community well for more than fifty years. The renovated facilities, along with the new Elizabeth Perkins Prothro Hall, are all part of the preparation for a second century of providing outstanding theological education to students, partnering with the church, and serving clergy and laity in their daily lives of faith and ministry. 

“TODAY, WITH THE CONSTRUCTION OF THE ELIZABETH PERKINS PROTHRO HALL CLASSROOM FACILITY, WE HAVE A PALPABLE SENSE OF WHAT STUDENTS, FACULTY, STAFF, AND VISITORS MUST HAVE EXPERIENCED MORE THAN 50 YEARS AGO.”

Perkins School of Theology

Kirby and Selecman Hall Renovations
and Elizabeth Perkins Prothro Hall Construction
Donor Naming Opportunities

Opportunities to support the enhancement of the Perkins School of Theology facilities exist at all levels. Perkins welcomes and appreciates gifts of all sizes, and is pleased to recognize donors who choose to participate at the following levels with naming opportunities defined below.

Giving Level	Donor Naming Opportunity
\$1,000,000	Great Hall in Elizabeth Perkins Prothro Hall
\$750,000	Preaching Laboratory
\$500,000	Parlor in Kirby Hall
	Sacred Music Suite
\$250,000	Large Classroom (5)
	Large Conference Room
	Refectory and Kitchen Area
\$100,000	Classroom (3)
	Computer Laboratory
	Continuing Education Suite
	Instructional Technology Services Suite
	Intern Program Suite
	Seminar Room (5)
	Student Commons
	Student Services/Admissions Suite
	\$75,000
Global Theological Education Suite	
Mexican-American Program Suite	
\$50,000	Conference Room
\$20,000	Faculty Office (23)
\$10,000	Memorial Bench (8)

GOOD NEWS FOR IRA CHARITABLE ROLLOVERS

Legislation passed on October 3, 2008, provides a second chance to make tax free gifts from IRAs in 2008 and 2009. You may take advantage of this if:

- You are 70 ½ or older,
- You give \$100,000 or less in 2008 and 2009,
- The gift is made by a transfer directly from your IRA, and
- The transfer is made outright to one or more public charities, such as SMU Perkins School of Theology.

While you cannot take a charitable deduction for such a gift, you will not pay income tax on the amount

transferred to charity. Accordingly, this limited time opportunity benefits even those who do not itemize their income tax return. In most cases, the transfer will count toward your minimum required distribution and may be made in addition to or used to fulfill any charitable giving you have already planned. Finally, the transfer will also remove the amount transferred from your estate for estate tax purposes, potentially providing an even greater tax benefit. If you have any questions regarding these opportunities for giving to Perkins, contact Todd Rasberry, Director of Development, at (214) 768-2026 or trasberr@smu.edu.

The Executive Board of Perkins School of Theology, comprised of friends, alumni, and other supporters of the school from a variety of fields in the church and community, serves in an advisory capacity to the dean. Meeting twice a year, the board receives updates and offers input on the direction and program of the seminary. Below is a roster of the current executive board.

PERKINS SCHOOL OF THEOLOGY 2008 - 2009 EXECUTIVE BOARD

Dr. L. James Bankston
Houston, Texas

Mr. John Beall
Dallas, Texas

Dr. Tim Bruster
Fort Worth, Texas

Rev. Dorothy A. Budd
Dallas, Texas

Rev. Ritchie Butler
Dallas, Texas

Dr. Nancy M. Carruth
Bunkie, Louisiana

Rev. Mike Chamberlain
Kansas City, Kansas

Mr. Brad Cheves
ex officio
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Ms. Isabelle Collora
Dallas, Texas

Ms. Dodee Crockett
Wimberley, Texas

Mr. John W. Croft
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Mrs. Claire Cunningham
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Rev. Tyrone D. Gordon
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Mrs. Raquel M. Martinez
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Dr. Charles R. Millikan
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Dr. Sheron C. Patterson
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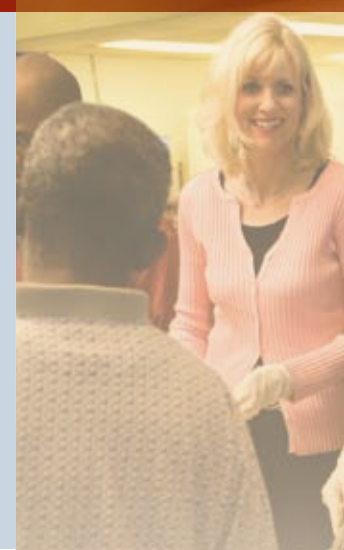
**The Honorable
B. Glen Whitley**
Fort Worth, Texas

Ms. Sarah Wilke
Dallas, Texas

**Mr. J. McDonald
Williams**
Dallas, Texas

Dr. J. Richard Wood
ex officio
New York, New York

Mrs. Kay P. Yeager
Wichita Falls, Texas



Judy Gibbs, a member of the Executive Board of Perkins School of Theology, is completing her second four-year term on the United Methodist Education Foundation's board of directors. The Foundation, which meets twice a year, awards scholarships to United Methodist students attending United Methodist-related schools of higher education.

ARLENE BOWERS ANDREWS, Ph.D., LISW, RECEIVES THE 2008 WOODROW B. SEALS LAITY AWARD

ARLENE BOWERS ANDREWS, Ph.D., LISW, is the 2008 Woodrow B. Seals Laity Award recipient. The award was presented to Dr. Andrews during the three-day Perkins Theological School for the Laity.

The Seals Award is presented annually to a layperson embodying the Christian faith and commitment of service to Christ as exemplified by Judge Woodrow B. Seals, a distinguished layperson whose interest and energy were instrumental in establishing the Perkins Theological School for the Laity. Selection is made each year by a committee of the Perkins Lay Advisory Board.

Andrews, a community psychologist and social worker, is currently a professor at the College of Social Work, University of South Carolina, Columbia, South Carolina. Dr. Andrews' work involves the pursuit of social justice and peace through transformation of community systems to support families throughout the lifespan. Her research and community action have emphasized prevention of child maltreatment and intimate partner violence. She was named a Fahs-Beck Faculty Fellow by the New York Community Trust for her emerging work with parent leaders and staff of Parents Anonymous® and the National Center for Shared Leadership. From 1999-2007 she served as director of the USC Institute for Families in Society, an interdisciplinary research center for which she was a co-founder.



As a scholar for more than twenty years, Dr. Andrews has taught courses on victimization and survivor services, child maltreatment, doctoral research, program evaluation, and social work practice with communities and organizations.

She has contributed to mentoring more than twenty doctoral students in diverse disciplines, including psychology, law, nursing, education, and sociology as well as social work. Her published work includes a multitude of peer-reviewed articles and reports for use in practice.

As a United Methodist, Dr. Andrews' great joy has been in mission work with youth. As one who is deeply committed both personally and professionally to practicing mercy and reaching people who have been forsaken, each summer she and

various family members gather to participate in Salkehatchie Summer Service, an intensive

DR. ANDREWS' WORK INVOLVES THE PURSUIT OF SOCIAL JUSTICE AND PEACE THROUGH TRANSFORMATION OF COMMUNITY SYSTEMS TO SUPPORT FAMILIES THROUGHOUT THE LIFESPAN.

week-long program that brings together youth, adult volunteers, and families living in the poorest communities. Last year more than 2500 volunteers renovated over 250 homes while spreading faith, hope, and love in these communities. In 2006 Dr.

Andrews led the first international Salkehatchie team to León, Nicaragua. In 2007 she and Salkehatchie founder Rev. John Culp released *Send Me! The Story of Salkehatchie Summer Service*. Dr. Andrews has also taught Sunday School and held various leadership roles in her home church, Trinity United Methodist in Blythewood, South Carolina. 🏛️

ART & SOUL
2008
Perkins School of Theology

Art & Soul is a quadrennial program made possible by the Claudia and Taylor Robinson Lectureship at Perkins School of Theology. Claudia and Taylor Robinson, both graduates of Southern Methodist University, established the fund with the intention that it be devoted to surveying the arts as interpreters of religious beliefs and practices. During 2008 *Art & Soul* brought three special programs to the Dallas community. 📖

THE CHOIR OF KING'S COLLEGE CAMBRIDGE



On Thursday, April 3, 2008, The Choir of King's College Cambridge performed at the Cathedral Shrine of Our Lady of Guadalupe in downtown Dallas. Under the direction of Stephen Cleobury, the choir, internationally recognized for their British church music tradition, is comprised of 16 choristers, 14 choral scholars, and 2 organ scholars. Following remarks by Dean William B. Lawrence, the group offered a rich array of choral works to the inspiration of a warm and receptive audience. 📖

OLIVIER MESSIAEN:
"THE MUSICIAN AS THEOLOGIAN"

In late September Perkins hosted a symposium commemorating the birth of 19th century French composer and theologian Olivier Messiaen. Jointly sponsored by Perkins School of Theology and Meadows School of the Arts, the three day symposium featured a rich array of concerts, lectures, worship services, and conversations on the intricate and enchanting music, and message, of Messiaen's creative works. 📖

King's College Choir performing at the Cathedral Shrine of Our Lady of Guadalupe

Dallas Morning News classical music critic Scott Cantrell designated the University of Wisconsin's Christopher Taylor's piano program, *20 Gazes on the Child Jesus*, held during the Messiaen symposium, as Number 1 in the top 10 classical music performances of 2008.

SWEET HONEY IN THE ROCK

The soulful harmonies of Grammy nominated *a capella* group Sweet Honey in the Rock brought an evening of musical magic to The Majestic Theatre in downtown Dallas on October 3rd. The group blended the honey-sweet sounds of blues, spirituals, gospel, African chant, ancient lullabies, and jazz improvisations to the evening concert and also included a delightful element of audience participation. 📖



Dean William B. Lawrence and Roberta Cox, Director of Public Affairs at Perkins, share a moment with the members of Sweet Honey in the Rock following their performance.

THIS YEAR
THE MUSIC
FOR THE
SERVICE
REPRESENTED
A VARIETY
OF WESTERN
AND GLOBAL
CULTURES
RANGING
FROM SOUTH
AFRICA TO
KENYA TO
FRANCE AND
GERMANY.



SERVICE OF LESSONS AND CAROLS ELICITS WORSHIP AND WONDER

Students, faculty, staff, and friends of Perkins and Southern Methodist University gathered on December 4 in Perkins Chapel for services of Nine Lessons and Carols. Two identical services blended choral offerings from around the world with congregational favorites such as “O Come, O Come, Emmanuel” and “Hark! The Herald Angels Sing” interwoven with traditional Bible readings for Advent and Christmas to make for a rich and textured worship experience. This year the music for the service represented a variety of Western and global cultures ranging from South Africa to Kenya to France and Germany. Three musical compositions were written by composers directly related to Perkins: Suzanne Byrd, current M.S.M. student; John Thornburg (*M.Div.'81*); and Paul Caldwell (*M.S.M.'90*).

Dr. C. Michael Hawn, Director of the Master of Sacred Music program and professor of Sacred Music at Perkins, planned the service in collaboration with SMU’s Meadows School of the Arts. He also conducted the Perkins Seminary Singers and served as cantor for the service. Dr. Pamela Elrod, Director of Choral Activities at Meadows School of the Arts, directed the Meadows Chorale. Dr. Christopher Anderson, Associate Professor of Sacred Music at Perkins, accompanied the service, and also offered two organ voluntaries from French composer Olivier Messiaen’s *La Nativité de Seigneur*.¹

On July 17, 2008, the South Central Jurisdictional Conference meeting in Dallas affirmed an earlier decision by its Mission Council to approve a request by Southern Methodist University to lease land to the George W. Bush Presidential Center. The three-part Presidential Center, to be located on the east side of the SMU campus, will consist of the presidential library, containing documents and artifacts of the Bush Administration; a museum with permanent and traveling exhibitions; and an independent public policy institute. Once constructed, the library and museum will be operated by the National Archives and Records Administration (NARA).

Perkins School of Theology takes no official stand on issues external to the school. However, Perkins faculty have been at the forefront of the discussion regarding the placement of the center on the SMU campus. Following is a collection of essays on the subject from various faculty members, as well a statement from Dean Lawrence, which is reprinted from remarks made to the Mission Council at the time of their deliberations in March 2007.

KAREN BAKER-FLETCHER

Professor of Systematic Theology



As background I should say that as the daughter of a judge who was appointed to several terms in municipal and superior courts by Republican and Democratic governors alike during a 25-year period, I grew up in a context in which I learned to work with others in nonpartisan and bipartisan ways. Therefore, I was not alarmed as much as curious to hear of plans for the library. The set of lenses I wear is a little different in that way from some of my colleagues, even as I support critical concerns regarding the Bush Policy Institute. I should also note that I moved to Perkins from an institution in southern California at which I held a tenured position, and that I carried my tenure with me to SMU. If I had not come here with tenure, then the prospect of teaching with a Bush Policy Institute on campus, which none of us faculty knew about in 2001, would have been very intimidating to me. I have never opposed the Bush Library. I have, however, come to support protests regarding the Bush Policy Institute. The Institute has the ability to appoint research fellows who meet a narrow set of strongly partisan criteria. I realize the Bush Institute claims that it will not be partisan. Still, there is a potential for misuse of power in the Bush Institute. Tenured and non-tenured faculty have good reason to be

concerned about unwritten cultural rules and expectations with such an institute on campus. Such rules and expectations, written or not, could affect our academic freedom. None of us wants partisan political

“Tenured and non-tenured faculty have good reason to be concerned about unwritten cultural rules and expectations with such an institute on campus. Such rules and expectations, written or not, could affect our academic freedom.”

mentorship in how we teach our various disciplines. A related, perhaps deeper concern for me is this: “Is our SMU system of governance sufficiently democratic?” I would say, “No. It is not sufficiently democratic.” I don’t think that the Bush Library is the end of faculty frustration with decisions the SMU administration makes without full faculty vote *and* voice. Lack of full faculty vote *and* voice places the faculty in a perpetual losing position with the administration when we happen to disagree about a matter. We do not know how a vote would have come out among the faculty regarding the Bush Library and Policy Institute. With a different type of governance it would have been possible to see whether or not a Bush Policy Institute is something we can support as an *academic and administrative community*, rather than primarily as an *administrative community*. Good company girl that I am, I held out for the administration to give us an opportunity to vote. The rules of the day would not allow it. I am not one for signing petitions, but I have known all along how I would have voted. I would have voted for the Library and against the Bush Policy Institute. I would have voted in this way because of the potential for the Bush Policy Institute to hire only partisan scholars for its research goals on democracy and religion. The very potential for this troubles me, regardless of disclaimers that it will not

happen. How I or any of my colleagues would have voted means nothing, however, in the realm of “no votes.” Nor do we know if mindsets like mine reflect the majority of faculty. Not knowing who we are as an academic community on this issue is tragic. The effect is that the faculty has been pretty well silenced. Yes, we faculty in our diversity were “heard out” at various meetings in a pseudo-therapeutic kind of way. SMU administration and the Bush Library Committee made a few concessions. The bottom line, however, is that voice without vote does not count for much. I am left with a disposition of pathos. As for SMU and the Bush Policy Institute: Well, here we are. Is it possible for SMU governance to become more democratic?

SUSANNE JOHNSON

Associate Professor of Christian Education



“Though initially speaking out against the entire Library complex, I refined my position. The politically partisan policy institute poses the real problem.”

My remarks herein are grounded in fundamental respect for SMU—most especially in my deep gratitude for the privilege of teaching alongside the best faculty in the best seminary anywhere.

Coinciding with SMU's public announcement about the library, I was diagnosed—rather, misdiagnosed—with terminal lung cancer. (I actually was stage one, operable). During three months of testing, I said inner farewells and sang inner doxologies praising the gift of life, especially the Giver. For the rare privilege of being forced to reckon with my mortality, I'm grateful; it has increased inner freedom and clarity.

That experience reminded me how important it is to 'go to the mat' for certain values, such as those at stake in this controversy, despite (perhaps on account of) having one foot in the world to come.

While I personally refuse to mince words, I recognize that certain school officers must worry about fund raising and capital campaigns. (Let's all heed John Wesley's warning, however, against becoming too beholden to wealthy patrons.)

Though initially speaking out against the entire Library complex, I refined my position. The *politically partisan policy institute* poses the real problem. Not only is a politically partisan institute utterly inappropriate at a university in a democratic society, SMU's Articles of Incorporation forbid leasing church-owned land for purposes other than *educational or religious* ones.

With others, I advocated a win-win solution: build the library at SMU, but locate the policy institute in Dallas, with no ties to SMU.

SMU officials refused to pursue a win-win scenario—for fear of losing the library itself, and losing donors consequentially. They presented the package as all-or-nothing, win-or-lose. As a minister and educator, I worry about SMU modeling such skewed values to students; this comprises "hidden curriculum."

It's not just *that* SMU acquired a politically partisan institute, but *how* it did so that enshrines a bad message. We must

extract lessons through critically analyzing the entire acquisition process.

To the faculty, President Turner articulated his strategy for winning the bid, reflecting a leadership paradigm now widely discredited: top-down planning and decision-making, secrecy, unilateralism, lack of transparency, hyper-competitiveness, lack of grassroots collaboration and cooperation. The future flourishing of our planet demands that we eschew and invert this paradigm.

Another problem lies in public comments which come across in ways that marginalize dissenters. SMU Trustee Mark Craig, for instance, told the *Dallas Morning News* (January 19, 2007) that protestors are "a fringe group without any standing." But please notice that nearly 13,000 petitioners (www.protectsmu.org) include former deans; department chairpersons; distinguished alumni; offspring of SMU presidents; fourth, fifth, and sixth generation Methodists; national leaders; bishops; district superintendents; pastors; major donors and relatives; other loyal Methodists. (Also see nationwide faculty comments against the institute at ipetitions.com/petition/bushinstitute).

Defenders of the partisan institute have yet to articulate an academic (or ethical) rationale for it. Notice how in all media, including this publication, school officials couch their discussion entirely around the library—distracting readers and deflecting attention away from the real problem at hand: the politically partisan institute.

REBEKAH MILES

Associate Professor of Ethics



The following is taken from a January 2007 UM NeXus commentary. I would simply add this: All the duly elected and appointed members of official SMU and United Methodist groups that have a say on this issue have now studied it and made their decisions. The SMU Board of Trustees gave unanimous support. The SMU Faculty Senate voted not to oppose the Institute but to ask that there be a clear separation between SMU and the Institute. The Mission Council of the South Central Jurisdiction of The United Methodist Church approved the use of the land, and the South Central Jurisdictional Conference of The United Methodist Church affirmed the Mission Council's decision (as did the College of Bishops). Hundreds of people – duly elected or appointed to their positions – have studied the issues and voted in support.

The Power of Words: Why I want the Bush Presidential Library and the Institute at SMU

When our daughter, Anna, was four, she was offended by two little boys who called her silly names. So we taught her a well-worn (and useless) saying to throw back at her preschool adversaries: "Sticks and stones may break my bones, but words will never hurt me." The next day, we asked her if she had remembered our advice. "Yes.

I told those boys, ‘Sticks and stones may break your bones, but words will kill you dead.’”

As I have watched and participated in the controversy surrounding my university’s efforts to host the Bush Presidential Library and Institute on its campus, I have often remembered Anna’s reply. Words **will** kill you dead. Words have the power to kill, and they also have the power to heal, to transform, to teach, and to reveal truth.

The power of words is at the heart of the debate at SMU and in The United Methodist Church about the Bush Presidential Library and Institute. I, along with many of my colleagues, have supported the efforts of the SMU Board of Trustees to have the Presidential Library and Institute at SMU, precisely because I believe in the

“I, along with many of my colleagues, have supported the efforts of the SMU Board of Trustees to have the Presidential Library and Institute at SMU, precisely because I believe in the power of words.”

power of words. I am confident that the opposition of other colleagues to the Bush Library and/or Institute rests in part on the same foundation – a recognition of the power of words.

Although I, a Democrat, am anything but pleased with many of President Bush’s policies, I am eagerly looking forward to having the Bush Library at SMU because I believe in the power of words. By studying and writing about the words in the documents of the Bush administration, historians and ordinary citizens (including people in the SMU community) will come to a deeper understanding of the Bush administration and the world-shaking events that occurred during his presidency.

Although the arguments against the Institute are more compelling than those against the Bush Library, I still think they are wrong, precisely because of what I believe about the power of words. The

United Methodist Church and Southern Methodist University (along with many other universities) have, in their official documents, declared support for free and open inquiry. The open exchange of words and ideas is central to who we are. If you have listened to the passionate and compelling arguments put forward by SMU faculty members on the various sides of this debate, you will have clear evidence that free and open inquiry thrives at SMU. *The debate at SMU over the Bush Library and Institute is a sign of our vitality.*

Here is the tricky part. My colleagues who oppose the Bush Institute also base their arguments on the value of free and open inquiry. They fear that the Bush Institute would promote one point of view without the consideration of opposing points of view.

To understand my counter-argument, think about this: Assuming for the sake of argument that the Bush Institute would be a “partisan think-tank,” where would it be best to house such an organization? Would it be best for it to be housed in a place where the Institute scholars would be surrounded by like-minded people and could go about their work without regular interactions with those who disagree with them? Or would it be better for it to be housed right next to SMU where the scholars at the Institute and the scholars on the faculty of SMU would regularly bump up against each other, be challenged by each other, and be enriched by that engagement? I am convinced that, in the end, free and open inquiry and the pursuit of truth would be fostered by the presence of the Bush Library **and** the Institute at SMU.

The controversy at SMU over the Bush Library and Institute has shown at least one thing to be true – faculty members at SMU and activists in The United Methodist Church are not afraid to speak their minds and to take on any ideas and any words – including those that will someday come from scholars at the Bush Institute.

JOERG RIEGER

Professor of Systematic Theology



There has been much discussion of the Bush Library, Museum, and Institute at SMU. Unfortunately, the key issue has been obscured to such an extent that most people who have talked to me about the matter, both nationally and internationally, are unaware of it. The key issue has to do with one of the fundamental matters of life:

“In either case, there is a tremendous opportunity and need to delineate clearer forms of relationship between politics and the academy.”

relationships. Just as one-sided relationships are destructive of human life, one-sided relationships at universities are destructive of academic life.

The problem in this regard is not with the Bush Library or Museum, but with the Bush Institute. While institutes are common fixtures at universities, they are closely tied to the universities at which they are housed. Universities and their institutes have strong bonds that further academic freedom, mutual accountability, and some sort of exchange that is beneficial to each entity. This is the case with university institutes everywhere, with the sole exception of the Bush Institute at SMU. The Bush Institute, with its official mandate to “promote the vision” of President George W. Bush,

would have the prerogative of being located on the campus of SMU, using the SMU name and its resources, and benefiting from opportunities for its fellows to teach SMU classes, all without being accountable to SMU through ordinary academic arrangements. This relationship is one-sided—a fact which weighs even heavier if one considers that the whole complex of Library, Museum, and Institute is expected to be funded at a cost of \$500 million, a figure almost half the size of the SMU endowment of \$1.2 billion.

A significant portion of the faculty at SMU addressed this issue last year in a petition that suggested two possible ways of resolving the problem. One way would be for the Bush Foundation to establish a truly autonomous institute that would have complete freedom to conduct its business without ties to SMU. Such an institute would have no recourse to the SMU name, legacy, or infrastructure. The other way would be to work out a less one-sided relationship that would take into account the self-avowed partisan character of the Institute. Models of more mutual relationships already exist, such as the Carter Center at Emory University or the Hoover Institution at Stanford University, but SMU would have had the opportunity to become a pioneer by developing its own model.

In either case, there is a tremendous opportunity and need to delineate clearer forms of relationship between politics and the academy. These relationships are characteristic of our world, although too often they exist only below the surface and thus they have not yet, for the most part, been resolved satisfactorily. With the Bush Institute at SMU, the university could have assumed a prominent role in traversing the slippery slope of one-sided relationships of politics and the academy; unfortunately, this role has been surrendered too quickly. Whatever the final outcome will be, the steps taken by SMU will turn out to be pivotal and will have an impact on the character of universities everywhere, since this is an unprecedented case. If the debate

about the proper place of the Bush Institute within the University were to continue, it would need to be conducted in terms of the vital importance of genuinely mutual relationships and in terms of the benefits for each side. As it stands, the benefits for the university that go to the heart of its mission have not been clarified.

SZE-KAR WAN

Professor of New Testament



I am a little surprised that *Perspective* has asked me to reflect on the Bush Library. I am a newcomer to Perkins and to Dallas, and much of the heavy discussions, blogs, analyses, debates, and controversies over the issue took place before I arrived, even if its notoriety had long gone national and, for better or worse, put SMU on the map. Given the demise of our high-priced football team, maybe that's not a bad thing.

As a new resident, I don't want to appear ungrateful towards the hospitality shown to me by my colleagues of longer tenure. But perhaps most revealing of my gut feelings for the Library is how in professional meetings I catch myself saying, sometimes instinctually, sometimes in spite of myself, "Yes, I teach at SMU, *but...*"

I know the arguments for the Library: how it will attract serious donors, visitors, and academics (in that order). How it will encourage major scholarly cooperation between the Library and the University. How it will help make SMU into a "first-class research university." All these have been

argued with clarity and sometimes even with persuasion.

I have to confess, though, shadows of the Library just make me uncomfortable. It's not just the severe reservations many have already eloquently shared. The autonomous nature of the think tank twinned with the Library would make anyone nervous as to how much academic openness and integrity will be sacrificed to ideology. Will the ineluctable revisionist impulse, which infects every president but has struck this one especially hard (to wit: Executive Order 13233), turn SMU into a Bush-apologist? Enough academics find this administration odious already; I have the misfortune of being educated in Massachusetts.

No, what I find menacing goes beyond the merely structural. It's how the sheer size of the behemoth project (upwards of \$500m) is almost guaranteed to overwhelm the verdant civility of Bishop Boulevard. Today, there is already a feel of homogeneity to SMU: students seem to buy their clothes

"At a time like this, we do well to be reminded of the prophetic role to which we've been assigned; we do equally well to be vigilant, not the least of all against self-satisfaction and complacency."

and accessories in the same stores, drive the same cars, talk the same way. (Do they all look alike or am I just getting older?) The Bush Library will reinforce these values and make the school even more the bubble than it currently is. What that means to someone like me, short of a face graft and skin bleach, not to mention adding a few vertebrae to my spine, is that I'll be the perpetual outsider, the proverbial other. If it's difficult to fit in now, it'll be downright impossible in a few years. Will the Library try to whitewash just the records, or will it do the whole campus?

Perkins has a distinguished history of tolerance, inclusion, and generosity. We graduated Cecil Williams and his African-American classmates when Dallas remained deeply segregated. We gave whistle-blower

John Griffin sanctuary when few others dared touch him because he had exposed the nakedness of racism. We embraced American heroes like William Farmer who founded Martyr Park when the city would as soon forget its murderous past. (Maybe Matthean priority was not as wrong as I thought.) We made a commitment to educating Latinos and Latinas before that was in vogue. And every summer, we have a significant presence of Native Americans in our Course of Study Program. At a time like this, we do well to be reminded of the prophetic role to which we've been assigned; we do equally well to be vigilant, not the least of all against self-satisfaction and complacency.

WILLIAM B. LAWRENCE

Dean and Professor of American Church History



The following remarks were addressed to the Mission Council of the South Central Jurisdiction of The United Methodist Church, March 14, 2007.

It is entirely consistent with the practices of a university and of the Wesleyan theological tradition to pose questions and enter into debate. Indeed, the structure of conferences beginning in Mr. Wesley's time was a pattern of questions and responses. That is how matters of doctrine were addressed and resolved, and it is how judgments were reached about certifications of Methodist preachers. Clergy sessions of

annual conferences across the connection are still ordered according to enumerated questions. Hence, to pose questions and to have debates within any Methodist body including a University is not a surprise—it is to be expected.

I would like to suggest, however, that the recent discussion about the merits

“To have the Bush foundation’s facilities here is not a comment on his presidency but a means to be the center for the study of that presidency.”

of having a George W. Bush Presidential Library, Museum, and Institute on the campus of Southern Methodist University has involved a number of confusing distractions. Let me cite three of these.

One is that the discussion has been distracted by the notion that this is a debate on the conduct of Mr. Bush's presidency. Certainly there are ongoing conversations in many arenas about the principles, practices, and policies of the Bush administration. Some of that occurred in the November 2006 election. Some of it is happening presently through investigations of various kinds. Some of it will happen in the campaign toward the 2008 election. But having a Bush library, museum, and institute on the SMU campus is not about matters of that sort. Rather it is about the possibility of having the resources right here on campus to permit engaging in academic research and debate for countless years to come. To have the Bush foundation's facilities here is not a comment on his presidency but a means to be the center for the study of that presidency.

A second distraction has involved discussions regarding Mr. Bush's personal faithfulness to Methodist principles. Whether such considerations are germane today is not a matter for the jurisdictional conference or for the University to address. Should any person feel the need to raise those issues, the appropriate forum is the Charge Conference where the President's membership is situated.¹

A third distraction is linked to the

kinds of uncertainties that are inherent in a connectional system. Permit me to use, as an analogy, a situation involving the District Board of Church Location and Building.² As a local church pastor and as a district superintendent, I have had several experiences where decisions about the property of a local church and the perspective of the district board had to be adjudicated. In essence, every case came down to a matter of trust.

One key difference from this analogy, of course, is that the South Central Jurisdictional Conference is the parent of both the Mission Council and the Trustees of SMU. Nevertheless, my hope is that the Council and the Trustees of the University can, in an atmosphere of mutual trust, focus on the historic opportunity that is at hand for United Methodists in this jurisdiction—based not on feelings today but on intellectual debates that will unfold for centuries to come.

It will be an historic treasure for our University to be the repository of raw materials for scholarly research in countless years ahead.

As an historian of the Church and as an ordained minister of the Church, I think this is a very significant—indeed unique—opportunity for one of the universities of our denomination. I ask you to support the proposed resolution. And I thank you for the opportunity to offer these comments.

¹ *The Book of Discipline 2004* pars. 228 and 2719.3

² *Ibid.*, pars. 213.3, 2518, et. al.

2009 PERKINS EVENTS

JANUARY

Perkins School of Youth Ministry January 10-15
Houston Lay School of Theology..... January 23-24

FEBRUARY

Ministers Week February 2-4
Bridwell Library presents
Books for Devotion:
Private Prayer and Piety Through Eight Centuries..... February 2-May 1
Inside Perkins (Dallas) February 19-20

MARCH

Perkins Theological School for the Laity March 5-7
Inside Perkins (Houston-Galveston) March 16

APRIL

Amarillo Lay School of Theology April 3-4
Perkins Youth School of Theology Spring Youth Forum April 4
Inside Perkins (Dallas) April 17-18

MAY

Commencement May 16

JUNE

Hispanic Summer Program June 13-26

JULY

Course of Study July 6-16
..... July 20-30

AUGUST

Houston Lay School of Theology August 15

MINISTERS WEEK FEBRUARY 2-4

Worship for the 22nd Century: Lessons from the Emergent Stream will explore new dimensions of congregational formation with Solomon's Porch pastor and noted speaker Doug Pagitt; Tom Sine, co-founder of Mustard Seed Associates; and church leader Karen Ward of Seattle's Church of the Apostles, and others. For more information, please visit our website, www.theology.smu.edu/Perkins_MW, or contact Gary MacDonald at AdvanceMinistry@smu.edu.

PERKINS THEOLOGICAL SCHOOL FOR THE LAITY MARCH 5-7

The school offers an opportunity for laity to explore issues of spirituality, theology, religion, and church leadership in lectures and workshops with Perkins faculty and community leaders, including Tyrone D. Gordon, pastor of St. Luke "Community" United Methodist Church, and Dean William B. Lawrence of Perkins School of Theology. Additional information can be found by visiting our website at www.theology.smu.edu/Perkins_laity, or contact Gary MacDonald at AdvanceMinistry@smu.edu.

HISPANIC SUMMER PROGRAM JUNE 13-26

An ecumenical program in theology and religion, the Hispanic Summer Program will bring together 100 Latina/o scholars from across the U.S., Canada, and Puerto Rico for two intensive weeks of learning, fellowship, and celebration. This summer's program will be held Saturday, June 13 through Friday, June 26, 2009. For more information, contact Zaida Rodriguez at zrodriguez@lstc.edu or 773-256-0761, or Hugo Magallanes, Associate Professor of Christianity and Cultures, at hugo@smu.edu.

KATHLEEN BASKIN-BALL 1958-2008

Kathleen Baskin-Ball (M.Div. '86) died December 2, 2008 at the age of fifty. She was an elder in the North Texas Annual Conference, and served churches across the conference, including in the pioneering work of founding a Hispanic ministry in West Dallas. She



was serving as senior pastor of Suncreek United Methodist Church at the time of her death. The leader of her conference clergy delegation to General and Jurisdictional Conferences in 2008, Rev. Baskin-Ball was the first woman in conference history elected to that position. In that role, she chaired the Ministry and Higher Education Legislative Committee at General Conference. She was a founder, teacher, and worship leader for the annual Perkins School of Youth Ministry, and served on many North Texas Conference committees, including the Board of Trustees, the Hispanic Commission, the Task Force on the Status of Clergywomen, the Task Force on Urban Ministry, the Joint Review Committee, the Board of Church and Society, and the Board of Ordained Ministry, which she chaired at the time of her death. She had been on the Board of Directors of Wesley-Rankin Community Center, and led many church teams into mission both locally and internationally. Recognized for her warm, dynamic presence and her exceptional gift for preaching, she was sought out as preacher, speaker, and worship leader both among her peers and beyond the conference.

Dr. John C. Holbert, Lois Craddock Perkins Professor of Homiletics at Perkins, reflected on her life and ministry by saying, "I can think of no one who lived her life more drenched in the love of God, spilling that love onto every person she met. Hers was the love that Jesus spoke of to the woman at the well in John's gospel, a love like water that continually streams upward into the river of eternal life." ¹

'30s

John W. Morphis (*M. Th.* '39), a clergy member of the Central Texas and North Texas Annual Conferences, died May 22, 2008 at the age of ninety-six. Morphis' ministry as a pastor and district superintendent spanned more than forty years.

'40s

Maurice Keith Kellow (*M. Th.* '48), a pastor in the Texas Annual Conference, died October 23, 2008 at age eighty-six. Besides organizing Gethsemane Methodist Church in Houston, Kellow served churches in Houston, Tyler, and east Texas. Retiring in Dallas, he served as president of the Mr. and Mrs. Class of Highland Park United Methodist Church.

Leslie D. Scot (*B.A.* '38, *M. Th.* '40) died May 3, 2008 at the age of ninety-five. A clergy member of the Texas Annual Conference, Scot served churches across that conference over a period of 50 years. In retirement, he served as a hospice chaplain, then as a volunteer at the Medical Center of Mesquite.

John M. Shuler (*M. Th.* '40) died March 22, 2008 in Paris Texas at age ninety-two. Shuler served churches throughout the North Texas Conference, and served as a chaplain for the 507 Fighter Group of the U.S. Army Air Corps during World War II.

James E. Tidwell (*M. Th.* '45) died June 28, 2008 at the age

of ninety. A clergy member of the Northwest Texas Annual Conference, Tidwell served churches in that conference spanning a period of 30 years.

'50s

James Ernest Hull (*B.A.* '50, *M. Th.* '52) died May 6, 2008 at the age of seventy-nine. An ordained United Methodist minister, Hull was first a member of the Alabama-West Florida Annual Conference, then the Western North Carolina Annual Conference. His career led him into naval chaplaincy, pastoral ministry, and academic instruction. He taught in the Religion Department at Greensboro College for more than 30 years, retiring from that position in 1997.

Ruben Gutierrez Carrico (*Course of Study* '56) died November 11, 2008 at the age of seventy-six. An ordained elder in the Rio Grande Annual Conference, Carrico served churches throughout the conference and in Arizona. He also served on the United Methodist Church's General Commission on Religion and Race. Beyond his pastoral roles, he was throughout his career a leader in community organizing, raising the level of Hispanic participation in both church and community.

'60s

Roy Melugin (*M. Th.* '62) died April 9, 2008 at the age of seventy. An ordained United Methodist minister, Melugin

taught for many years in the Religion Department at Austin College, Sherman, before retiring in 1999. From his retirement until his death, he served as a research professor of Hebrew Bible at Brite Divinity School.

Murry Robertson (*M. Th.* '68) died December 24, 1996 at the age of sixty-six. Murry was a clergy member first of the Texas Annual Conference, where he served churches in the Tyler and Palestine Districts for 18 years, then the Mississippi Annual Conference, where he grew up.

'70s

Andrew Weaver (*M. Th.* '78) died October 22, 2008 at the age of sixty-one. Weaver served churches in the California-Nevada Annual Conference before becoming a clinical psychologist and director of research at The HealthCare Chaplaincy in New York City.

'90s

Samuel J. Owen (*M. T.S.* '90) died April 7, 2007 at the age of fifty-two. After graduating from Perkins, he received a second theology degree from Saint Paul School of Theology in Kansas City, then assumed pastorates in the Oklahoma, Kansas East, Kansas West, and Western New York Annual Conferences. He was serving as a pastor in western New York at the time of his death.

BRIDGET ANNE BRAITHWAITE 1959-2006

Bridget Braithwaite lived a short life, but for those who knew her well, she left behind a legacy of energy, generosity, and intellectual curiosity well sprinkled with the joy of her unique sense of humor.

A "cradle" Episcopalian, Bridget became increasingly interested in spirituality after a near death experience. Bridget began collecting rosaries, and sharing them with friends and others who were in the hospital or in any difficult circumstance. "It isn't the rosaries themselves that are the inspiration," she would explain, "but the hands that prayed them."

Bridget died March 20, 2006. Following her death, Bridget's family donated her expansive collection of rosaries to Perkins School of Theology, where they have been employed for instructional and devotional use. 🙏





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