

What's Next For

THEOLOGICAL EDUCATION?

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currents

The news, people, & progress of the Graduate Theological Union

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Currents Editor: Stuart J. Moore

Designer: joi foley

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Please send comments and suggestions, alum
updates, or address changes to currents@gtu.edu.

Graduate Theological Union
2400 Ridge Road
Berkeley, CA 94709
510/649-2400
www.gtu.edu

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Perceiving the Sacred Around Us

a letter from Acting President Riess Potterveld

Although I am new to the Office of the President at the Graduate Theological Union, I have worked on behalf of the seminaries of the GTU consortium for thirteen years in a variety of roles as fund-raiser, academic dean, and president. Students and faculty have stated that a primal value for studying and teaching at the GTU has been the access to multiple institutions embodying such rich and diverse religious traditions. Individual institutions are valuable, but the whole, creatively interacting, is uniquely valuable. As president, I feel a deep commitment to the health and sustainability of each part as well as the whole union.

This place is wonderfully saturated with opportunities to learn about and to engage religions and cultures of the world through myriad intersections. At the intersection of art, faith, and spirituality is a fascinating current exhibit at the Contemporary Jewish Museum in San Francisco. Titled *Beyond Belief: 100 years of the Spiritual in Modern Art*, all the works in this show are from the San Francisco Museum of Modern Art. On the final day of the exhibit, Sunday, October 27, I will moderate an interreligious panel discussion on art and spirituality at the museum. Joining me will be Devin Zuber, Pacific School of Religion; Deena Aranoff, Center for Jewish Studies; and Munir Jiwa, Center for Islamic Studies. This panel is sponsored by the GTU affiliated Center for Arts, Religion, and Education.

Art often juxtaposes a sense of universality with very particular and uniquely personal meanings. I re-

member standing in a Chicago gallery near a bronze sculpture of a mother and daughter created by my wife, Tara. In the sculpture, the mother figure is aged, withered, joints swollen with arthritis. The daughter is obviously more robust and comforting to the mother upon whom she lays one hand in tenderness. A viewer in the gallery observing the sculpture and silently weeping, turned to me, seemingly to explain her emotion: "I have cancer and I see both figures as myself — my mortality, my strength — wedded together." The art form released her own deep and unique "reading" — her meaning.

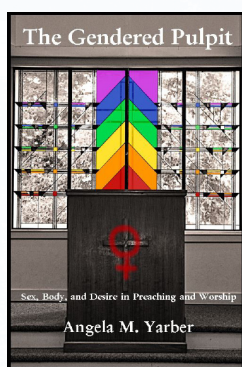
The *Beyond Belief* exhibition will offer, I am certain, countless opportunities to ruminate on exactly how the sacred moves through our world and touches us, claims us, and causes us mysteriously to recalibrate the way we pursue our lives. Part of what the GTU inspires through its seminaries, centers, programs, and affiliates is new thought, new constructions of meaning, new ways of perceiving the relevance and impact of our faith traditions on the cultures and societies in which our lives are embedded. Yet, I perceive that the surrounding world does not fully appreciate the power of the GTU self-description: "Where religion meets the world." This mission hints at a generative power to create new and different and better worlds. To me this feels like a calling worthy of our investment.

Riess Potterveld



A Just Calling

by Angela Yarber (Ph.D '10)



Yarber's recently published book, *The Gendered Pulpit: Sex, Body, and Desire in Preaching and Worship* (Parson's Porch Books, 2013)

For nearly 14 years I've had a foot in the church and a foot in academia.

I had planned to pursue a career in the performing arts, majoring in musical theatre or dance in college. A conversion experience in a Christian church in my late teens shifted my plans for life and career. Fortunately, wonderful religion professors quickly taught me that my calling in ministry can coincide with my gifts in the arts and my deep interest in feminism. As a college freshman, I served as a youth minister.

I often describe my calling as a stool. The seat is social justice and the three legs are the church, the academy, and the arts. If any are off balance in my life, my work in justice is tilted. So, balance is very important. All my work is aimed at creating a more just, sustainable, equitable world for all people and creation.

When I completed my Ph.D. which focused on the arts, religion, and gender/sexuality, I always assumed I would get a full-time job in academia or non-profit activism and perhaps work part-time in a church, or pastor later in life. But then I took a position focused specifically on preaching and worship at an open and affirming church located on a university campus in a "city of the arts." I served there for two and a half years.

During that time, I published three books on gender, dancing, preaching, and worship. I am also on the

Art and Religion Steering Committee of the American Academy of Religion where I try to present at least once a year. I write a monthly article for *Feminism and Religion* and, whenever possible, guest lecture and teach as an adjunct.

Academia is limited to a select group of people. But through my ministry I can give people who haven't had the privilege of higher education some of the tools and language I have been given. For example, there are a lot of queer young adults living in rural North Carolina who commute to the church I served because it is where they can be affirmed for who they are. Just because these people don't have degrees in religion or queer theory doesn't mean they can't understand the concepts. My research in queer theory and feminism informed my leadership in the church's LGBT Spirituality Group, Transgender Support Group, and LGBT Parenting Support Group. In these ways, my academic work makes me a better minister and vice versa.

Ministry helps ground my academic work, forcing me to be in community and working with real people and real issues. My academic work helps give my ministry and activism the critical edge needed to be thoughtful and intentional. I'm not certain what will happen next for me vocationally, but it's my hope that I can remain committed to social activism, justice, and inclusion in whatever path I take next.

After graduating with my M.Div. from American Baptist Seminary of the West in 1975, I ministered at Grace Baptist Church of San Jose for thirteen years, ten of them as the Senior Pastor.

While reading the work of Morton Kelsey, John Sanford, and Walter Wink, and attending seminars sponsored by the Guild for Psychological Studies, I became increasingly interested in the intersections of psychology and biblical studies. I asked Wink where I might undertake such a study and his reply was the GTU. I began working in what was then known as “Inter-Area” studies after being accepted to the doctoral program.

When I graduated in 1997, I was the first person to earn a Ph.D. focusing on psychological biblical criticism. I did not plan to return to pastoral ministry following my doctorate, but I challenged the mindset that considered pastoral work as the only “real” ministry and other forms — musical, campus, educational, chaplaincy, community, etc. — as “alternate.” The core question for me was “How does an interpretation of the Bible become transformative?” I believed that an understanding of the psychological dynamics of engaging the Bible would be useful for preaching, for teaching, and for community life as a whole.

I taught for a few years as an adjunct faculty member at Santa Clara University and Holy Names College, teaching psychological perspectives to ministry students and religious perspectives to psychology students. But after those positions were cut, I felt like I was living a divided life — serving as

a liturgical musician, occasional preacher, and adult religious education teacher while writing articles on psychological biblical criticism for journals, chapters for books, and editing collections of writing with colleagues. I served for many years heading the Psychology and Biblical Studies Section of the Society for Biblical Literature and regularly presented at SBL meetings.

About five years ago, my two vocations fused when I became the Editor of *BibleWorkbench*, a Bible study resource using a process of open-ended questioning to enable individuals and groups to encounter the stories of the Bible and to make connections between those stories and what is going on in the world around them and in their inner, psychic worlds. The target audience is not academic, but our approach is informed deeply by both biblical critical methods and psychological understanding. My studies provide the framework for my writing and editing.

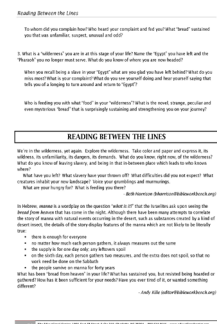
When I interact with people, I need to understand the frameworks, assumptions, and dynamics that shape that work both consciously and unconsciously. When I am studying, I can get lost in esoteric arguments and elegant debates; at the end I find myself asking, “So what?”

My motto has been Jung’s quote from the Oracle at Delphi, “Vocatus atque non Vocatus, Deus Aderit” (Summoned or not, God will be present). It reminds me that whatever I undertake can be a form of ministry, if I approach it with awareness and intention.

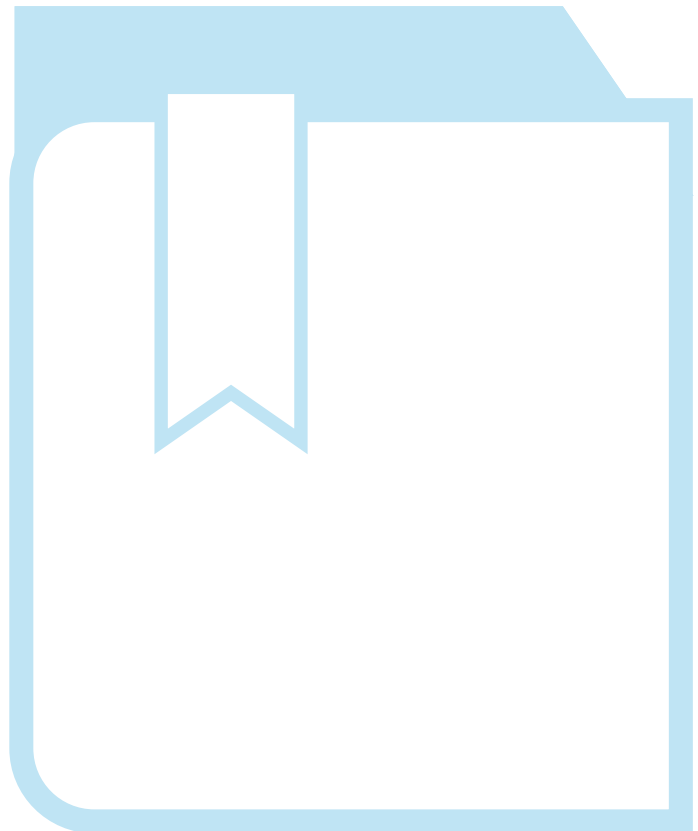
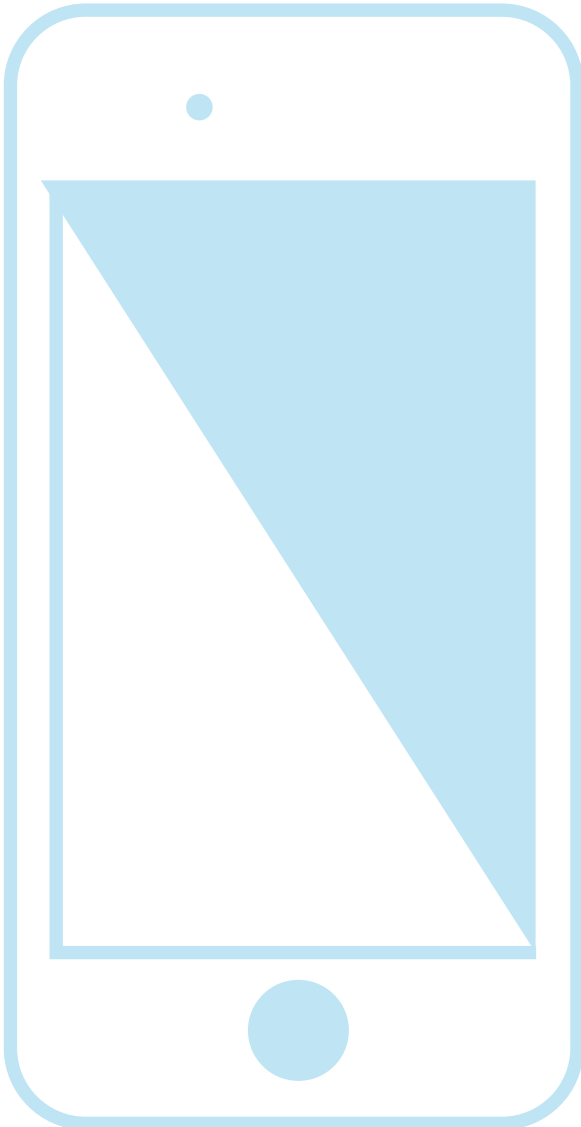


Ministry of the Mind

by D. Andrew Kille (Ph.D. '97)



Sample of the *BibleWorkbench* resource.



The Changing Landscape of

THEOLOGICAL EDUCATION

How seminaries are adapting to new realities

by *Stuart J. Moore*

The handwriting is on the wall. As Americans distance themselves from the label of Christian, preferring “spiritual” or no affiliation, attendance continues to slip across mainline denominations. Schools for ministerial formation are struggling with lower enrollments and less denominational financial support. The composition of the Christian Church is changing and the seminaries must change with it.

Why does this shift matter to the Graduate Theological Union? Sometimes we focus so much on the academic programs, M.A. and Ph.D., that we forget that the GTU is a consortium of nine seminaries, each forming church leaders in their own tradition. So when our member schools make adjustments, the effects are felt throughout the GTU.

Laurie Isenberg, Director of Community and Continuing Education at Pacific School of Religion (PSR), summarized many of the factors that seminaries are facing. For higher education in general, cost structures are not manageable, leading to tuition increases

and the impetus for independent schools, like seminaries, to merge or fold. Declines in denominational membership impact giving overall, resulting in less monies set aside for seminaries, not to mention fewer positions available for graduates. Many potential attendees can’t, or won’t, quit their current job to enroll for 3 years — it’s just not feasible. Lastly, ordination requirements are changing, allowing for paths that bypass the traditional M.Div. degree.

The seminary world was stunned earlier this year when the flagship ELCA Lutheran seminary, Luther Seminary in St. Paul, Minnesota, announced major cutbacks — reduction of staff and faculty, termination of a degree program, and cessation of the admission of Ph.D. students for at least three years. If one of the largest and strongest could succumb to changing tides, then what’s in store for everyone else?

When these major shifts were fast approaching from the horizon, the blog site Patheos held a digital Symposium on the Future of Seminary Education. LeAnn Snow Flesher, Professor of Old Testament and Aca-



Students and faculty in Turkey during an immersion course through Starr King School for the Ministry on the Sufi mystic and poet Rumi.

demical Dean at American Baptist Seminary of the West (ABSW), contributed three articles to the series. In one of them, she notes that the students who are attending seminary today are more likely to be of non-European descent, have pastoral experience but may not have a Bachelor's degree, be female, and be older. These older students are often on a second (or third, or fourth) career path.

Flesher challenged seminaries to develop programs that meet this new marketplace while equipping graduates to “navigate the complexities of gender, class, cultural, political, and religious differences.” They must also have the “dexterity to serve as community leaders and innovators” in addition to serving the church. Each member school is taking on that challenge within the context of its respective tradition.

educational practice...[and] adaptive in its modes of teaching and learning.” The new program offers more immersion and intensive courses, intentional connections among students both in Berkeley and globally via technology, and individually-specialized opportunities for learning. Since implementing components of the design in 2009, enrollment has increased nearly 50%.

Flexible Learning Programs at PSR offer options like online, hybrid and intensive classes that enable non-residents to earn one of three different certificates,

the D.Min., or one year of the M.Div. from a distance. PSR's Theological Education for Leadership program connects lay leaders from around the world through vibrant online learning. Following

“These are difficult times for theological education... Together, we are finding creative solutions to conserve resources while strengthening programs.”

- Riess Potterveld, Acting President, GTU

ing a year-long discernment process, more changes are in store for PSR.

Starr King School for the Ministry (SKSM), Pacific Lutheran Theological Seminary (PLTS), and PSR have made some of the most innovative changes to date. In March, SKSM announced their Emergent Educational Design which is “global in its scope...relational in its

The first year of the M.Div. degree can also be taken completely online at PLTS. PLTS has partnered with Church Divinity School of the Pacific to offer the Theological Education for Emerging Ministries (TEEM) program which prepares non-seminarians for ministry

while only requiring students to be on-campus three times a year.

Notably, three schools have, or will soon be, affiliated with universities. The former Jesuit School of Theology at Berkeley entered an agreement in summer of 2009 to re-affiliate with Santa Clara University. The school affiliated with Santa Clara in 1958 as its School of Theology, but severed the connection when the school relocated to Berkeley in 1969 and joined the GTU.

The Franciscan School of Theology announced its planned partnership and affiliation with the University of San Diego in September 2012. The Franciscan school will reside at the historic Old Mission San Luis Rey in Oceanside, CA. Presently, FST operates campuses in both locations. The move will conclude in June 2014 and signals the school's physical departure from the consortium.

Pacific Lutheran Theological Seminary plans to finalize a merger by the end of 2013 with California Lutheran University in Thousand Oaks, CA. The seminary will remain in Berkeley as part of the GTU.

Though the governance structures differ in each case, these affiliations are meant to strengthen denominational identity, encourage collaboration across disciplines, enrich curricular offerings, and contribute to a sustainable model.

All of these changes are affecting decisions of individual schools and the GTU as a whole. The Council of Presidents has chartered several committees during the past year to study the possibility of physical merger and other forms of sharing infrastructure and educational resources that go beyond what has already been accomplished.

Great optimism has accompanied these new opportunities. The global reach of many schools has increased thanks to technology and immersion courses. Student diversity has risen with flexible learning options and multiple offerings in theological education and leadership.

President Riess Potterveld shares this positive outlook, "These are difficult times for theological education. Our partnerships at the GTU make us strong despite the swift current. Together, we are finding creative solutions to conserve resources while strengthening programs." ■

MORE RESOURCES

On the Web:

Does Seminary Have a Future?

blog series at Patheos

<http://bit.ly/18GmusF>

Posts by LeAnn Snow Flesher of ABSW

"Renew or Plan the Funeral"

<http://bit.ly/18kXfx9>

"Seminary Education: What to Do"

<http://bit.ly/16Qd2QH>

"How Will We Reach the Nones?"

<http://bit.ly/19cgUCg>

Around the Consortium:

SKSM Emergent Educational Design

<http://bit.ly/19cgYBW>

PSR Flexible Learning

<http://bit.ly/19Qllan>

PLTS Flex Life MDiv

<http://bit.ly/1eUrgsD>

TEEM at PLTS

<http://bit.ly/19QNbLq>

TEEM at CDSP

<http://bit.ly/14YfGXW>

Digital Reformation:

How Technology Shapes the Dynamic Classroom

by Stuart J. Moore

The world is literally at our fingertips. Pull out your smart phone <tap tap tap> and you can Google huge libraries of information, see the world thanks to YouTube, and even converse via discussions boards, Facebook, Skype, and text. This ability to access information has revolutionized our culture, particularly how we view education.

Jody Passanisi, a.k.a. Jacqueline Pearce, (M.A. '05) with her colleague Shara Peters astutely observes in a post at *Scientific American*, "[E]ducated people were those who knew a great deal of information about one or many subjects...In this 'Age of Information,' access to facts and data is no longer available only to the educated elite...So, as a society, what is an 'educated person'?"

Articulating an answer to that query is difficult, but most educators agree that the Digital Revolution has changed the way that students learn and how we live everyday. So it's no surprise that more conversations and alterations are taking place to incorporate technology as a key component in the classroom. Kyle Schiefelbein, Ph.D. Candidate in Liturgical Studies at the GTU and Coordinator of Online Education and Lecturer in Liturgical and Theological Studies at Pacific Lutheran Theological Seminary (PLTS), equates the adoption of online education to the Protestant Reformation's use of the printing press. "The key is to start with the learning objectives, the same process for developing a face-to-face course. Just think if the Reformers went to the printing press without any well-thought-out content to print. At the same time, technology can open up new ways of teaching that have never been possible before, possibly leading to new or modified outcomes."

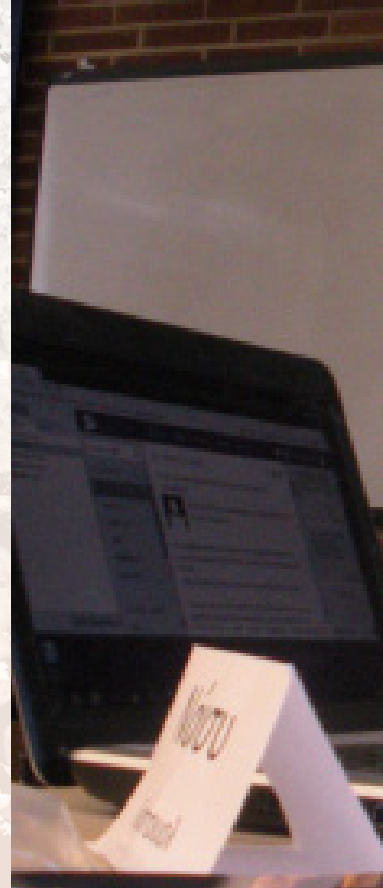
Simply replacing traditional approaches with digital ones in the curriculum doesn't work. This new terrain requires a different set of pedagogical tools. Passanisi explains, "It is now our job to help students to be able to access these facts, understand their context and value, and then do something with them: create, analyze, synthesize, compare, evaluate."

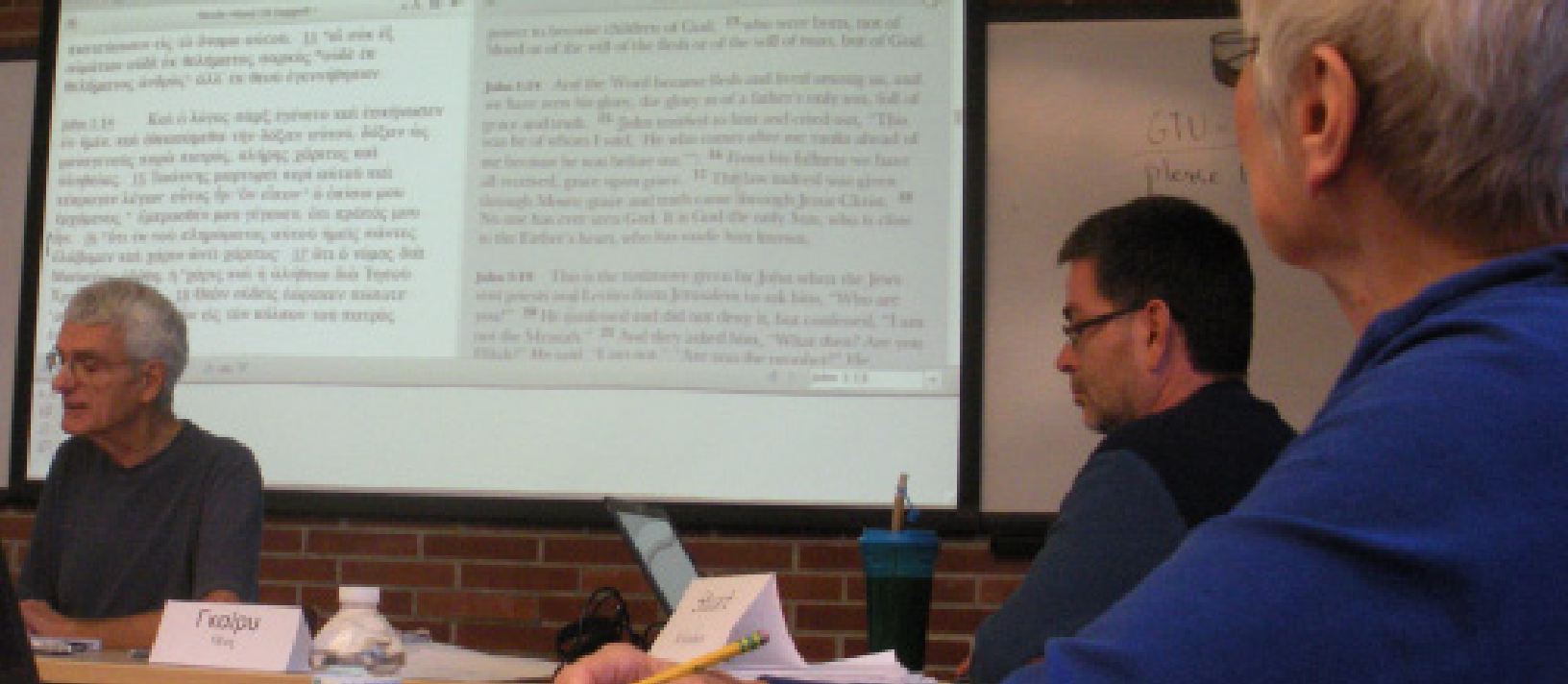


Faculty across the consortium agree that using technology accommodates different styles of learning while still providing quality theological education. Judith Berling, Professor of Chinese and Comparative Religions and former Academic Dean at the GTU,

notes, "Student bodies have become increasingly diverse in age, by gender (and a spectrum of identities), ethnicity, countries of origin, social class, differently-abled, etc. Along with the diversity has come a recognition that people learn differently, as explained by Howard Gardner's multiple intelligences theory, and that learning styles are culturally shaped. The traditional classroom pattern is no longer appropriate."

Christopher Ocker, Professor of Church History at San Francisco Theological Seminary, echoes Berling and adds that technology has increased his self-consciousness as a teacher. "I'm more aware of the smaller elements in the learning process. Teaching digitally





A class using one of the smart classrooms at PLTS. Technology, in this case Greek Bible software, is an aid to learning and discussion used in conjunction with traditional textbooks.

Opposite page: Laurie Isenberg leads orientation online for Pacific School of Religion's Theological Education for Leadership. Below left: Kyle Schiefelbein, Ph.D. Candidate and Coordinator of Online Education and Lecturer in Liturgical and Theological Studies at PLTS, leads discussion in a face-to-face setting. Below right: Steed Davidson, Associate Professor of Old Testament at PLTS, adds course materials in Moodle.

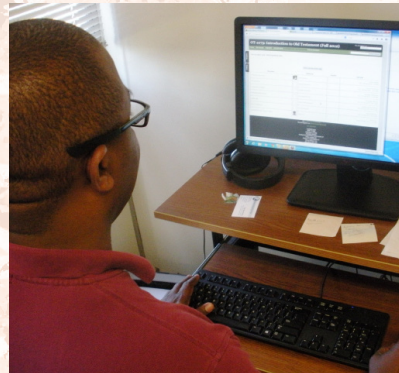
is very different from face-to-face interaction but it increases my awareness of how students experience in-person learning." This fall his Christian History course will available online to students and, for the first time, auditors, in addition to the traditional format. Ocker has taught online and hybrid classes over the past 10 years.

In a presentation at Pacific School of Religion (PSR), Jay Emerson Johnson (Ph.D. '98), Lecturer in Theology and Culture at PSR and Center for Lesbian and Gay Studies for Religion and Ministry (CLGS) Senior Director, Academic Research and Resources, noted that while attending a New Media Consortium Conference in June 2012 that everyone, from small schools to Ivy League, seemed to be anxious and unsure about venturing into this new realm and felt behind the curve. That sentiment is reflected here as different member schools are embracing technology at different paces.



Many courses already utilize Moodle to supplement in-class participation. Moodle supports online documents, video, discussion threads, and group assignments, allowing for interaction beyond the classroom. Both PSR and Church Divinity School of the Pacific

are doubling traditional and hybrid classes with a fully online version. Starr King School for the Ministry and PLTS offer multiple courses only online. In fact, for PLTS, the courses that make up the traditional first year of the M.Div. (11 total) are completely online, allowing students to begin the degree off-campus. Students who come to campus for the entire degree follow a different sequence so the online courses are spread throughout the three years.



Not only are our students engaging in these online environments, they are learning how to use them after graduation. In Berling's annual "Seminar on Course Design," not only does Moodle play a central component, as every student has editing privileges, but students attend a special session in the Teaching Lab to learn about online teaching methods and resources. The final project in the course is to develop a syllabus and many students opt to develop one for online.

No matter how much or how little technology is involved in these digital classrooms, it doesn't change the fact that it cannot replace learning. Berling emphasizes, "Technology is a tool for collaborative learning and critical conversations, and not an end in itself."



Above: Michelle Gonzalez Maldonado (Ph.D. '01), Associate Professor of Religious Studies at the University of Miami, speaks with students waiting to receive assistance at the beginning of new semester.

At Right: Rebecca Berru Davis (Ph.D. '12) addresses a group at an exhibit of cuadros from Pamplona Alta, Peru, at the Suraci Gallery, Marywood University.

Look at my life and realize how incredible it is to find myself at the GTU in Berkeley. I am an American citizen, born and raised in Omaha, Nebraska, but my *abuelita* (grandmother) is quick to remind me, “Mexican comes before American. You are Mexican-American and do not forget it.”

The weight of her words did not hit me until I began the doctoral program. The Bay Area’s wealth of diverse cultures and peoples of various ethnic, religious and socio-economic backgrounds drew me to the GTU. I am not ashamed of my ethnic heritage, but I resist being reduced to it. I find myself explaining I am Mexican-American and I am also a scholar of historical theology.

The Latin@ community is particularly focused on community ties and familial bonds. In higher education, one discerns a responsibility to serve as a voice for our communities. My success is shared by all. Lauren Guerra also understands this obligation. She is a third-year doctoral student in Systematic and Philosophical Theology who was recently named a Louisville Institute Fellow. “All of my education has been rooted in

that sense of responsibility because there are so few Latin@s in higher education. I feel tremendously privileged to be in a doctoral program and it would be a shame not to give something back, to highlight the needs of the Latin@ community. I am explicit about my identity as a Guatemalan-Ecuadorian born in the U.S.” Ethnic minorities in the U.S. are still highly underrepresented in higher education. While people of Hispanic and Latin origins compose 16% of the population, they comprise only 4% of the faculty in American colleges and universities. Given this disproportion, Latin@ scholars are determined to succeed and make an impact.

“Latin@ scholars broaden the cultural diversity of the academic discourse, intellectual life, and student body of host institutions and the broader academy,” explains Michelle Gonzalez Maldonado (Ph.D. '01), Associate Professor of Religious Studies at the University of Miami.

The disparity for ethnic minorities in education will not disappear overnight, which makes programs that support rising scholars all the more important. Although the number of current Latin@ students in the GTU’s doctoral program has grown to more than a dozen, external programs on a national level are irreplace-



BEING LATIN@* AND A SCHOLAR

by Sandra Chavez



able. The Hispanic Theological Initiative (HTI), housed at Princeton Theological Seminary, provides scholarships, cohort groups, and mentors to students. The GTU is one of HTI's 24 participating member schools. Guerra has enjoyed her experience with HTI, "Going to the summer workshops and being with other Latin@ doctoral students and Latin@ scholars has been very enriching. My mentor also identifies as a Roman Catholic and does similar work. She has been a tremendous asset."

GTU Cecilia González-Andrieu (Ph.D. '07), Associate Professor of Theology at Loyola Marymount University, advocates for such programs. "Concerted efforts and partnerships, like HTI, are the only way to bring a community that has lacked resources and been excluded into something that remotely resembles parity." Both Gonzalez Maldonado and González-Andrieu are graduates of the Hispanic Theological Initiative.

The fields of theology and ministry are crucial areas for increasing a Latin@ presence in higher education, according to González-Andrieu, because the Latin@ community is overwhelmingly religious. Guerra's scholarship focuses on feminist, post-colonial approaches to soteriology and pneumatology.

Gonzalez Maldonado notes, "Churches must become advocates for marginalized Latin@ communities particularly on issues such as immigration and health-care. We must support future generations of Latin@ ecclesial and academic leaders, who understand the interconnections between the church, the academy, and the broader society."

Rebecca Berru Davis, a recent GTU graduate (Ph.D. '12) and another HTI alumna, focuses on this interconnection through the medium of art. "My interests, stemming from my Mexican-American roots, center on the rich tradition of Latin American and Latin@ art, the visual culture of marginalized communities, popular religion, and how art forms and religious practices reflect, shape and affirm cultural identity." Davis is currently a Visiting Assistant Professor in the Department of Philosophy and Religious Thought at Rocky Mountain College in Billings, Montana.

We who are Latin@ must navigate the responsibility to represent our community as scholars and to support one another, while also striving to be more than the Latin@ label.

* Latin@ has emerged as a gender inclusive term for referencing the Latino/Latina community.



Spreading the Word: Alumnus Kelchner Takes Reins of Advancement

by Stuart J. Moore

Simply put, Alan Kelchner (Ph.D. '03) has done it all when it comes to the Graduate Theological Union: student, alumnus, professor, trustee, and now executive staff, serving as the interim Vice President for Advancement.

After leading congregations for 25 years, Kelchner found himself responding to a calling to teach. He began a doctoral program at the GTU in homiletics, focusing on post-modernism and reader response. He observes that he continues to benefit from the uniqueness of the GTU and the extraordinary education he received here. "It was such a gift to have the opportunity to study with homileticsians and teachers of preaching from six different religious traditions. There is no other school in the world where I could have experienced such a breadth of approaches to preaching."

"Preaching the Gospel is different than any other type of communication. It's truly a unique act that occurs every Sunday in every church. The preacher is a voice of authority in a very anti-authoritarian age. The goal is to be evocative and provocative as you speak across a multitude of differences and

barriers, both personal and cultural," he explains.

During his second year at the GTU, he received a calling back to the ministry from Danville Congregational Church. He became their senior minister with the understanding that he would be granted time to finish his studies and teach. After graduating in 2003, Kelchner taught Preaching for Church Divinity School of the Pacific and Pacific School of Religion as an adjunct professor.

At a Trustees' Reception, he was asked to say a few words to his fellow graduates. Kelchner spoke about how all of them needed to support the GTU, financial being only one way. Afterwards he was approached by President Jim Donahue, and was invited to serve as the Alumni Representative on the GTU Board of Trustees. Kelchner later recruited friend and congregant Hal Leach to join the GTU Board; Leach is currently the Board Chair.

Although Kelchner stopped teaching in 2011 and retired from the ministry in 2012, he continued in his role as Trustee until he was asked to fill a vacancy in the Office of Advancement. In the past, he has

guided a very successful capital campaign and also has experience in building and running a successful social services agency. His passion for the GTU makes him the ideal advocate for soliciting support. "We're in a time of transition. We have a new president. And schools in the consortium are rethinking their approaches. We believe there is plenty of support out there for the good work we are doing at the GTU; we just need to do a better job of getting the word out and stating our case.

"We don't teach religion to the lowest common denominator. We embrace the amazing diversity that is here, knowing that it adds to our own faith experience, solidifying it more than diluting it. Students come here for that reason. And by embracing the

differences, it helps us break through the divisions that continue to exist, the persistent dichotomy of us versus them."

While here, Kelchner hopes to broaden the funding base for the GTU, the Richard S. Dinner Center for Jewish Studies, and the Center for Islamic Studies. He also believes that bringing the award-winning Center for Theology and the Natural Sciences (CTNS) directly into the GTU would add a new dimension and would enrich the GTU as a whole. "No matter how the GTU changes over the next years, our degree programs are well-positioned for tackling the world's problems. We have the potential to help shape this new age."

gtu.edu/news News Feed



Potterveld Acting President of the Graduate Theological Union

Following the departure of James Donahue, the trustees quickly found an advocate to fill the void in **Riess Potterveld**, then president of Pacific School of Religion. Potterveld began a two-year term as Acting President on July 1.

"There is a growing interest in spirituality and religion across the globe," he says. "At a time when interreligious dialogue and understanding are essential, the Graduate Theological Union offers incredible opportunities to students and the wider public to engage in the study and appreciation of the great religious traditions of the world."

Potterveld was installed as president September 18 at a consortium-wide reception to kick-off the new school year.

For more, visit: <http://bit.ly/GztyyZ>



Conjuring the Perfect Exorcism

Diana Walsh-Pasulka (M.A. '99) provided the expertise brothers Chad and Carey Hayes needed for incorporating the Old Roman Rite of exorcism into their latest horror film. Based on Ed and Lorraine Warren, the couple who famously investigated the Amityville Horror, *The Conjuring*, which opened in theaters July 19, follows the Warrens as they explore disturbing events at a Rhode Island home.

Walsh-Pasulka, an associate professor in the Philosophy and Religion department at the University of North Carolina – Wilmington, served as the head religion advisor for the film. "I am proud to be a part of the whole thing. When I saw the movie at a pre-screening, I was utterly amazed that the whole crew got the theology right, throughout the whole film. They would definitely earn an A+ in my class."

She also tapped her former student **Christopher Moreland**, a doctoral student in History, to assist the actors with the Latin pronunciation.

Moreland observed, "Working on this film was an example of bridging the gap between academia and popular culture. Hollywood has the medium; academia has the message. In the past I think that academics were hesitant to go outside of the ivory tower and may not have been able to get across their research in an approachable way."

For more, visit: <http://bit.ly/12vHcl3>



GRADUATE THEOLOGICAL UNION

2400 Ridge Road
Berkeley, California 94709

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Upcoming Events

Aesthetics of Sacred Space

Annual Madrasa/Midrasha Day of Learning sponsored by the Center for Islamic Studies and the Center for Jewish Studies.

October 10, 5:30 pm Dinner Board Room, 2400 Ridge Road, Berkeley

Modern Divine: An Interfaith Panel on Art and Spirituality

This discussion will delve into the themes of art and spirituality explored in *Beyond Belief: 100 Years of the Spiritual in Modern Art* (beyondbelief.thecjm.org). Panelists: **Deena Aranoff**, Center for Jewish Studies; **Munir Jiwa**, Center for Islamic Studies; and **Devin Zuber**, Pacific School of Religion. Moderator: **Riess Potterveld**. Sponsored by the Center for Art, Religion and Education.

October 27, 3:00pm Contemporary Jewish Museum, 736 Mission Street, San Francisco

Distinguished Faculty Lecture

From Paris to Alcalá: The Franciscan School and the University, 1219-1533 by **William Short, O.F.M.**, Franciscan School of Theology. Respondent: **Christopher Ocker**, San Francisco Theological Seminary. Reception to follow in the Badè Museum.

November 5, 7:00 pm Chapel of the Great Commission, Pacific School of Religion, 1798 Scenic Avenue, Berkeley

Annual Reception at AAR/SBL

Alumni, faculty, and students are invited to join us as we celebrate and also honor our Alumnus of the Year, **Uriah Kim** (Ph.D. '04) during the Annual Meetings of the American Academy of Religion and Society of Biblical Literature. **RSVP by Nov. 15** to events@gtu.edu, 510/649-2420. Not open to the public.

November 23, 7:00 pm Maryland Ballroom, Salon F, Renaissance Harborplace, 202 East Pratt Street, Baltimore

All events are free and open to the public, unless noted.
Visit www.gtu.edu/events for more information.