EDS NOW

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the table at the Eucharist celebrating the
40th anniversary of women’s ordination to the
priesthood, October 2014. Photo by Ken Kotch.

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BRATTLE STREET DIARY

Dr. Angela Bauer-Levesque
Academic Dean and Harvey H. Guthrie, Jr. Professor of Bible, Culture, and Interpretation

The spring term is in full swing as I write this. As many of you know, our beloved EDS has gone through a period of upheaval during the past several months. In mid-October a focused visit by a team from the Association of Theological Schools (ATS), our accrediting agency, marked the beginning of a liminal time, a time-space of in-between-ness. The week before Thanksgiving, representatives of the Board of Trustees held a listening session with students, faculty, and staff. On January 5, 2015, President and Dean the Very Rev. Katherine Hancock Ragsdale announced that she will not renew her contract. ATS requires the school to formulate and then implement a plan of shared governance that will guard from future conflict of such dimensions.

The Interim President and Dean Search Committee, with representation from EDS constituencies of students, faculty, staff, administration, and alumni/ae joined five trustees, chaired by the Rev. Winnie Varghese. The search committee met via video conference, telephone conferences, and in simulcast modes for a month (despite challenges to travel by snow storms and already full schedules). On March 23, the Board of Trustees announced the appointment of the Rev. Francis Fornaro as our Interim President and Dean. Many of you know Frank, who is an EDS alumnus, class of 1996. I am excited to welcome Frank to Wright Hall, as we all work together as EDS recruits, repairs, and rebuilds.

Meanwhile, both Traditional (TL) and Distributive Learning (DL) seniors are getting ready to graduate in May. Looking toward May events on campus, I am delighted to invite all of you to attend Alumni/ae Days, which this year instead of the usual Kellogg Lectures at that time will include the Jonathan Daniels Lecture, featuring Sister Simone Campbell, executive director of NETWORK, known to many of you as one of “the nuns on the bus.” In addition to the Jonathan Daniels Lecture, EDS will observe the 50th anniversary of the death of Jonathan Daniels by hosting a Lifelong Learning program that will bring participants on a pilgrimage to Alabama from August 12 to 16, 2015. The pilgrimage will include stops in Birmingham, Selma, and Montgomery, before culminating in the 50th anniversary march in Hayneville.

Welcoming prospective students to campus has been one of the joyful tasks for all of us here at 99 Brattle. With the 20 new scholarships for entering master’s degree students in either TL or DL options, the student loan forgiveness program, and EDS grants, we will do what it takes to make theological education at EDS affordable. Please help us in the recruitment effort by talking with your friends and colleagues, including those directly involved in ordination processes. Recruitment takes all of us doing our part. You can find information about scholarships and applying to EDS at eds.edu/admissions.

Liminal time is a deeply spiritual time. From tohuwabohu: creation; from chaos: transformation. This I hope will become the collaborative work during this transition. As we complete the 2014–15 academic year and look forward to the arrival of the DL students on campus in June, I wish you a happy Eastertide and hope to see you on campus soon!

Angela Bauer-Levesque, PhD
May I ask if there’s anyone here who has not seen the film *When Harry Met Sally*? Yes? Okay, file that thought away for a few moments. When I came here in June, I arrived on Pentecost. It felt like providential timing to me, so I went over to worship with the brothers at the monastery. It was a wonderful experience, and the most memorable part for me was when Brother Ian, who was preaching that morning, said, “When you invite the Spirit in, there’s no telling where you’ll end up, and there’s no turning back.” Upon hearing this, it really struck a chord with which I could harmonize, and I made a decision right then and there to try to let go of expectations for who I am in the Body of Christ and let the outcome of my seminary experience just unfold. So that is how I started the two-week intensive summer session.

A couple of days later we had our matriculation service. It was very moving to me, and when I signed that book, I thought of all the names that precede mine in the book, and I hoped that when I become the legacy of EDS, I can be worthy of the company of some of those names, many of whom are yours. Then the ceremony was over, and we followed the recessional out the chapel door. On the top step, stood the now retired dean of student life, Miriam Gelfer. She greeted each one of us as though we were her most treasured friend and when it was my turn, I looked into her eyes, and I could swear I saw Jesus looking back at me. And I thought, “I want what she’s having.”

There won’t be another day like that one, ever again. And EDS will never be what it was that day or any other day in the past—that EDS is gone forever. And it’s not all bad news; there’s some good news in there, too. Everything changes except the Divine Creator of it all. That’s what makes us alive. We exist in the domain of time, but God exists outside of that domain—the one in which all creation abides. And so we change continuously, because that’s the nature of everything that is in relationship—it changes everything: in physics and in God. And because of the encounter with Miriam on the chapel steps, I’m changed forever, and because of my relationships with you, our beloved faculty, and all of my classmates, I am someone different than the person who arrived the night before Pentecost. That is the meaning of formation: to become who we are in the Body of Christ in community. My name is now in that book, along with many of yours, and for the rest of my life, I will be linked to EDS. I think about who I will be and who EDS will be as we grow in community and change each other.

My time at EDS will be over in a flash, time seems to move so fast. And I pray for one thing more than any other thing. When I meet the students who will sign that book after me, or greet my teachers either on the webcasts or whenever I can get to campus... or in the future, when I am sitting at one of these tables for the 50th Anniversary Gala... I want whoever looks into my eyes to think... (I think you know where I am going with this), “I want what she’s having.” Amen.

Pan Conrad is a Distributive Learning student at EDS and an aspirant in the Episcopal Diocese of Maryland. In addition, she is an astrobiologist and mineralogist with the Planetary Environments Laboratory at the NASA Goddard Space Flight Center in Greenbelt, MD. She is deputy principal investigator and investigation scientist for the Sample Analysis at Mars (SAM) instrument suite, which is presently exploring Gale Crater on Mars as part of the Mars Science Laboratory mission.
BEING BRIDGES
A SERMON BY THE REV. DR. ALISON CHEEK ’90

The following is the text of the sermon by the Rev. Dr. Alison Cheek ’90 from the Community Eucharist at St. John’s Memorial Chapel on Thursday, October 2, 2014. The Eucharist celebrated the 40th anniversary of women’s ordination to the priesthood and was attended by several members of the Philadelphia Eleven, and presided by the Most Rev. Katharine Jefferts Schori, presiding bishop of the Episcopal Church. The sermon was delivered by the Rev. Merrill Bittner (pictured right), a Philadelphia Eleven member, for Cheek, who was unable to attend the service in person.

In the name of our Sophia-God, our refuge and our strength. Amen.

Dear friends at EDS, I am so grateful to Merrill Bittner, one of the bravest of my Philadelphia Eleven sisters, for being willing to be my voice here this morning. I am with you in spirit. My flesh is weak, but the spirit is strong.

And I am very grateful for those at EDS who have made it possible for me to share a few random thoughts with you this morning. Thank you one and all.

Once upon a time when I was a young woman living in Canberra, Australia, I had a very beloved aunt who developed cancer. She lived a thousand miles away from me, but I threw myself into praying for her every day. We were Methodists at that time, but I found that the early morning service at the Anglican Church and its mid-week Eucharistic service were powerful places in which to pray for my aunt. And I gradually grew into the liturgy as a source of sustenance for myself. I also valued my Methodist heritage, and its worship.

My husband, Bruce, had a five-year Fellowship at the Australian National University. His tenure was drawing to a close and I knew we would be moving. In those days only a few Anglican churches invited those in good standing in other denominations to come to the communion rail. I was perfectly happy with my dual church practice, but what about the future? So I went to the rector of the Anglican Church and said, “I would like to get confirmed and stay a Methodist.”

The rector smiled and said, “I’ll speak to the bishop. He looks upon people like you as bridge people in this ecumenical age.” And so I was confirmed as a bridge!

Strangely enough, the image of a bridge has stayed with me all these years. I was most aware of it 40 years ago as I tried with all my persuasive powers to explain to bishops why women were appropriate persons to represent before God the people of God.

It has been a long conversation!

Now, all of us are bridges—and each with a particular calling. In this complex, turbulent world, many different kinds of bridges are imperative.

We can rejoice today for the good bridges which have been built between lived experience and the structure of our church.

Alla Bozarth built a bridge for us between our traditional story of the flight from Egypt, and the walking into the unknown of 15 controversially ordained women in 1974 and 1975. Her poem “Passover Remembered,” which you heard this morning, we have recalled at many anniversaries.

In our gladness about good bridges built, we must at the same time be concerned for the many bridges still to be crossed.

For some time now, I’ve been thinking about the language barrier which keeps so many people disheartened

Continued on pg. 27
Lydia Bucklin ’15
Field Education Unit: The Well, a hybrid community for young adults.

What did you do for your Field Education unit?
When I first began Field Education I was working full time as the missioner for children and youth in the Episcopal Diocese of Iowa. My ministry required weekend commitments and limited choices I had for a “typical” Field Ed in a parish.

I met with a group of young adults who had grown up in diocesan youth ministry, but who were no longer attending church. I wanted to know why there seemed to be a disconnect between the needs of young adults and what the church was offering. I heard from them that they wanted to remain connected to one another and that distance did not necessarily need to be a barrier.

I decided to use my field placement as an opportunity to create an intentional community for young adults called The Well. The Well is a hybrid community that includes a Facebook page, regular gatherings through Adobe Connect video conferencing, and regional in-person gatherings. Currently, there are more than 50 members in this community throughout Iowa and beyond. We celebrated Christmas with dinner at church, Passover at the bishop’s house, had a week-long summer retreat, went boating and had Eucharist at a park around a picnic table, and ultimately together have formed a spiritual community that holds one another in prayer and celebrates the joys and challenges of life together.

Suzanne Culhane ’15
Field Education Unit: Christ Church Cambridge, Cambridge, MA

What knowledge and skills did you gain from your experience?
Perhaps the most significant point of growth has been in the area of ministerial identity. My program at Christ Church is helping me to grow into the role of public minister and to begin to assume that personal perspective. I have found that even small pieces such as greeting parishioners at the door and processing with the clergy are truly helpful in taking up this identity. The feeling of being a part of a ministry team and to relate to colleagues and parishioners in this way is itself a rich learning experience.

This Field Education experience has only furthered my sense of call to the priesthood—my desire to be a part of the sacramental life of the church grows stronger each day. In particular, my call to parish ministry has also been affirmed—I believe I am called to be in relationship with a community for some time, helping them to grow in the knowledge and love of God.
Christopher Montella ’15
Field Education Unit: St. Michael and All Angels Episcopal Church, Studio City, CA

How did Field Ed develop your call to ministry?
What I found different about this experience was that this was the first context where I was regarded as a clergy person. Everyone knew I was a seminarian and still “being formed” but they interacted with me in the same way they would interact with their priest. This was manifested in the things they shared with me, the questions they asked, and the way they listened to my responses.

The experience helped open my eyes to a need for healing and reconciliation for everyone—even people who look like they have it “together” the most. It helped me clarify that the most important thing I can do—whether or not I am ever ordained—is help people know that wherever they come from, or whatever they have going on, they are welcome at the table and worthy of the love of God, no exceptions, full stop.

Susan Butterworth ’16
Field Education Unit: St. Michael’s Church, Marblehead, MA

What was your favorite part of the Field Ed experience?
The warmth, the love for tradition and scripture, the openness to new ideas, the simple love, which I experienced with older parishioners, the eight-o-clockers, and the faithful at the Wednesday morning Eucharist and Bible study, was beautiful. I have never felt more supported in my vocation than with the older people at St. Michael’s.

Another favorite part was the opportunity to chant the collects at Evensong on the night of the passing of the town’s interfaith covenant. I was very nervous because so many clergy were present and I had never chanted in public before. I mustered all the resources of my semester in [EDS professor] Suzanne Ehly’s Voice and Leadership class and prayed from my heart.
From practicing law to ministry to advocating for immigrants and refugees, Rev. Craig Mousin’s career has taken many turns. When Mousin (pictured right) received the Jonathan Daniels Fellowship to establish the Midwest Immigrant Rights Center, he was able to combine all three talents to work for justice in the immigration system.

While practicing law in the early 1980s, his brother Thomas gave him books on liberation theology, which spurred his interest in the subject and the prospect of working in the ministry. Mousin was also reading the autobiography of Will Campbell, a Baptist minister involved in the civil rights movement.

“Campbell had been active in the civil rights movement at the time, and he realized that even though he came at the civil rights movement from a faith perspective, he would have to try to change the laws and government,” Mousin explained. Reading Campbell’s story inspired him to pursue a master of divinity degree at Chicago Theological School.

At the same time, his church was exploring the possibility of welcoming Salvadoran refugees into sanctuary. As Mousin talked to the refugees he met about the crises in Latin America, he grew interested in their stories and their struggle to navigate America’s complex immigration system.

While in seminary, Mousin explored what God meant by saying “treat the stranger as the native,” which sparked his interest in immigrant advocacy.

“My Bible class on the Hebrew scriptures was taught by André LaCocque, one of the most inspirational teachers in my life. As I heard him open up the … understanding of who the stranger is in the biblical understanding, that coincided with this thinking about how citizens of the U.S. responded to the crises of refugees at the border,” he said.

His church brought in experts to guide their decision, like Rev. Sid Mohn, who directed Travellers & Immigrants Aid (TIA), which did legal work for refugees and immigrants.

Mousin developed a relationship with Mohn, who told him that TIA had a few staff attorneys, but there were too many refugees for them to keep up with. The two brainstormed ways to better address their needs, eventually coming up with an idea for a program to take on individual cases. When Mousin saw the announcement for the Jonathan Daniels Fellowship from Episcopal Divinity School, he applied, intending to use TIA as the place to start building what would become the Midwest Immigrant Rights Center (MIRC).

Mousin got the $1500 grant from the Fellowship and began forming MIRC in the summer of 1984.

“The Fellowship gave me three months of summer to work full time exploring what religious resources were available, and if we were to develop this program, what it would look like,” he said. The grant also proved there were institutions who shared his vision, and recognized that legal aid to immigrants and refugees was an unmet justice need.

“I’m very thankful that the Fellowship helped me not just to be a seminarian, but to be engaged in the struggle,” he said.

Mousin became director of MIRC part time in August 1984 while attending seminary, at Rev. Mohn’s request. He later led the organization full time until 1990.
It took a full year to get resources ready and to put the program together. The organization had its first formal training for its attorneys in the fall of 1985, and began taking cases the next year.

“It was wonderful to get people with no knowledge of immigration law, who wanted to start winning cases. We didn’t win lots of cases at first, but we appealed each one we lost. People started getting their lives turned around; they were able to build new lives in the Midwest,” Mousin said of the immigrants and refugees he helped. He attributes their success to the many pro-bono attorneys, volunteers, and interpreters who joined and helped MIRC.

Mousin sees parallels between the mission of MIRC and Jonathan Daniels’s work, too.

“Through our work to help undocumented people be part of the system, they can be empowered to be advocates for themselves, which Daniels was doing in Alabama. Through his presence, he was helping African-Americans to be full members of society, allowing them to engage and work for the common good,” Mousin said.

As far as his advice for students looking to apply for the Fellowship, Mousin noted that issues like poverty and racism have not gone away, and there are still many issues that need to be addressed.

“We still need to find a way to act the gospel, as Jonathan Daniels did,” he said. “The Fellowship allows us to get out of our safe world and accompany those who are affected by the system. It encourages us to understand that the racism Jonathan Daniels struggled against continues today, and it permits us to accompany those deprived by constraints of laws, racism, and poverty.”

He said the Fellowship allows recipients to not just talk about these issues, but to figure out how to accompany those affected and to find ways to work for the common good.

Mousin is currently the University Ombudsman at DePaul University, where he is also on the adjunct faculty of the College of Law and College of Arts and Sciences.

MIRC later became the National Immigrant Justice Project.

The Jonathan Daniels Fellowship is awarded annually to provide financial assistance to one or more seminarians seeking to strengthen their theological education through participation in a social movement concerned with important human needs.

Learn more at eds.edu/DanielsFellowship.
Rose Wu, who received her Doctor of Ministry degree from EDS in 2000, is a theologian and activist, and has been involved in the pro-democracy, women’s, and LGBTQ movements in Hong Kong for decades. An adjunct faculty at the Divinity School of Chung Chi College at the Chinese University of Hong Kong, Wu has also been active in the city’s Occupy Central with Love and Peace (OCLP) movement (for more on this, see “From Occupy Central to Umbrella Movement” on page 12). She talked to EDS Now about her involvement in OCLP, how theology informs her activism, and the role of the church in the Occupy movement.

**On participating in the Occupy Central with Love and Peace movement**

My decision to participate in the Occupy Central with Love and Peace movement is rooted in the fact that Hong Kong has been my home ever since I was born. I was moved by the sincerity and the sacrificial spirit of the three initiators of the movement—Benny Tai Yiu-ting, Chan Kin-man, and the Rev. Chu Yiu-ming. I am especially attracted by Benny Tai’s strategy of using an act of civil disobedience to put pressure on the government if its proposal of universal suffrage proves to be an offer of “fake democracy.” I believe that, in the course of history, no group of people has ever achieved their freedom without resistance and sacrifice.

I have signed the covenant of the Occupy Central movement stating that I will carry out acts of civil disobedience, give myself up to the authorities, and file no defense in any trial. I have offered talks on “Resistance and Spirituality” and the “Non-violence Principles of Civil Disobedience.” I have helped to design and organize several walking and sitting meditation activities in Mongkok and Admiralty in Hong Kong for the protesters, and...
have joined a documentary team to interview individual protesters to tell their stories that will hopefully be transformed into a publication.

**On the connection between academics, ministry, and activism**

To me, theology is contextual and incarnational. A living theology has to be rooted in communities and the lives of people here and now. Christians are called to step out like Jesus, who exposed himself and his work to the public and who stood against structures of injustice and exploitation.

My theology is also communal. It begins with our communal lament as a Hong Kong community yearning for justice and democracy, mutuality and healing. It is the expression of grief, anger, and resistance over all kinds of evil existing in our present political and socio-economic structures.

My activism is a form of social ministry that is willing to reach out to our neighbors, that is prophetic and experience-based. In order for the church to do the work of Jesus Christ, it must take itself outside of the institution itself. It is the responsibility of every church to diligently search out areas of human need and to do their best to fill that need.

**On the roles that churches and faith leaders have played in Occupy Central**

The Occupy movement is headed by several self-identified Christians, including Benny Tai and the Rev. Chu Yiu-ming. Another young prominent leader is Joshua Wong, a student activist who is the convener of Scholarism and who has achieved fame for leading several student demonstrations in Hong Kong before helping organize the recent pro-democracy protests. Wong admitted that his activism is primarily about protecting Hong Kong’s democratic process, and he has rooted his advocacy in a distinctly Christian theology.

Moreover, when the police fired tear gas canisters at protesters in late September of 2014, nearby Wan Chai Methodist Church opened its doors as a shelter, offering its facilities for the demonstrators to receive first aid, store supplies, and distribute food. As media coverage of the church’s actions mounted, the Rev. Tin-yau Yuen, the president of the Methodist Church in Hong Kong and the chairperson of the Hong Kong Christian Council, published an open letter explaining the church’s position.

“The gospel we believe in is a gospel which redeems people from evil and sin, not only saving us from personal sin, but also freeing us from the suppression and binding of evil and sin caused by others, society, and the constitution,” the letter read. “It’s impossible to be politically neutral, as who can have no political view? . . . As Christians, we take sides according to biblical teaching and church tradition rather than simply seeing things from the social perspective.”

I must admit, however, that these prophetic witnesses only represent a minority voice within the institutional churches in Hong Kong. For example, the Archbishop of the Hong Kong Anglican Church, the Most Rev. Paul Kwong, during a sermon in July 6, 2014, said, “Jesus was gentle and humbled when He was condemned before Pilate, silent like a lamb waiting to be slaughtered. Those who come out to protest have had no peace within nor do they have the wisdom to think straight.”

**On EDS and the shaping of activism**

As I look back, EDS has shown me that theology is not merely a subject to be taught or learned but rather is a constant challenge about our ethical stance on any controversial issues in life.

In addition, I have also learned from the EDS community that the role of the church is to be a persistent dissenting voice in society so as to try to live honestly and to ask what we think are important values in this human community. Through this process of being a prophet, of standing firm on our Christian principles and upholding our Christian values, of empowering the marginalized, of being a shepherd for the weak, we seek to renew the church, to make it relevant to the lives of the people of Hong Kong, to energize the spirituality of the people, and to offer hope to the community.

* This article was abridged from the full, web version; read more at eds.edu/news/rose-wu.
In March 2013, Occupy Central with Love and Peace (OCLP)—a pro-democracy alliance led by Benny Tai Yiu-ting, associate professor of law at the University of Hong Kong; Chan Kin-man, sociology professor at the Chinese University of Hong Kong; and the Rev. Chu Yiu-ming—set off to pressure the government of the People's Republic of China to implement an electoral system for Hong Kong's chief executive election in 2017 that satisfied “international standards in relation to universal suffrage.”

In June 2014, OCLP initiated a civil referendum to let the people of Hong Kong choose how the election for chief executive should be conducted. Nearly 800,000 people voted for a proposal of civil nomination that would give citizens the ability to nominate chief executive candidates. This proposal was rejected by the government in Beijing.

OCLP subsequently announced the commencement of Occupy Central on September 28, 2014, in the midst of a heated weeklong class boycott organized by the Hong Kong Federation of Students (HKFS) and Scholarism, a student activist group.

The student strikes quickly expanded and developed into a wave of demonstrations by others in the community who were not only for civil nomination and a more democratic electoral proposal for the 2017 elections, but who were also against the excessive use of force by the police when they used pepper spray and tear gas on the protesters on September 28.

The subsequent widespread civil disobedience campaign and occupy movement on such an unprecedented scale were most likely far beyond the initial intentions
of the OCLP organizers. Meanwhile, the Hong Kong police received widespread condemnation and criticism for the aggressive methods they used to disperse the various groups of demonstrators, who by now were loosely referred to as the Umbrella Movement.

Differing from previous movement mobilizations, the Umbrella Movement is neither planned nor led by any leader; it is a non-centralized occupy movement that has spread to several districts of Hong Kong. Moreover, the movement is the result of creative and flexible collaboration among constituents. The protesters show an exceptionally strong autonomy in their struggle. Even the name Umbrella Movement—given due to the use of umbrellas by the protesters as self-defense from the police’s use of pepper spray—highlights the creative tactics being employed.
On July 26, 2014, a celebration honoring the first women ordained as priests in the Episcopal Church took place at the Church of the Advocate in Philadelphia, PA. The group of 11 women famously forced the issue of women’s ordination on a tumultuous and hot summer day in 1974.

Dr. Fredrica Harris Thompsett, Mary Wolfe Professor Emerita of Historical Theology at Episcopal Divinity School (EDS), was keynote speaker for the anniversary celebrations. The feminist historian and theologian called EDS “home” for over 35 years. During that time, she witnessed EDS stand in the face of adversity, establishing itself as a leading seminary committed to inclusion in the church.

The Revs. Merrill Bittner, Alison Cheek, Alla Bozarth, Emily C. Hewitt, Carter Heyward, Suzanne R. Hiatt, Marie Moorefield, Jeanette Piccard, Betty Bone Schiess, Katrina Welles Swanson, and Nancy Hatch Wittig became known as the “Philadelphia Eleven.” Bishops Corrigan, DeWitt, and Welles presided over the ordination before a congregation of nearly 2,000 worshippers.

Soon after the 1974 ordinations, EDS moved to invite Revs. Hiatt and Heyward to join the school’s faculty. Both women recently shared their experiences with EDS Now.

“Irregular” Ordinations & the Pursuit of Justice: Women as Priests

Forty years after women’s ordination, it’s hard to imagine the trepidation leading up to this pivotal moment. Darlene O’Dell (2014) captured the story of these brave women in incredible detail in The Story of the Philadelphia Eleven.

Bishop John M. Allin, the 23rd presiding bishop of the Episcopal Church, sent a telegram to Rev. Cheek warning against the pursuit of women’s ordination. In response to that July 23, 1974, message, Rev. Cheek wrote, “Women are striving to define themselves, name themselves as whole persons. This, it seems to me, goes to the heart of the Gospel” (O’Dell, 2014).

“The Philadelphia ordinations turned out to be a movement for justice for women within the Episcopal Church,” Rev. Carter Heyward told EDS Now.

Rev. Heyward said the group of women found much to be encouraged about, including drawing strength from one another. “It was very obvious that many, many people in the church did indeed want women priests,” she said. “We were also encouraged by a number of bishops, priests, lay people, and hundreds and thousands of people in the larger church.”

But O’Dell noted, “The level of rage that erupted around women’s ordination also raised the question of why many who had dedicated their personal and professional lives to eliminating racism, protesting the Vietnam War, and alleviating poverty, not only found it difficult to take a strong stand for a woman’s right to be ordained to the priesthood, but adamantly opposed such a position.”

By 1976, however, the General Convention approved women’s ordination—marking the culmination of a long and difficult journey towards priesthood. By 1977, women began to be ordained “regularly.”

Rev. Heyward said the group benefited from the fact that equal justice was a “front burner issue of the times.” People like feminist organizer Rev. Suzanne Hiatt—“who became the women’s ordination leader both spiritually and literally,” according to Heyward—leveraged the cultural moment of the 1960s and 70s. If ordination had not happened when it did, Heyward couldn’t say just how long it might have been before this door opened to women.
For Rev. Emily Hewitt, a graduate of Cornell University, Harvard Law School, Union Theological Seminary, and a civil rights activist who went on to serve as chief judge of the United States Court of Federal Claims, the issue was simple. “I evaluated this situation through the lens of justice,” she said. “And there was no reason that I could discern why women should not be priests.”

_A Spiritual & Intellectual Home at EDS_

Just like those trailblazers for women’s ordination, leaders at EDS embraced the “lens of justice” even when that decision was a difficult one. Expanding the faculty, school leadership, and establishing a feminist liberation theology program created space to explore these complicated issues. “By bringing women on board, we had the opportunity for a deeper reflection on liberation within the church,” Dr. Thompsett said. “There was no clear direction, but it was the right path and EDS had a willingness to take it.”

Rev. Hewitt said EDS became known as the most open-minded seminary of the mid-1970s. Immediately after the 1974 ordination, EDS began seeking opportunities to bring women priests on board. “EDS made a commitment to get women on the faculty at that time,” she said. “And—as a result—they ended up with a very strong feminist faculty.”

In 1975, those professors included Revs. Hiatt and Heyward, who took comfort in joining the faculty together. “EDS hired us both on a half salary and gave us an apartment together,” Rev. Heyward recalled. “We became the most beloved of colleagues.”

“We didn’t always agree, but we certainly had immense love and loyalty for each other,” Rev. Heyward said. She found EDS to be very welcoming, though she admits the first few years had their moments of challenge. Rev. Heyward served as the Chandler Rob-
bins Professor of Theology at EDS until she retired in 2006. These days, she runs a therapeutic horse farm in North Carolina.

In one instance, Rev. Heyward encountered a woman who told her that the fight for ordination was too political when women ought to be more spiritual. “I tried to be compassionate and caring,” she said. “But I made it very clear that I completely and totally disagreed with this perception.” For Rev. Heyward, being “political” simply meant understanding how power was being used in the Episcopal Church.


Opportunities for Reflection

Rev. Heyward said she has always been interested in the “basic hierarchal and patriarchal shape of the church in terms of its governance and its theology and its liturgy.” To that end, her experience at EDS was an exciting time to enrich, expand, and deepen her work. “It was like working in a laboratory with people who really shared these same questions.”

“Forty years later, much has changed for the better. There are now thousands of women priests and dozens of women bishops throughout the United States and around the world,” Heyward wrote in the foreword to O’Dell’s book. Nevertheless, she warns against complacency and encourages movement towards radical social change.
When EDS opened the doors to women priests, professors, deans, and presidents, the decision changed the future of the school—and the church. Dr. Thompsett told *EDS Now* that women are the majority of the Episcopal Church today, yet only represent a minority of bishops. “We need to see those numbers reflected in our leadership,” she said.

“The current challenge for the church, and its Executive Council, is how to move beyond these familiar patterns,” Dr. Thompsett said.

Rev. Heyward agrees. “The revolution is never won,” she said. “As long as we have breath in our bodies and passion in our hearts, there is work to do out there.”

Peter Beebe, Emily Hewitt, Betty Bone Schiess, Nancy Wittig, Merrill Bittner, and Carter Heyward at a discussion during the Dewey-Heyward Lectures at Episcopal Divinity School, October 2014.
 Episcopal Divinity School came into being on June 6, 1974. Building on the strengths of its predecessors—the Divinity School of the Protestant Episcopal Church in Philadelphia (est. 1857) and Episcopal Theological School (est. 1867)—EDS has offered the Episcopal Church, Anglican Communion, and diverse faith communities a unique voice in theological education: intentionally progressive with ever deepening commitments to social and ecclesial justice.

Following the merger, founding co-deans Ed Harris (ETS’41) and Harvey Guthrie wrote:

The past year has not been easy for either of us, nor for the faculty and students in Philadelphia and Cambridge... But we believe that we are experiencing what is inevitable if the institutions and structures of the church respond responsibly to cultural and financial and sociological realities of the present...

The merger of ETS and PDS into EDS is neither the beginning of the kingdom of God nor one of the biggest things in the history of the church. Its significance fades before the real issues before the church today: racism and discrimination against women and social justice and national morality and spiritual hunger and human need of many kinds. The significance of the merger finally lies in the necessity to walk away from the structures of the past, filled with blessings as they were, into the future into which God calls us. 1

The blessings of EDS’s predecessors were indeed many. Founded during an era of ecclesial expansion, PDS and ETS shared a similar spirit and hope. They even had something of a shared history: John Seely Stone, lauded 19th century preacher, was a founding member of the PDS faculty and subsequently was called as ETS’s first dean a decade later. Both schools had lay boards of trustees,2 embraced the liberal and comprehensive ethos within Anglicanism, and encouraged freedom of inquiry, risk-taking, and openness to new perspectives.

Inclusive Education, Academic Freedom, and Societal Transformation

From its founding at the eve of the Civil War, PDS was open to students of all races. In addition to a regular body of African Americans, it attracted students from China, Japan, Greece, Hungary, Denmark, and Armenia, among others. Some were Anglican, others AME, Lutheran, Orthodox, and Armenian Catholic. Joseph Motoda (class of 1893) was the first native Japanese bishop; several Chinese bishops were also graduates. PDS’s diverse ecumenical and international environment was enhanced in 1921 when it built a new Gothic-inspired campus in the midst of the University of Pennsylvania.

By the end of the 19th century, PDS had begun offering training for deaconesses, often African Americans preparing to minister to freed slaves. It expanded that education in 1929 by admitting women as regular students, usually for vocations in religious education. In 1938 the Church Training and Deaconess School (est. 1891) moved to PDS’s campus and was established as the Department of Women, led by Dean Katharine Arnett Grammer. Women, like men, were awarded PDS’s bachelor of theology degree. That pioneering era ended

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1 Harvey Guthrie and Edward Harris, “EDS: A Progress Report,” Episcopal Theological School Bulletin (June 1974). Harris, previously PDS dean, served as co-dean until 1976. Following his retirement, Guthrie, previously ETS dean, was solo dean through 1984–1985.

2 ETS’s board of trustees was entirely lay. At its founding, PDS’s board of trustees was also lay, save the bishop of Pennsylvania who was its chairman. PDS also had a board of overseers, comprised of bishops and other clergy. Eventually PDS’s two boards were merged and clergy and lay served together. This model was brought to EDS as well.
in 1952, however, when the Training and Deaconess School relocated to New York.

Founded in Cambridge to balance Harvard’s prevailing Unitarianism, ETS required that its teaching conform to the doctrine of “Justification by Faith.” Yet it developed a unique relationship with the university, providing students and faculty unparalleled access and becoming the first Episcopal seminary to teach biblical criticism. ETS likewise was the first to appoint a woman to its regular faculty: Adelaide Teague Case, professor of Christian education, in 1941. After several years of registering women as special students through Radcliffe College, in 1958 ETS opened its programs to women on an equal basis with men, the first Episcopal seminary to do so after PDS closed its Department of Women.

In the same era, students and faculty took active interest in the civil rights movement. Included were Jonathan Daniels ’66 and Judith Upham ’67, who petitioned the faculty for permission to stay in Alabama after Dr. King’s call to join the march for freedom. On August 20, 1965, Daniels was killed in Hayneville by a gunman aiming for Ruby Sales, an African American fellow activist (three decades later Ruby Sales was an EDS student, graduating in 1998). While Daniels and Upham may be the best remembered, they certainly were not alone among ETS’s civil rights activists. Several African American students, especially, persistently called church and society to deeper understandings of justice in all of its manifestations.

**Unity and Justice in Service of the Gospel**

Compelling justice issues raised by the civil rights and women’s movements and the Vietnam War led faith communities to consider how they might unite to effect positive change. Episcopal seminaries in Boston, New York, and Philadelphia participated in the founding of diverse ecumenical consortia in their respective cities, including cross-registration, library privileges, and joint faculty ventures. The strongest was the Boston Theological Institute, established in 1968. The simultaneous relocation of the Jesuits’ Weston College (later Weston Jesuit School of Theology) to ETS’s campus brought particular life and vibrancy to post-Vatican II ecumenism.

In a similar spirit, in 1971 the General Theological Seminary in New York, PDS, and ETS responded to the Board for Theological Education’s call for the consolidation of seminaries by establishing the Episcopal Consortium for Theological Education in the Northeast (ECTENE). It anticipated a common curriculum, faculty and student exchanges, a doctoral program, and po-
Spread from June 1974 issue of the Episcopal Theological School Bulletin showing faculty of the merged school.
tentatively a merger. To initiate the new relationship ECTENE appointed adjunct faculty in the areas of urban mission and women in the church, among them Suzanne R. Hiatt, ETS ’64.

A three-way merger proved impossible as General’s constitution did not allow it to leave New York, while the others prized the unique relationship that ETS enjoyed with Harvard University, as well as newer relationships with Weston College and the BTI. Although General could not join, the positive experience in ECTENE led the trustees and faculty of PDS and ETS to envision a bold new future, voting for merger on ETS’s campus in the summer of 1974.

Upholding principles of fairness and mutuality, both tenured faculties were maintained, resulting in a faculty of 26 for 150 to 180 students in the earliest years. Although impressive in scope, the large faculty led to considerable financial strain after PDS’s campus was sold to the University of Pennsylvania for only $607,000, well below the market value of $2.8 million. Faculty retirements and the sale of student family housing on Kirkland Street in Cambridge helped ease financial strain, but costs and declining enrollment proved challenging in the long term.

Yet, the School made a commitment—following threat of resignation by Dean Guthrie in 1974—to add an ordained Anglican woman to the faculty. To that point women had only been ordained as deacons. But following the “irregular” Philadelphia ordinations that July there were priests as well, prompting discernment of how fully EDS would be able to embrace the call to justice (read more about the ordination in “Beyond the Barrier,” page 14 of this issue).

In 1975 EDS appointed two of the Philadelphia priests to a single position—Suzanne Hiatt, organizer of the ordinations and adjunct faculty through ECTENE, and Carter Heyward, a doctoral candidate in New York’s Union Theological Seminary. Four of 26 faculty members voted in opposition. Notably, Hiatt and Heyward were accorded the same rights as other faculty priests in presiding at the Eucharist and administering sacraments.

The appointment solidified EDS’s progressive voice. But it angered some constituencies already uncertain about the merger. Indeed, some alumni/ae felt that their beloved seminaries had died in the birth of the new. While this sense of loss was to be expected, unique aspects of each school were maintained. Perhaps most significant, EDS’s pedagogy followed an innovative model developed in Philadelphia leading to several educational hallmarks: curriculum and program conferences, regular student and faculty interaction, and student responsibility for defining and meeting educational goals. EDS was a new institution with DNA inherited from both parents.

**Curricular Innovation**

The Philadelphia faculty had pressed especially for its curriculum to become EDS’s educational cornerstone. In its 1988 accreditation assessment, the Association of Theological Schools described it as “genuinely innovative in philosophy and pedagogical practice—a new model for theological education.” We might even discern that it was this curricular focus on students’ insights and experience, inherited from Philadelphia, that propelled EDS to emphasize justice in the profound way that it has, not simply as an intellectual position, but as lived reality.

Faculty, too, began to speak from lived experience. In 1974 ethics professor Hayden McCallum, formerly of Philadelphia, came out as a gay man, followed in 1979 by Carter Heyward identifying as lesbian. They men-
tored increasing numbers of LGBT persons studying and teaching at EDS, initiating its leadership on sexuality issues.

Over time, as faculty retired or took other positions, the School committed to appointing feminist scholars in each department, leading to three hires in 1984: Elisabeth Schüssler Fiorenza, New Testament; Katie Geneva Cannon, ethics; and Fredrica Harris Thompsett, Anglican history. These scholars, with Hiatt and Heyward, developed a revolutionary new program in feminist theology. Founded in 1986, Feminist Liberation Theology and Ministry utilized EDS’s curriculum and pedagogical emphasis on experience to challenge traditional theological concepts, sexism, heterosexism, and patriarchy in church and society. In 1989, Alison Cheek ’90, a DMin graduate and Philadelphia Eleven priest, became the first FLTM director, serving until 1996. The program’s name later was changed to Studies in Feminist Liberation Theology (FLT).

FLTM attracted scores of students, while others, including bishops and alumni/ae, found the School’s teaching and ethos increasingly outside the Episcopal Church’s mainstream. On campus there were tensions, too, as the former ETS and PDS faculty sometimes clashed with the insights and emphases of the feminist faculty and students. Such conflicts were particularly pronounced in the chapel, as the community struggled over the appropriate liturgical language for worship.

Looking to expand its appeal across the church, in 1985 EDS called Utah’s Bishop Otis Charles as dean and president, succeeding Harvey Guthrie. Under Charles’s leadership the faculty developed complementary curricular programs to FLTM focused on Parish Ministry in the Contemporary World (later Congregational Studies) and Anglican, Global, and Ecumenical Studies (AGE). With them EDS sought a balance among an increasing diversity of voices and perspectives, simultaneously pushing the church in a stronger justice-
focused direction while not abandoning the training of parish clergy.

Commitment to Anti-Racism and Multi-Culturalism
While always voicing a commitment to diversity, EDS often struggled to attract students of color. In the late 1970s and early 1980s it undertook a concerted recruitment effort, with as many as 10 students of color enrolled at a given time. However, that level of diversity proved difficult to maintain. Addressing this concern two scholarships were established: the Absalom Jones and J. Rawson Collins Scholarships supporting U.S. students of color. Through them EDS sought to build a critical mass of students, creating a safer living and learning environment while preparing more people of color for church leadership.


The School became increasingly aware, however, that it wasn’t sufficient to simply attract students, faculty, and staff of color. It needed to confront racism, both on campus and in the wider church and society. Thus, alongside its feminist commitments, anti-racism work became a particular focus, especially during the deanship of William W. Rankin (ETS ’66), himself inspired by the civil rights movement and the witness of his classmates Jonathan Daniels and Judith Upham. An ethicist by training, Rankin came to EDS in 1993 from parish ministry and service as vice chair of the Episcopal Church’s Standing Commission on Peace and Justice.

The anti-racism and multiculturalism focus of the 1990s led to several developments: the Foundations for Theological Praxis course; partnership with VISIONS, Inc. for diversity training; and establishment of the Change Team and Anti-Racism Facilitation Group. The latter urged: “EDS should focus on anti-racist, racial diversity and multicultural change institutionally and culturally … as a dimension in every part of its life, with the implication that all other forms of liberation would be inherently addressed.” By the turn of the century EDS’s liberationist commitments became truly interdisciplinary and universal across the curriculum, with ever deeper layers of identity-based justice work at the School’s center.

Twenty-First Century Changes and Challenges
Following Bill Rankin’s resignation in 1998, Steven Charleston ’76, chaplain of Trinity College in Hartford and resigned bishop of Alaska, was called as its next president and dean in the School’s 25th anniversary year. A member of the Choctaw Nation, he was the first person of color to lead an Episcopal seminary and brought a deep commitment to spiritual growth and reconciliation.
This proved especially important as church and society responded to the September 11, 2001, terrorist attacks, wars in Afghanistan and Iraq, and tense relationships across the Episcopal Church and the Anglican Communion. Early in Charleston’s tenure EDS saw a renaissance of goodwill across the wider church and society, perhaps unknown since the merger.

However, the economic downturn of the new century hit hard. The endowment decreased substantially, unable to support the campus and programs. Enrollment and the pool of potential students likewise diminished as many could no longer afford relocation to Cambridge for an expensive program of theological study. Difficult decisions followed: long-time staff members were laid off and faculty ceased dedicating directors to the FLT, AGE, and Congregational Studies programs. While commitment to these curricular emphases continued, the unique and vibrant programs for students, alumni/ae, and the wider community ended.

Simultaneously, trustees and faculty explored proposals for ensuring survival, including new partnerships or alliances with seminaries and universities; sale of the campus and relocation; or cessation of academic programs and transition into a progressive think-tank. Although the more radical ideas were deemed unviable, the process encouraged consideration of every possibility.

In 2005, Weston Jesuit School of Theology announced its relocation to Boston College after decades of mutual interdependence. The loss was especially profound for the integrated library, previously among the largest theological collections in North America but subsequently divided. Weston’s departure prompted another intensive period of exploration, resulting in a partnership agreement with Lesley University. Each institution maintained autonomy while sharing the Brattle Street campus in a condominium arrangement: some buildings under EDS ownership, others sold to Lesley, and some shared, principally the Sherrill Hall library and classrooms.

The sale of property, including Lawrence and Winthrop Halls, the Hasting House (101 Brattle Street), and Washburn refectory, increased EDS’s endowment substantially, from a low of $35 million in 2005 to over $73 million in 2011. At the same time, a campus that had been a quiet refuge for theological scholars took on a new character as its dormitories, cafeteria, and library filled with undergraduates. EDS maintained student residences in Burnham Hall and houses on St. John’s Road for a considerably smaller on-campus community.

Bishop Charleston resigned in 2008. No one could have imagined nine years earlier the extraordinary changes EDS would face during his tenure. The School was different upon his departure—smaller and in many ways less certain—but financially stronger. Katherine Hancock Ragsdale (DMin, ’97) was elected as the fifth president and dean in 2009. Coming with a background in small church ministry and political activism, she was the second female dean of an Episcopal seminary and the first openly gay or lesbian (Otis Charles came out as a gay man following his retirement as EDS’s dean and president in 1993, the first bishop of the Episcopal Church to do so).

**Partnerships, Online Education, and Distributive Learning**

Exploring options for increasing enrollment beyond its primary constituency in the Episcopal Church, early in the new century EDS became a partner seminary of the Metropolitan Community Churches (MCC), a denomination focused on the LGBT community. It
likewise partnered with the Episcopal Church’s Office of Asiamerican Ministries to support priests of Asian descent in the pursuit of doctor of ministry degrees. But most significantly, the faculty developed new educational technologies allowing students to attend classes online.

Launched in 2007, EDS’s Distributive Learning program enabled students across North America and beyond to enroll in regular degree programs. The majority of lectures are conducted online, with intensive on-campus residencies in January and June. In developing the new program, the faculty re-envisioned how theological education could be pursued, both for those studying at a distance and traditionally on campus.

Like the merger, the FLT program, and the anti-racism commitment, the advent of the Distributive Learning option has proven revolutionary. EDS today is no less real, but certainly it is different from previous generations. The quality of the education is not necessarily diminished—from the start it has been incumbent on EDS students to ensure their own learning in articulating and working toward their vocational goals—but students, faculty, and staff alike have had to become more intentional in creating successful community across diverse space.

Walking into the Future

In reflecting on EDS’s 40 years we find a rich inheritance from its parent schools as it strives for racial, gender, and sexual justice and works for reconciliation among God’s people today. Embracing emerging theologies, changing demographics, and new technologies, EDS has sought to maintain its clear and progressive voice, while securing a more elusive financial stability. Often it has faced difficult choices, such as the decision to leave behind the beloved Philadelphia campus, the more recent sale of a portion of the Brattle Street campus, and the development of online programs. But always EDS has pursued its mission with passion and commitment to discerning God’s call in service of an inclusive, compassionate, and liberating gospel.

As the School considers the challenges and opportunities of theological education in the second decade of the 21st century and beyond, the letter by Deans Harris and Guthrie has particular resonance and relevance. Racism, sexism, and poverty, as well as homophobia, xenophobia, social stratification, militarism, and ecological destruction still confront us. These enduring issues signal the need for the transformational theological education that Episcopal Divinity School offers. As it confronts them and more, EDS continues its bold and pioneering walk into the future into which God calls us.

The Rt. Rev. Steven Charleston outside St. John’s Chapel in May 2008. A member of the Choctaw Nation, Charleston ’76 was president and dean of EDS from 1998 to 2008, and was the first person of color to lead an Episcopal seminary.

Walking into the Future

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The Rev. Dr. Matthew P. Cadwell ’99 is rector of Emmanuel Church in Wakefield, MA; lecturer in theology at Trinity College, University of Toronto; and co-president of EDS’s Alumni/ae Executive Committee. He previously wrote A History of Episcopal Divinity School: In Celebration of its Twenty-Fifth Anniversary (2000).
Continued from pg. 5

in our worship. We live in a scientific age. Our understanding of the world and universe in which we live is very different today from that of the 17th century. Why hasn’t the prayer book evolved similarly?

An English theologian—whose name I’ve forgotten—wrote many years ago a little book entitled Your God Is Too Small. The image of God in our prayer books is overwhelmingly male. Some try to open it up a little by imagining God as mother and father. But have you ever seen God called “she” in the prayer book?

Now we know that God is not male or female (or do we?); that images, signs, and symbols with which we try to point the way to the nature of the Holy must not be mistaken for the Holy. So does this language thing really matter?

I think it matters very much indeed. Many women and girls still struggle to embrace their full personhood. It is counter-cultural. Misogyny lurks hidden and often overt.

One of the hardest places for women to “grow up into the full stature of Christ” is in the church.

Forty years ago I wanted to do something for women. Well, I think we did. To see women priests and bishops presiding at the Eucharist, and a woman presiding in the House of Bishops, is a liberating thing for many women, and enhances our self-esteem. But then it is eroded by the weekly repetition of the androcentric language of the liturgy. And where the priest is a woman, she is obliged to pronounce the authoritative words and to present God as male. Unconsciously, are we back to where we started?

We need a bridge which helps people recognize the power of language—what is said and what is left unsaid. To produce some authorized, alternative liturgies reflecting a broader theology will take a bridge built of “revolutionary patience” and determination, and a never lost sense of urgency.

And there are so many other bridges that carry an urgency about them, needing to be built. You will know what yours is, and how to rally others to your concern. And when your bridge is built, stay alert. Remember in the fairy story there is a troll living under the bridge and laying claim to it. Be savvy, and be led by the Spirit.

Go well, dear friends; celebrate joyfully; roll up your sleeves for the work ahead. And may our Sophia-God bless us all.

Amen.

Last fall, I did an independent study course with Br. David Vryhof, SSJE, on Deaf theology. I wrote a paper for the course entitled, Theology Without Words: Deaf People, God, and the Church. We explored some of the basic tenets of Christian theology from a Deaf perspective. Deaf adults represent a unique and under-served population in the church, with special needs which result from the difficulties they often have in communication, and especially in understanding and using English. In this study, I examined the particular challenges Deaf people have in understanding and accepting Christian doctrines, drawing on recent works in Deaf theology and Deaf liberation theology.

In her book, *Deaf Liberation Theology*, Hannah Lewis, a Deaf woman priest in the Church of England, makes some excellent points about how hearing people view Deaf people and how they use the Bible to make assumptions about Deaf people.

For example, consider the story of the healing of a Deaf man in Mark 7:32-37. That Deaf man, who is “healed,” becomes a hearing person. Everyone thought it was wonderful that Jesus did that, that Jesus changed a Deaf man to a hearing man. Is this a good thing? Does it presume that hearing people are better than Deaf people? Does it assume that Deaf people are not whole and that they need to be healed? Is this man better off now because he was Deaf before and now is hearing? Should Deaf people want to become like hearing people?

Some Deaf people object to these notions. This story challenges our thinking because we have to figure out what message this kind of story gives to Deaf people, including me. What does it mean if Jesus does not heal us? By focusing on people with disabilities, healing stories about Jesus can give the false impression that these people would be better off if they could become whole, if they could become “normal.” This can be a discouraging message for people who are unable to change their condition.\(^1\) We have to challenge those assumptions.

**Who Are the Deaf?**

I would like to distinguish between four different groups in terms of hearing loss. There are differences of opinion about who belongs in which category,\(^2\) but these are the four primary groups as I prefer to define them. (1) The term “Deaf” (with a capital “D”) usually refers to people who are born profoundly deaf or who become deaf at a pre-linguistic age. Generally, American Sign Language is their first language (especially if they are born to Deaf parents). (2) The term “Deaf” can also refer to profoundly Deaf people who have been raised with the oral method but have acquired sign language at a later age (normally, they have hearing parents or deaf oral parents). This is the group to which I belong. (3) A third group, “deaf” with a small “d,” refers to those who, perhaps because of sickness or an accident, become deaf after acquiring language. This group would also include people who have had their hearing restored (at least to some extent) through cochlear implants or other medical procedures. (4) The final group includes people who are hard-of-

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\(^2\) Doug Alker, the first Deaf chief executive of the Royal National Institute for Deaf People (RNID) in Great Britain, uses three groups: Deaf (those with profound hearing losses prior to acquiring language), deaf (those with profound hearing losses who acquired English prior to losing their hearing) and hard of hearing, those with sufficient hearing to participate in hearing society). [Wayne Morris, *Theology Without Words* (Burlington, VT: Ashgate Publishing Company, 2008), 13-14.]
hearing (who may or may not use sign language), but can function in hearing society. Hard-of-hearing people are generally not referred to as “deaf,” just as people who wear glasses are not referred to as “blind.”

**Two Types of Deaf Ministry**

There are two different types of ministry with the Deaf: ministry that takes place in hearing churches (through interpreters), and ministry in Deaf congregations that use sign language as the principal means of communication.

Hearing churches with interpreted services rely heavily on English and make use of liturgical texts such as those found in the *Book of Common Prayer*. Deaf people are asked to participate in liturgies that have been designed by and for hearing people. In these churches, Deaf people do not pray and celebrate the liturgy in their own language or in ways that reflect their culture. Instead they use forms of worship that were developed for hearing people, and that depend heavily on words. Sermons and hymn texts in particular are often very difficult for Deaf members to follow. Deaf people who join a hearing congregation often sit near the front of the church to view the sign language interpreters during the worship service. This is not desirable for many Deaf people (including me) because it gives us limited choice of seating in the service. It is, however, the norm for Deaf people who attend hearing churches throughout the United States and the world over. Deaf people who belong to hearing churches are seldom given opportunities to share in the leadership of the church, and may be limited to only a few areas of service.

Deaf congregations in which sign language is the principal means of communication offer Deaf people the opportunity to participate in liturgies that have been adapted to their needs and reflect their culture. These adaptations make these liturgies far more accessible for Deaf people, especially for those whose grasp of English may be limited. Deaf members can participate fully in all the ministries of the Deaf church, including its leadership.

**What Is Deaf Theology and Why Is It Important?**

Deaf people should not only be included in church, but should also be encouraged to develop their own distinctive understanding of Christian truth, a truly Deaf theology. Deaf theology is a new field which looks at theological questions from the perspective of Deaf people and their experience of God and of the world.

So far, very little has been written, and the few books that have been written come from hearing or deafened authors. Deaf people communicate their ideas in sign language, which often cannot be recorded accurately in print. So, Deaf theology arises in this non-written, visual-rather-than-verbal context, unlike other forms of theology, which are either expressed through or dependent on written texts.

*Continued on pg. 31*
1950–1959

William Opel '52 published his first book The Jackdaw and the Peacock: Biblical Mistranslations and Christian Traditions, in November. The book is written for the laity, encouraging them to ask the questions raised by progressive Christians in a world rapidly accepting a scientific understanding of the world.

John G. Hay '54 celebrated the 60th anniversary of ordination to the priesthood on December 21, 2014, at the Cathedral of St. John the Evangelist in Spokane, WA, where he continues to be in active ministry.

Robert L. Hyde '55 continues to tutor at Cambridge Rindge and Latin School: laborare est orare.

Dr. Charles Wood '55 published a collection of prayers for the 50th anniversary of Penick Village, the Episcopal home for the aged in North Carolina. He celebrated the 60th anniversary of his ordination to the priesthood on January 23, 2015.

W. Brown Patterson '58 recently published a book with Oxford University Press entitled William Perkins and the Making of a Protestant England. Perkins was a scholar and writer at Cambridge University and major figure forging a new religious culture during the English Reformation.

1960–1969

Fred Fenton '61 celebrated his 79th birthday on April 5, 2014, by driving from his home in Concord, CA to San Jose to participate in a demonstration against government failure to reform unjust immigration enforcement policies.

Hollinshead Knight '62 just finished a 12th interim job at St. Paul’s in Salem, OR. Hollinshead is currently enjoying unstructured time and is keeping busy.

Paul M. Thompson '62 retired in May 2014 as part-time associate at St. Peter’s in Osterville, MA. He has a new granddaughter who was born in August and he is enjoying spending time with her.

John Scannell '64 retired in 2007 from St. Michael & All Angels in Portland, OR. John now serves as chaplain to retired clergy and spouses and partners. He also coordinates the diocesan mentoring program for new clergy and clergy in new positions. He has served as interim rector at St. Paul’s in Oregon City and will be interim rector at Sts. Peter and Paul in Portland beginning in March.

John Calhoun '65, deeply affected by the Civil Rights movement and the ministry of Jon Daniels, has been a lifelong proponent of justice and has worked as commissioner of youth services in Boston and as president and CEO of the National Crime Prevention Council. The interweaving of faith and policy is the core of his recent book, Hope Matters: The Untold Story of How Faith Works in America. He reports, “This is a very exciting time in my life.”

Blayney Colmore '66 has published his memoir, Dead Reckoning. It is available on Amazon and in bookstores in paperback and e-book.

Michael Shank '66 retired in 2006, having served in three dioceses—PA, NJ, and Albany. He still serves two small churches in the Catskills, and is a one-day-a-week chaplain at a NY state developmental center. He is very much into anointing for healing in his ministries, and still wears his PDS crest on his tippet.

Bruce B. Lawrence '67 wrote Who is Allah? (UNC Press, April 2015).

David Nicholson '68 has been semi-retired since 1996.
The problem with theology for Deaf people is that most theologies are written in books which often are complicated and inaccessible for Deaf people. Deaf theology is based on vision and touch rather than written expressions because vision and touch are more accessible to the Deaf. However, Deaf theology has similar characteristics to theologies that arise from the perspectives of other minorities because of the common links of discrimination and oppression. Deaf people experience discrimination and oppression resulting from an imbalance in the dynamics of power, much like women, black people, poor people, LGBTQ people, and disabled people.

In recent years, Deaf ministry has declined, due to a number of factors including: (1) A general lack of understanding and support among hearing people for ministry with the Deaf (few bishops feel the numbers of Deaf people served warrant the expense); (2) The dispersion of the Deaf community because of medical advances and mainstreaming, which remains a huge challenge for Deaf churches; (3) Less money available for ministry in general, which means that many Deaf ministries are being squeezed out of existence; (4) The ongoing challenge for the need to accommodate Deaf people in worship, education, etc., especially because of the problem of communication.

In order for bishops and dioceses to assist and support Deaf ministry, they need to be educated about Deaf culture and understand that American Sign Language is a language in its own right. Interpreted services are not sufficient to meet the needs of Deaf people. It is a critical task for the leaders in the church to identify the current needs of Deaf people and to create ways for the church to continue to reach out to Deaf people.

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Carlton Russell ’83 moved to Maine with his wife, Lorna, in 2004. He expected that he would be doing clergy supply work. However, he has been enjoying a ministry in church music: organ playing, choir directing, and composing sacred choral music (with several anthems being published by Paraclete Press and St. James Music Press). He writes, “As Nelson Foxx ’81 said to me one day, ‘Ministry is where you find it’ and it can be a surprise.”

Rev. Zenetta Armstrong ’87 is rector of Church of the Holy Spirit in Mattapan, MA which received the Award for Social Justice at the Episcopal City Mission award dinner in June 2014.

Carol Flett ’88 & ’00 has retired from parish ministry and is continuing to work as the ecumenical & inter-religious officer for the Episcopal Diocese of Washington, DC, where she recently developed a live webcast for the TSA on “Christians Travelling: What We Might Wear, Say, Do or Carry on an Airplane” as part of the TSA’s new Religious Sensitivity Training for TSA officers. She was also recently certified by FEMA as an emotional & spiritual care volunteer and is the chair of the Montgomery Country, Maryland Faith Leaders Response Team.

1990–1999

Dalene Fuller Rogers ’90 is serving as associate pastor at Peace Lutheran Church (ELCA) in Las Cruces, New Mexico.

Rhea Miller ’92 is a social artist and the assistant director of Lopez Community Land Trust. She served more than 10 years as county commissioner of San Juan County. She has been interviewed on Good Morning America Sunday and CBS Sunday Morning, and has a long history as a community organizer with international experience. Rhea authored the book Cloudhand, Clenched Fist: Chaos, Crisis, and the Emergence of Community. She lives on Lopez Island in a straw bale home with a wastewater garden, rainwater catchment, composting toilet and peace gardens full of vegetables and flowers. She recently spoke at TEDx Orcas Island in Washington.

Joan Sakalas ’92 reports that she is one of those many who will never retire, but have the gift of doing what she loves. In Vermont, she is teaching students at three colleges. Her specialties are race, ethnicity, class and gender; ethics for helping professions; and family violence. She writes, “Thinking back I realize that much of what frames my beliefs and guiding principles was developed at EDS. For that I am very grateful.”

Emmanuel Addo ’96 was appointed as the dean of St. Nicholas Theological Seminary, Church of the Province of West Africa, effective August 1, 2014.

Gail Cafferata ’97 of Church of the Incarnation and St. Andrews-in-the-Redwoods and visiting researcher, Boston University School of Theology, was awarded a 2015 Louisville Institute Project Grant for Researchers for her study “The Last Pastor: Adaptive Challenges and Well-Being among Protestant Clergy Closing their Churches.” Pastor Gail’s national, ecumenical study of pastors in five mainline denominations seeks to understand how the process of closing a church affects the pastor’s understanding of their pastoral identity, their vocational decisions, spiritual life, and family.

2000–2009

Van Windsor ’00 continues as rector of Trinity Episcopal Church in Pine Bluff, AR; vicar of St. Mary’s Episcopal
Church in Monticello, AR; and dean of SE Arkansas’s Executive Council.

**Ruth Monette ’04** is director for ministry and mission development (acting) at the Anglican Diocese of New Westminster, Vancouver, Canada. As director, Ruth is responsible for advising and assisting the bishop and diocesan leaders in enabling parishes to live into the vision of growing communities of faith in Jesus Christ to serve God’s mission in the world. Ruth provides staff support to diocesan council and the standing committee focused on mission and ministry and manages the Ministry Assessment Process (MAP) and parish mission review, program development, youth ministry, diocesan school for leadership, and with the business administrator coordinates the work and staff of stewardship, planned giving, and communications.

The Rev. Jane Bearden ’06 received the Bishop Barbara C. Harris Award at the Episcopal City Mission award dinner in June 2014.

**Kristin Kranz ’06** is serving as the interim rector at Memorial Church in Baltimore, MD. Her parish participated in Baltimore City’s MLK parade.

**Mary Cat Young ’06** and Chad Young welcomed their first daughter Dorothy Sue Young, on September 14, 2014. Mary Cat continues to serve as Episcopal chaplain to New York University, and was recently named young adult network coordinator in the Diocese of New York.

The Rev. Christopher Wendell ’07 is currently in his fourth year as rector at St. Paul’s Episcopal Church in Bedford, MA, where he lives with his wife, Kristen, and his two sons, Nathan and A.J. Highlights of his past year include: working with a fantastic EDS seminarian, being elected to the standing committee of the Diocese of Massachusetts, and presiding in the EDS chapel on the Feast of the Conversion of St. Paul.

**Mark McKone-Sweet ’07** has accepted the call to serve as the next rector of St. Bart’s in Poway, CA. He comes to St. Bart’s from St. Dunstan’s Episcopal Church in Dover, MA, where he has served as rector for five years. St. Dunstan’s is a church that has grown from family-size parish to a larger pastoral-size parish—approximately 100 households—in the past four years with Fr. Mark’s leadership and guidance. His family includes his wife, Kate, and their children, Maya and Marcos.

**Donna Reidt ’08** has been called at St. Paul’s in Windsor, VT as priest in partnership. Exciting new things are happening there: A giving room for people to come and take needed clothing, a senior drop in center, and a monthly community breakfast.

**Rev. Dr. Joan M. Sanuik ’08** is part of the diversity committee at Wentworth Institute of Technology, tasked with facilitating conversations about race and justice. Joan writes, “I constantly rely on my EDS training!”

**James Merritt ’08 & ’11**, a civil rights activist and a leader in the national movement to legalize gay marriages, is the new senior pastor at Holy Cross Metropolitan Community Church in Pensacola, FL. Merritt, 51, is the marriage equality director for the Global Justice Institute and public policy team of the Universal Fellowship of Metropolitan Community Church. “We will be known as a social gospel church,” says Merritt, “We want to share our voice which we believe is a godly calling for equality, justice, and respect for all God’s creations.”
Joyce Scheyer ’10 is priest-in-charge at Church of St. John the Evangelist in New Brunswick, NJ as of June 1, 2014. She is loving it.

Marie Alford-Harkey ’10 was appointed as vice president of local affairs by the Integrity USA board of directors in November 2014. Marie is also the deputy director of the Religious Institute, a national nonprofit dedicated to advocating for sexual health, education, and justice in faith communities and society. She is the lead author of the 2014 Religious Institute publication Bisexuality: Making the Invisible Visible in Faith Communities.

Janet Morrow ’12 is serving at Trinity Episcopal Church in Haverhill, MA as parish music director, as well as program director for afterschool children’s outreach ministries: ACAT (Academy of Creative Arts at Trinity) is in its sixth year of providing instrumental music lessons, chorus, theatre, and art classes; FEAST (Fun and Enrichment After School at Trinity) just launched in Fall 2014, is an academic enrichment program based on the Montessori philosophy of education. Both are provided tuition-free to children grades 1–6 in Haverhill’s inner city. Janet’s spouse, David, is the organist at Trinity.

Anne-Marie Montague ’14 has assumed the position of executive director of Eagles Wings: Christian Love in Action, which is a large food pantry in Beaufort County, NC. She also volunteers at a domestic violence shelter weekly.

Ordained Deacon

Sarah van Gulden ’07
Mildred Morrow’10
David Prentice ’12
Lucretia Mann ’13
Sarah Monroe ’13
Allison Cornell ’14
Jimmie Sue Deppe ’14
Yein Kim ’14
Eric Litman ’14
Rachael Pettengill-Rasure ’14
Martha Tucker ’14
Harry Walton ’14

Ordained Priest

Sarah van Gulden ’07
Keith Patterson ’08
Mildred Morrow ’10
Brendan Curran ’12
Michael Chaney ’13
Joslyn Ogden Schaefer ’13
Susan Taylor ’13
Paula Toland ’13
Susan Ohlidal ’14
Eric Partridge ’14
Rachael Pettengill-Rasure ’14
Martha Tucker ’14
Harry Walton ’14
John Jacob Bishop ’52 passed away on April 8, 2014. Jack was Episcopal Theological School’s first Procter Fellow in 1966 and was honored as distinguished alumnus in 2012. He served parishes in Somerville, Westwood, and Winchester, MA. Following retirement, he served as interim rector at parishes in Dedham, Belmont, Provincetown, Falmouth, and Woods Hole. He served as adjunct professor of homiletics at the Episcopal Theological School. Jack Bishop was a tireless advocate for human and civil rights and the ordination of women as priests. Memorial gifts may be sent to the Parish of the Epiphany, 70 Church Street, Winchester, MA 01890, or to the Episcopal City Mission at episcopalcitymission.org.
1. Suzanne Ehly, the Very Rev. Frank Fornaro '96, and Dr. Gale Yee at the fall matriculation service in St. John's Memorial Chapel on September 8, 2014. 2. Participants line up for matriculation. 3. The fall 2014 matriculating class. 4. The Rt. Rev. Alan Gates ’87, bishop of the Diocese of Massachusetts, delivers the matriculation address. 5. The Most Rev. Katharine Jefferts Schori, presiding bishop of the Episcopal Church, at the Community Eucharist in St. John's Chapel on October 2, 2014, celebrating the 40th anniversary of women’s ordination to the priesthood. 6. and 7. Community Eucharist celebrating the 40th anniversary of women's ordination to the priesthood.
**Faculty UPDATES**

*Angela Bauer-Levesque* returned from her fall term sabbatical, which began with an immersion in higher education policies and practices during the 2014 HERS Institute at Bryn Mawr College. It continued with reading, talking, and writing about leadership in higher education in general and theological education in particular. The leadership project will result in the proposal of an integrated curriculum for multiple delivery platforms.

*Suzanne Ehly* was co-facilitator for VISIONS, Inc. anti-oppression/multicultural trainings at Yale Divinity School (October 2014); LifeTogether in Diocese of MA (October 2014 to May 2015); Association of Independent Schools of New England Diversity Conference (October 2014); and Being Culturally Responsible in Urban Settings Conference (October 2014 and April 2015). She was part of the EDS faculty team that presented on anti-racism/anti-oppression and baptismal ministry work at Living Stones Conference in San Antonio, TX in February 2015. In April 2015, Ehly is guest lecturer on voice and leadership in the Women in Ministry course at Boston College School of Theology and Ministry, as well as workshop leader for the Unshackled leadership team, an urban farm and employment project (started by Aimee Altizer, EDS ’15) that works with formerly incarcerated people in Salt Lake City, UT.

*Kwok Pui Lan* contributed a chapter titled “Reading the Christian New Testament in the Contemporary World” in the New Testament volume of the *Fortress Commentary on the Bible* (Fortress Press, 2014), and in the Old Testament volume, “Prayer of Azariah” and “The Song of the Three Jews.” He contributed a blog for Purim on a Jewish biblical scholar website, TheTorah.com: “Rejoicing on Purim with a Jewish Novel: The Techniques and Motifs of the Book of Esther” (thetorah.com/rejoicing-on-purim-with-a-jewish-novel). Dr. Wills is the President of the New England and Eastern Canada region of the Society of Biblical Literature, and will give the presidential address at their meeting on April 24, 2015, to be held at Andover Newton Theological Seminary.

*Gale Yee* was co-editor for the Old Testament and Apocrypha volume of the *Fortress Commentary on the Bible* (Fortress Press, 2014), along with Hugh R. Page, Jr. and Matthew J. M. Coomber. She also authored “Ruth” and “1, 2 Kings” in the *Fortress Commentary on the Old Testament*, as well as “The Bible and Art” in *Anselm Companion to the Old Testament* and *Anselm Companion to the Bible* (Anselm Academic, 2014). In August 2014, Dr. Yee presented the Plenary Lecture titled, “A Materialist Analysis of the Prophets,” at the International Congress of Ethnic Chinese Biblical Scholars, Chinese University of Hong Kong, where she was honored as qianbei (respected elder). She will deliver the Graduate Theological Foundation’s annual Runcie Lecture on May 7 and will be awarded the Krister Stendahl Medal in Biblical Studies in recognition of her distinguished scholarly contributions in this field of study during graduation on May 8 in Mishawaka, Indiana.

*Joan Martin* was EDS’s acting academic dean from July 1, 2014 to January 23, 2015.

*Larry Wills* contributed a chapter titled “Negotiating the Jewish Heritage of Early Christianity” in the New Testament volume of the *Fortress Commentary on the Bible* (Fortress Press, 2014), and in the Old Testament volume, “Prayer of Azariah” and “The Song of the Three Jews.” He contributed a blog for Purim on a Jewish biblical scholar website, TheTorah.com: “Rejoicing on Purim with a Jewish Novel: The Techniques and Motifs of the Book of Esther” (thetorah.com/rejoicing-on-purim-with-a-jewish-novel). Dr. Wills is the President of the New England and Eastern Canada region of the Society of Biblical Literature, and will give the presidential address at their meeting on April 24, 2015, to be held at Andover Newton Theological Seminary.

*May 4, 2015*, during the annual meeting of the Gutenberg Research College in Mainz.
The 2015 Jonathan Daniels Pilgrimage

August 12–16, 2015
Alabama

The 2015 pilgrimage marks the 50th anniversary of Jonathan Daniels’s death. Join us as we honor the life and work of an EDS alumnus and martyr for civil rights.

Our time together will be spent visiting various historic sites, joining with the Episcopal Diocese of Alabama’s yearly pilgrimage in Hayneville, Alabama, and drawing our spirits near the Divine through worship and reflection.

Learn more at eds.edu/jdpilgrimage2015.

2015 ALUMNI/AE DAYS & JONATHAN DANIELS LECTURE

Featuring Simone Campbell, SSS

eds.edu/alumdays

Thursday, May 7 – Friday, May 8

FAITH AND ACTION

Commemorating the 50th Anniversary of the Death of Jonathan Daniels
The Episcopal Church’s (TEC) 78th triennial General Convention, running from June 25 to July 3, 2015, in Salt Lake City, UT, will take up a number of key issues ranging from church-wide restructuring to marriage equality to the election of a new presiding bishop to the church’s relationship to alcohol.

In December 2014, the Task Force for Reimagining The Episcopal Church (TREC) released its wide-ranging, thought-provoking report. Grounded in the Anglican Consultative Council’s Five Marks of Mission, the report makes both broadly adaptive and concrete, technical proposals. Its most noted proposal is to shrink the size of the General Convention and to make it uni- rather than bi-cameral. Additionally, the report envisions the presiding bishop as “the CEO of the church, Chair of the Executive Council, and President of DFMS, with clear managerial responsibility for all DFMS staff.” The report invites us to consider how we can most effectively and creatively use, indeed transform, our structures and assets to embolden the church as it shifts fully into a post-Christendom era.

Not unrelated to structure is the election of the next presiding bishop. The role and scope of the position has shifted a great deal since its earliest days when it was reserved for the most senior bishop in the church, who also continued serving on the diocesan as well as the church-wide level. A nominating committee made up of representatives from all nine of the provinces of TEC has been considering candidates, and a final slate is due to be released in May.

A third major topic for Convention will be marriage equality. With resolution A050, the 77th General Convention created the Task Force on the Study of Marriage, which released its final Blue Book report in January. In seven essays it articulates an expansive theology of Christian marriage, discusses marriage’s evolving historical forms, and explores changing trends and norms regarding family and sexuality. The report also proposes a revision of the marriage canon with clearer grounding in pastoral care and practice, as well as access for couples of all sexual orientations and gender identities. The report of the Standing Commission on Liturgy and Music also invites the church into a more expansive theology of marriage. It calls for the liturgy in I Will Bless You and You Will Be a Blessing to be made available for different-sex as well as same-sex couples, and also offers adaptations of the 1979 and 1928 marriage liturgies for same-sex couples.

All resolutions on marriage will come to a Special Joint Legislative Committee devoted to this topic.

Finally, the Convention will convene a House of Deputies special legislative committee to review the church’s policy on alcohol and drug abuse originally passed by the 1985 General Convention. This committee was formed in response to the December 2014 accident in which bicyclist Thomas Palermo was killed by a car driven by Bishop Heather Cook of the Diocese of Maryland. Cook’s indictment on 13 counts, including vehicular homicide and driving under the influence of alcohol, has helped prompt urgent questions about the Episcopal Church’s relationship to alcohol and alcoholism.

Much will unfold at General Convention this June. May the Spirit blow us where it will, and may we be prayerfully opened in the journey.

The Rev. Dr. Cameron Partridge is teaching the General Convention course in EDS’s June Term. He attended the 76th and 77th General Conventions and served on the Marriage Task Force during the 2012–2015 triennium. He looks forward to attending General Convention in June.
Join **EDS** at General Convention 2015

*June 25 – July 3, 2015, Salt Lake City, Utah*

Visit our booth in Seminary Square—meet our new Interim President and Dean the Very Rev. Francis Fornaro ’96, catch up with fellow alumni/a and friends, and learn about programs, classes, and worship happening at EDS.

Reception for EDS family and friends is on the evening of Tuesday, June 30.

Visit [eds.edu/gc2015](http://eds.edu/gc2015) for more information and to let us know you’ll be there!
EDS’s news aggregator blog with highlights, events, and stories from—and for—the EDS community.