

# Berkeley *at* YALE

SPRING 2015 • VOL. 6, NO. 2



The Senior Canterbury Pilgrimage



# Planning for Berkeley's Exceptional Future

Dear Alumni and Friends,

Recent crises in Episcopal seminary education have caught much attention; but the really difficult issues for theological education today may be more deep-seated than passing conflicts between deans, faculty members, or trustees.

Conflict is often a symptom, rather than the root of a problem. Underneath strained relationships and competing strategies lies the harsh reality of declining seminary enrollments and rising costs, and differing views about how to work together in addressing them.

Softening demand for theological education reflects not only the shifting sands of religious affiliation in the U.S. and beyond, but also doubts about the continued relevance of seminary education, even for aspiring clergy. In remarks given to the Executive Council of the Episcopal Church

last year, the presiding bishop commented favorably on the rise of local non-accredited training programs, and went so far as to say that:

- Ensuring that universities are providing the skills, tools, and experiences that employers actually want and need.
- Working to overcome the impact of rising costs on students and on their post-educational choices.
- Considering how the whole “eco-system” of higher education needs to change.

Barber and his colleagues argue that the emergence of cheaper online degrees, and of the free Massive Open Online Courses (MOOCs) like those of Open Yale, will not only attract some students away from traditional university courses but force degree granting institutions in general to be more accountable for their costs and quality. They imagine an “avalanche” of change – but not a complete obliteration of traditional forms of learning.

In fact not even the most alarmist or superficial commentator on higher education imagines that all universities as we currently know them will close because they are expensive, or that distance learning schemes with internships attached will suddenly replace all liberal arts colleges just because the former are cheaper and practically-focused. Residential full-time programs will, however, have to be clearer that the quality of their offerings is justified by the outcomes they produce.

Similarly, the changes afoot in the seminary world do not entail a simple jump from one universal model to another. Rather we are on the brink of a changed “eco-system,” as Barber puts it, of theological education too. Some seminaries may not actually survive, given lower demand. Others will survive but change, some of them drastically, as they adapt to changing

*Survival is not enough; and to work merely for survival or to adapt just to exist would be pointless.... My own commitment to Berkeley and its supporters is not about our survival, but about our flourishing.*

“The average Episcopal congregation, with 60 to 70 members attending weekly worship, cannot afford the traditional model of full-stipend paid leadership, a building, and a sufficient program to support its members in their daily baptismal ministry. Nor can seminary graduates with educational debt afford to work in most of them.”

This stark analysis is probably right, but the wrong conclusions might be drawn from it. If we consider wider changes in higher education and how the challenges to seminaries fit within these, we can get a better perspective.

A 2013 report from British education policy expert Sir Michael Barber, *An Avalanche is Coming*, suggested some of the key issues and pros-

patterns of demand.

Readers of this essay may want to hear this basic and explicit affirmation, however: Berkeley at Yale will, indeed, survive. We have outstanding programs, strong demand, and institutional strength and sustainability.

*Berkeley at Yale will form leaders who will build significant Christian communities. This is our commitment.*

Survival however is not enough; and to work merely for survival or to adapt just to exist would be pointless, and probably not even succeed. My own commitment to Berkeley and its supporters is not about our survival, but about our flourishing.

And to flourish we need to consider where the remarkable, intense, and, yes, expensive option that Berkeley at Yale constitutes fits into the needs of a changing Church and the new “eco-system” of theological education. While more parishes may indeed seek leadership from part-time and non-stipendiary clergy, many others—not least larger parishes, as well as schools, colleges, and other institutions—will seek pastors and teachers whose formation will best be undertaken in full-time study and residential community.

Many students will also seek the exceptional educational experience of a place like Berkeley and Yale to equip them for forms of ministry and leadership we have not even imagined yet, but which require development of the perennial strengths of critical thinking, an immersion in Scripture and tradition, and not only acquisition of skills and tools that will quickly become redundant.

In these familiar and so far undreamed-of ways alike, Berkeley at Yale will form leaders who will build significant Christian communities. This is our commitment. The formational value of the full-time residential experience and the opportunities it offers, not merely for academic learning, but for community life and for shared prayer, are still the best single way we know to achieve this. That it is not the *only* way to train clergy should no longer be contested. In fact that helps clarify that what we are doing at Berkeley has a particular, noteworthy place in this changing reality.

At a recent meeting, the Board of Trustees of Berkeley began to think in earnest about renewing our own strategy, and to place ourselves more con-

sciously and effectively in this new “eco-system.” Our discussion focused on the three basic processes of how we *recruit* the students who should be at Berkeley and Yale, how we *form* them while here, and how we *support* them after graduation.

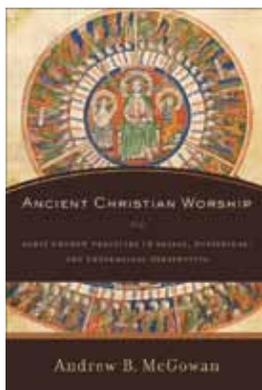
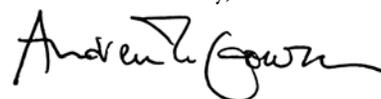
We will continue these conversations at the upcoming meeting in Eastertide. It is already clear, though, that Berkeley and YDS must, as much or more than ever, seek a highly capable, diverse student body, centered on the Gospel. We need to offer them an outstanding experience of immersion in Christian tradition, in critical thinking, in prayer and worship, and in service of human need and advocacy for justice. And we need to support them after they graduate, not seeing our mission as completed with a diploma, but as an ongoing partnership, adding to their degree experience with possibilities for further education.

Some of what we need for flourishing is clear; other parts of it will emerge in time to come. Much of what we already do is outstanding; other ways we must grow and change are still to become clear. To achieve all these things we need to build up our resources; we need in particular to increase significantly the amount of financial aid we make available to students, both to recruit those whom we most want to bring here, and also to allow them to make vocational decisions after graduation based on the Spirit’s stirrings, and not just on accumulated debt.

We are already reasonably placed to survive, but we are not here to survive; we are here to form the leaders, educators, and visionaries who will help to reimagine the Church. We have the resources to survive; we do not yet have the resources to do all that we must to educate transformative leaders. I thank you for what you have already given us to help us survive; I now ask you to be partners with us, in prayer and in financial support, as we work to make Berkeley and its students flourish.

The learning “eco-system” is indeed changing. Berkeley at Yale will be (even) more exceptional in future; but far from being less relevant, its work will be even more vital to a changed and changing Church, and a world that still needs the Gospel.

Yours faithfully,



“This is the book that I wish I had written, but Andrew McGowan has done it so much better. Easily accessible to a nonspecialist reader, it nevertheless contains the fruit of the most up-to-date academic scholarship. Anyone wanting a reliable and comprehensive introduction to the practices of the early Christians must start here.”

—Paul Bradshaw, emeritus professor of liturgy, University of Notre Dame

# Going Big, Going Beyond

## The 2015 Wesley-Royce Leadership Colloquium

While Dean McGowan didn't exactly tell students to "Go big or go home" in his installation sermon, he did suggest that "in the end, we are God's Big Idea."

Dean McGowan's claim that intellectual exploration and the pursuit of justice and truth arise from an intimate human connection with our Creator echoes enduring themes in Christian theology. In surrendering ourselves to be formed and transformed as people of faith who follow Christ "into the regions beyond," Berkeley graduates long have marshaled creativity and courage to integrate a rigorous theological education with visionary leadership in diverse ministry settings, boldly venturing forth after seminary. Dean McGowan cited Bishop George Berkeley's legacy as an example of how astute Christians remain curious and open-minded, sensitive to the Spirit's inspiration, drawing faithful communities beyond geographical exceptionalism, ignorance and sectarianism, or the pitfalls of subjectivism, toward a dynamic expression of God's "Big Idea."

Berkeley Divinity School's Wesley-Royce Leadership Collo-

quium, an endowed series of colloquia required of Berkeley students, seeks to bring students into contact with such "big ideas."

It also, of course, seeks to help students develop tools for Christian leadership within ever-expanding "regions beyond."

Each spring, Berkeley seminarians meet weekly, as a community, for focused discussion with innovative leaders. Students integrate academic learning with real-time insights of community leaders keenly aware of opportunities and challenges faced by churches, educational institutions, and non-profit organizations.

Guest speakers in the 2015 Wesley-Royce Program – overcoming the horrors of this winter's weather – have hailed from regions well beyond the Sterling Divinity Quadrangle. Presenters in this ten-week series have shared wisdom gleaned from years of leadership and service and have presented strategies for fostering sustainable, creative ministry. They have addressed topics such as how to engage youth in transformative spiritual experiences, how to steward an aging physical plant, or how to sustain a staff and reinvigorate one's ministry, while avoiding burnout. Varied backgrounds and professional experiences have accentuated such leadership essentials as a lively personal relationship with Christ, the crucial importance of prayer, a commitment to lifelong learning, and collegial support. From educators to corporate litigators, former monks to creative writers, this year's Wesley-Royce exemplary leaders have reflected on the complexities of Christian ministry today.

The Rev. Dr. James B. Lemler of Christ Church, Greenwich,



The Rev. Carl F. Turner



The Rev. Dr. William Lupfer

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underscored the import of leading confidently through times of transition, citing his own ordination-day anecdote – extinguishing a thurible-sparked fire in the sanctuary – as a foreshadowing that ministry occasionally involves "putting out some fires and starting others." Lemler applauded Berkeley's Rule of Life as a grounding force for graduates, helping leaders retain a solid spiritual life while remaining "flexible around the edges." Stew-

ardship was another theme: with physical space, organizational colleagues, communal vision, and evangelism forming priorities for congregational leaders to tend.

The Rev. Sandra Stayner of St. Peter's Church, Cheshire, similarly emphasized creating opportunities for parishioners to experience the joy of Christian mission and ministry. "Never be afraid to have talented people around you," Stayner urged when describing her approach to vision-building and parish leadership. Melding Benedictine insights with concepts drawn from Rob Voyle's take on "Appreciative Inquiry," Stayner described how a worshipping community can become a place where the healing power of divine love flows through transformed individu-

friends" (Jn 15:15), The Rev. Dr. William Lupfer, new rector of Trinity Wall Street, prodded students to prioritize personal relationships within Christian community. "Keep in mind," he provocatively suggested, "the only tool for ministry you have is yourself." Lupfer's own denominational journey, joining Episcopal ranks because of friendships forged with Berkeley classmates, having grown up within the United Church of Christ, testifies to the evangelical power of personal witness.

The Rev. Carl F. Turner, new rector of St. Thomas Fifth Avenue, confirmed the lasting value of such connections in his own vocational journey. This self-proclaimed "Boy from Hull" found strength to integrate failures, as well as successes, sustained in

*"You are going to make an impact because you are open to noticing the presence of God with you and among you in community, not because of your own spiritual acumen."*

als. Stayner exhorted students to cultivate leadership resilience through mentoring, clergy colleagues, and a personal prayer life, noting "you are going to make an impact because you are open to noticing the presence of God with you and among you in community, not because of your own spiritual acumen."

pastoral ministry in urban East London, from the consistent support of his long-standing mentor, Archbishop Michael Ramsey. Turner's vision of authentic priestly ministry hinges on his perception of Jesus as "less corporate C.E.O.," and more "true pastor."

David Zahl, Director of Mockingbird Ministries, named the



The Rev. Sandra Stayner with Pam Wesley Gomez and Dean McGowan



The Rev. Skip Masback with YMI assistants Taylor Bolton and Jason Land

The Rev. Dr. Carol Pinkham Oak, of St. John's Church, Ellicott City, Maryland, likewise admonished seminarians against putting "data points together too quickly" and recommended careful listening as a way to remain attuned to "what people are sharing about how God is active in their lives."

Pointing to Jesus' words to his disciples at the Last Supper, "I do not call you servants any longer... but I have called you

"number one challenge" for Christian leaders as "the perception of Christianity as a religion of law, a vehicle of judgment rather than mercy, behavior rather than belief." Zahl perceives opportunity for Christians to dismantle this prevailing impression by reclaiming Christianity as "a religion of grace,... forgiveness, absolution, assurance,... things that connect with every (honest) human being." For Zahl, authentic ministry is "grounded in some sense

that people – ourselves included – are broken, flawed, and sinful,” which frees leaders to appreciate “the largeness of God and trust in the Holy Spirit to be working beyond [our] ability.” Avoiding isolation and resisting burnout remain crucial for anyone who aspires to “represent Christ to congregations. We are not Jesus, and that’s an extremely important distinction. We need Jesus...”

The Rev. Harold (Skip) Masback illuminated the critical importance of youth ministry to the church’s future. His uniquely successful program at the New Canaan Congregational Church exemplifies productive possibilities of a community committed to – and even founded upon the bedrock of – youth ministry. Masback now spearheads the Youth Ministry Initiative at Yale’s Center for Faith and Culture, in which three Berkeley students are involved.

Equally inspirational was The Rev. Daniel Heischman, Berkeley ’76 (and D.D. *honoris causa*), Executive Director of the National Association of Episcopal Schools. Heischman traced his eventful journey from parish ministry, to school chaplaincy, to school administration, to college chaplaincy, with stories that reiterated the importance of young people to the church’s future. His insights into the costs and glories of school ministry widened the horizons of many students to the unique opportunities that school ministry offers – if for no other reason than that teachers see more of their students than their parents do.

Speakers to come after press time for this newsletter include The Rev. Canon Harold T. Lewis, Rector Emeritus of Calvary Church, Pittsburgh, and Berkeley’s own Pamela Wesley Gomez and Tony Jarvis, who will speak together on stewardship and development.

This stimulating lineup furnishes plenty for students to read, mark, learn, and inwardly digest as they integrate learning and for-

mation for leadership excellence. “Each of the colloquium speakers has shared a unique perspective on pastoral leadership, from managing conflict and addressing ethical issues to drawing boundaries and managing growth and development,” noted Pamela Stevens, current YMI fellow and second-career seminarian (Berkeley ’17). Reflecting upon personal spiritual formation within evangelical Christian contexts, Gregory Stark, another YMI fellow (Berkeley ’17), explained that Wesley-Royce presenters have helped clarify his questions: “What binds us together? How can the Episcopal Church be better at Christian formation? What makes us distinct from other traditions that matters enough to be passed on to the next generation?” Middler Robbie Pennoyer echoed this gratitude: “The [real] importance of this series manifests itself in the way I’m dog-earing pages of books with newfound appreciation for their relevance to the work I hope to do. Hearing about the practices and theology that have sustained these men and women in their remarkable and varied careers gives me a weekly jolt... [a] reminder... to recover the urgency and intentionality with which I should be using these three years to equip myself for those to come.”

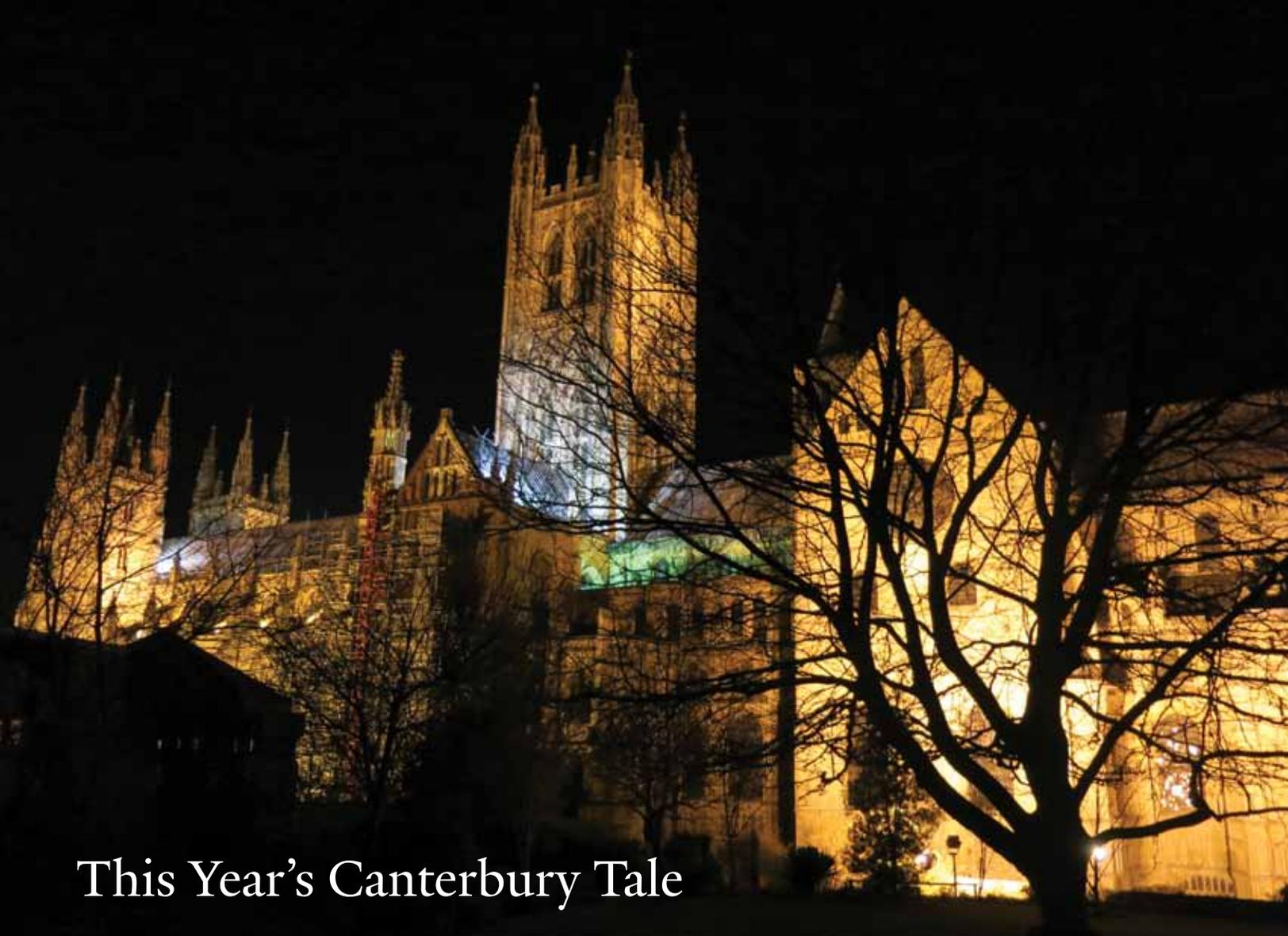
As Berkeley upholds its legacy as a theological institution that continues to shape the theory and practice of ministry, within and beyond the academy, the Wesley-Royce Leadership Colloquium will remain a valued resource for equipping individuals to bear the light of Christ “into the regions beyond.” Such visionary Christian leaders, prepared to minister within an increasingly complex world, embrace an audacious mission to live out God’s “Big Idea,” in a manner of speaking “going big” while “going beyond” in service to the Gospel of Christ, with creativity, passion, and courage, wherever God’s call may lead. — Sarah Stewart

## Farewell to Board Chair Carl Anderson

PHOTO: MOLLY KLOTE



At its January meeting the Board of Trustees farewellled and thanked Carl Anderson, outgoing Chair, and the Rev. Betsy Anderson (M.Div. '97) for their many contributions to our life and mission. Carl joined the Board in 2008 and was elected Chair in 2008. Under his leadership Berkeley's work and its relationship with Yale have been strengthened greatly. We look forward to their continued partnership in our work in “going beyond”!



## This Year's Canterbury Tale

During the second week of March, Berkeley's senior class made its annual pilgrimage to Canterbury Cathedral, a tradition that graduating students from the school have enjoyed since 2006. As I think back to only a few weeks ago when I walked the grounds inside the Cathedral walls each morning—a lush, green haven for snow-laden eyes—my thoughts always focused on the immeasurable hospitality shown by The Very Reverend Robert Willis, Dean of Canterbury, and his partner, Fletcher Banner. On our first full day in the cathedral city, Dean Willis told us in his confident, yet deferential English manner, that he hoped we might experience how the Cathedral lives into its famously concise mission statement, “To show people Jesus,” in our brief time there. I guarantee that, like me, all of my Berkeley peers saw Christ many times over in our few days in Canterbury, and the pulse of these experiences emanated from the heart of St. Benedict's sense of hospitality.

The Cathedral's welcoming began the moment we stepped inside its walls—our bus from Heathrow arrived early, and for those of us whose rooms were not ready, the staff offered a library

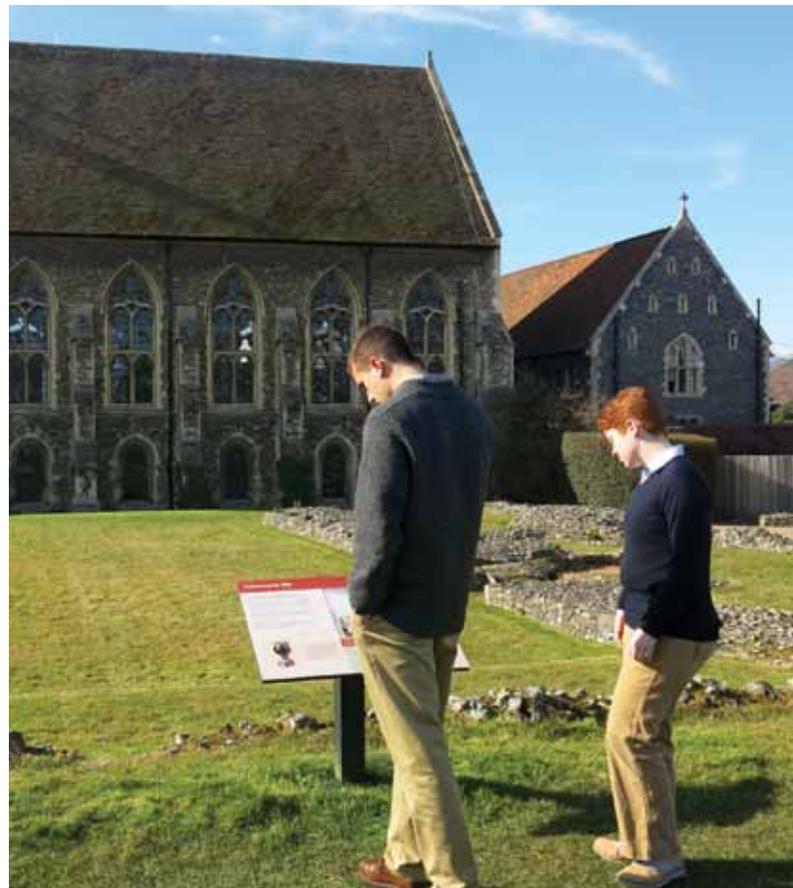
of respite, far too comfortable couches, and the strong tea that was always ready, always hot throughout the week. I write that the Cathedral welcomed us because, in Dean Willis' vision, the Cathedral is not a particular set of buildings but rather a community of clergy, staff, volunteers, town folks, and pilgrims. He told us this over tea and cake after our first worship service, as he further explained the Cathedral's four-word mission statement.

One of the primary ways to share in the Cathedral's mission, “To show people Jesus,” said Dean Willis, is to embrace the rhythm of the community's daily worship. Berkeley students—along with Dean McGowan and his wife, Felicity Harley-McGowan—attended Matins, Holy Communion, and Choral Evensong while we were in or around Canterbury. Choral Evensong especially captivated me—and not only because I had not had my morning tea before the other services. Six days of the week, the Choir of 12 professional men clerks and boy choristers, sang Evensong. The 25 choristers, between 8 and 13 years old, reside in a building next to the Cathedral and attend St. Edmund's School. The choristers continue a 1,400-year-old tradition by singing the service daily



throughout each week, and I found it mesmerizing not only to listen to the Psalms sung by voices that still had their unchanged, angelic quality, but also to watch the boys' expressions and behaviors when they were not singing. Each boy receives a substantial scholarship from the Dean and Chapter for his board and education, and in addition to choir and general academic lessons, they each learn two musical instruments and have weekly theory classes. They must take their studies seriously, in other words, and when I noticed that an older boy grimaced at a younger boy who had come into his part late during Evensong, I felt a glint of hope that countercultural practices, beliefs, and ideals fostered in places and schools like these would remain valued in our future.

Our day trip to Coventry similarly allowed us to witness the site of perhaps one of the most countercultural acts of the 20th century. On November 14, 1940, the Luftwaffe dropped bombs on the city of Coventry, decimating much of the city and its beloved 14th-century Gothic cathedral. Soon after the destruction, Cathedral Provost Dick Howard had the words "Father Forgive" inscribed on the wall behind the altar of the ruined building. There's no object tied to the verb "Forgive." Provost Howard wished God not only to forgive the Germans and other enemies but also himself, his countrymen, and the Cathedral's members. The Berkeley community has been a member of the Community of the Cross of Nails for more than a decade and prays the Litany of Reconciliation each Friday during Morning Prayer. Both of these Coventry-affiliated programs stem from Provost Howard's





hope, stated in a 1940 BBC radio broadcast, “to build a kinder, more Christ-like world.” Tyler Montgomery, one of my Berkeley peers, bought a wristband from the Cathedral emblazoned with the motto, “Making space for hope.” He later said, “I can imagine few missions that better testify to the good news of Christ.”

*...the Cathedral is not a particular set of buildings but rather a community of clergy, staff, volunteers, town folks, and pilgrims.*

As I mentioned previously, Canterbury Cathedral’s mission and the hospitality shown by its community are among these few. Our trip to Coventry occurred early in the week, and we spent the majority of our remaining time inside Canterbury Cathedral’s walls. There were many highlights and sacred times during our pilgrimage, but enjoying a lunch at the Deanery hosted by Dean Willis and Fletcher and having tea a few days later with these two gentlemen as we toured the Deanery’s portraits were perhaps the most special occasions for me. Of course, the setting was gorgeous—a bit of sunshine, grass, and a house that could have been part of the set on the 1981 BBC miniseries *Brideshead Revisited*—but it was the genuine care that Dean Willis and Fletcher showed for our comforts and interests during this time with them that amazed me.

“Let everyone that comes be received as Christ” is one of the most often quoted phrases of St. Benedict’s Rule, and Dean Willis and Fletcher live into this ideal perfectly as they invited us into their home on more than one occasion. They memorized all of our names by the end of the week, and they knew our stories. They fielded all of our naïve questions, wanted to talk about our passions, and cared about the smallest details of our stay. Early in the week, I had picked up one of Pierre Teilhard de Chardin’s

books in the library of our lodge, and I made a practice of reading it each morning before Matins. One morning I read, “The whole life lies in the verb seeing,” before walking into one of the Deanery’s small dining rooms that afternoon for lunch. I smelled it before I saw it, but Fletcher had filled the top of an entire dining

table with every spring flower imaginable. I’ll never forget believing in that moment that Teilhard was right—our whole lives lie in seeing, and I’ll remain grateful that I had the opportunity to see the community of Canterbury. —Win Bassett

### Designated Capital Gifts

*Berkeley acknowledges with enormous gratitude the designated capital gifts of the donors listed below in 2013-14:*

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## Win Bassett '15

**W**in Bassett is about to complete the requirements for the Master of Arts in Religion degree. For the past two years, he has been notably committed to the worship and community life of Berkeley.

Win is brilliant. Because of his high school record, Win won the four-year merit-based Price Scholarship to North Carolina State University. He graduated *magna cum laude* with a double major in Electrical and Computer Engineering, and he spent a summer at St. Benet's Hall in Oxford.

Win then went on to the University of North Carolina School of Law where he was selected for the prestigious *North Carolina Law Review* on which he became articles editor. He also won the Faculty Writing Award in his last year for the best academic paper of the year.

Win then joined the Atlanta-based Alston and Bird law firm in its Charlotte office. After a year there as a patent litigator, he was named an assistant district attorney in Raleigh, where he was appointed as the prosecutor in charge of military matters



and the Occupy Movement arrests that occurred in the state's capital.

Along the way, the world of literature discovered that Win is a highly talented writer. His prose has appeared in *The Atlantic*, *The Paris Review*, the *Oxford American*, the *Los Angeles Review of Books*,

and in many other publications. While making his mark in the highest literary circles with an ongoing array of articles, essays, poems, and reviews, Win has somehow managed to achieve an excellent academic record here at Yale. This year he was awarded a Yale Teaching Fellowship, a distinction that allows him to teach modern poetry to undergraduate students at Yale College.

In recent years, Win has come to feel he is called to teach at the high school level, and one of his many achievements has been to earn the Educational Leadership and Ministry (ELM) Certificate. Happily his dreams have been realized by his appointment to teach English at Montgomery Bell Academy in Nashville beginning this fall.

### ALUMNUS SPOTLIGHT

## Nicholas Knisely '91

**W**hat do the disciplines of theology and astrophysics have in common with each other, with Christian commitment, and with a serious inquiry into the possibility of extra-terrestrial intelligence? One answer is the Rt. Rev. Nicholas Knisely, Bishop of Rhode Island (Berkeley '91), who recently gave a presentation on the intersection of these fields for a Lenten program at St. Stephen's Church in Providence. It may seem far afield for a bishop, but not for Knisely. An astrophysicist by training, a former adjunct science professor at Lehigh University, and a member of the dispersed religious order, The Society of Ordained Scientists, he is used to the task of reconciling science and religion.

It was not always so, but Knisely remembers being encouraged for such work by Rowan Greer over coffee hour one day after Morning Prayer. Greer asked how he was getting along, and Knisely answered, "With one part of my brain I do physics, and with another I do theology." Greer replied hopefully, "You know, if you were ever able to integrate those two parts it would be a really wonderful thing for the Church." After seminary, Knisely found himself slowly but surely doing just that. As a priest serving a parish concurrently with teaching physics at Lehigh—wearing clericals!—Knisely began to find he

no longer had time to switch between the science and theology sides of his brain. As Dean of Trinity Cathedral in Phoenix, AZ, he began to articulate the way he had made sense of the resulting "entangled state" of his thinking, in a series of adult education classes and then in two books: first, *Entangled States*, and second, a devotional recently published by Forward Movement called *Lent is Not Rocket Science*.

Though it began in the classroom, Knisely's commitment to reconciliation extends beyond it, to encompass every aspect of his ministry: reconciliation between bodies of knowledge perceived to be in conflict, between persons and groups with competing priorities, even between persons and their personal and corporate histories. Reconciliation in this last category is beginning to define his ministry as Bishop of Rhode Island.

When Knisely was consecrated in November 2013, worship at the cathedral had been suspended indefinitely as a result of concerns with deferred maintenance. Stained glass windows had been removed to protect them, and boards put in their place. Troubled by the signboard out front reading, "Closed," Knisely changed it to a defiant, "God is not done with us yet." But it was still unclear how the congregation would be reconstituted or the historic structure restored to use. Knisely orga-

## Sarah Stewart '15

Sarah Stewart will receive her M.Div. at this spring's Commencement. Her involvement in the Berkeley community has been deep and generous. Among her many commitments has been to serve as volunteer coordinator for Berkeley's involvement in Loaves and Fishes (the local food pantry), and as a volunteer at Chapel on the Green (which serves the homeless of New Haven).

At her junior and middler Prize Days, "she cleaned up" (as one faculty member put it) by winning the E. Lee McGee, William Palmer Ladd, and Harriet Jackson Ely prizes. She was awarded the Two Brothers Fellowship at Yale to do archeological work with the Megiddo Expedition in the Jezreel valley. She was also a Fellow at the Auschwitz Study for Professional Ethics, visiting Holocaust sites and meeting with

global spiritual leaders to discuss their implications. She made a presentation on the legacy of Anglican Bishop G.K.A. Bell.

Her pathway to the transitional diaconate (and soon the priesthood, from the Diocese of Washington) has involved considerable experience in the "real world." After graduating from Colorado Christian University, she went to work as a financial advisor at Charles Schwab & Co. in Denver. After six years she moved to Washington, D.C., to become Vice President and Financial Consultant with Schwab, where she attained "Circle of Excellence" ranking among her peers.

Important landmarks in her spiritual development after college were the pilgrimage she made to the Taizé Community in France and to Benedictine sites in Italy. She became a certified spiritual director through



nized and facilitated a series of conversations with the congregation-in-diaspora, diocesan clergy, and other stakeholders to discern what might be the way forward. Nearly two years of discussion saw a startling variety of people come out in support of the cathedral, from the Providence Preservation Society, to the Brown University Center for Public Humanities, to the U.S. Park Service. What is emerging from all these conversations includes a plan to restore the cathedral to diocesan use, as well as an ambitious program to repurpose its buildings as a Center for Reconciliation. There are other such centers at other "points" of the infamous "Triangle Trade" in human slaves, but none as yet in the United States. St. John's Cathedral in Providence, under Knisely's leadership, is preparing to be the first.

In many ways the results of this process are emblematic of Knisely's integra-

tive approach, rooted in the primary task of reconciliation. At diocesan events he makes frequent reference to the Prayer Book catechism's definition of the Mission of the Church, "To restore all people to unity with God and each other in Christ." With science, religion, ordained ministry, and now the cathedral, Knisely puts this mission in action. He sees himself as carrying out "an essentially interpretive role, articulating the needs and priorities of various groups to one another," all from a fundamentally Christian perspective in which all things consist in God and find their consummation in his loving purposes.

How did Berkeley prepare Knisely for this ministry? "It was a chance to meet people, to move in some pretty heady areas, and to begin doing some real integrative work articulating the Church's message in a time of conflict." He continues, "I love Berkeley's motto, 'Into the regions beyond.' This is exactly where we are as a denomination and a Church. We are moving into those regions, ready or not. How do we speak religious truth to a scientism worldview? How do we utilize best practices in technology to support ancient practices of prayer and meditation? Seminarians are going to have to be curious, courageous, and creative. These are what the Church will need from its leaders in the next fifty years or so, and Berkeley is uniquely poised to prepare them." —*Blake Sawicky*



the Benet Hill Monastery Program. Her involvement in the life of the church deepened when she moved to Washington where she became a lay leader at St. Thomas' Parish, Dupont Circle, where she taught in the "Godly Play" program, served in various liturgical roles, including originating a weekday Evening Prayer service and preaching on Sundays, and was elected to the vestry. Since 2013 she has served under Sandy Stayner at St. Peter's, Cheshire.

Sarah has recently received appointment to St. James' Church Madison Avenue in New York as Rockwell Fellow.



Above: **Middler Retreat.** Front row: Cecil Tengatenga, Leigh Kern, Allison Huggins, Mary Barnett, Charles Graves (senior), Kacei Conyers, Taylor Ashlock. Middle Row: Mikayla Dunfee with spiritual directors. Back Row: Charles Knuth, spiritual director, Stephen Douglas, Robbie Pennoyer, Brian Barry, Pamela Hyde, Joshua Bruner, Kelli Joyce (senior), Stephen Nagy, Carlos Insignares.

Below: **Junior Retreat.** Front Row: Pam Stevens, Emily Garcia, Cheryl McFadden, Lisa Erdeljon, Maribeth Payne, Matthew Leaycraft (retreat leader), Stacey Kohl, Pauline Samuel, Helen Durany. Second Row: Michael Southwick, Mark Schultz, Alex Earl, Greg Stark, Dante Tavoraro, Marcella Gillis. Third Row: Nathan Bourne, Luke Challis, Andrew Doss, Andy McQuery, Marco Serrano, Brandon Ashcraft, Charles Cowen, Catherine Amy Kropp



## Our Ongoing Exchange with Westcott

Yolanda Rolle and I spent three months on exchange with Westcott House at Cambridge University in the fall semester of 2014. We both agree that our time at Westcott was one of the most important elements of our formation for ordained ministry. We took classes in Anglican History, the Liturgy of the Book of Common Prayer, Paul's Letter to the Romans, Christian Ethics, and classes in the Biblical languages. While the academic opportunities were superb, the environment of Cambridge University and its historic heritage made the experience exceptional.

We listened to sermons preached from Thomas Cranmer's pulpit at Jesus College, and we saw the room of Desiderius Erasmus at Queen's College. We attended evensongs in the intimate chapel of Magdalene College where the former Archbishop of Canterbury Rowan Williams prayed beside us. We also experienced the majesty of King's College Chapel, whose medieval stained glass is some of the oldest in England (which Yale University housed during WWII to protect it from bombing). We even traveled to "the dark side" where two Cambridge men, bish-

ops and Anglican martyrs Hugh Latimer and Nicolas Ridley were burned at the stake outside of Balliol College, Oxford!

Studying the English Reformation and Anglicanism's witness to the apostolic faith in situ is a unique and powerful experience. Even the landscape bespeaks this connection. For example, Cambridge is located in "the fens," a large swath of low-lying marsh in the east of England. The marsh was drained to accommodate a series of canals to the North Sea, dramatically increasing trade with the continent. These waterways enabled greater exchange of goods with Dutch and German merchants, which subsequently connected Cambridge to the ideas of the continental Reformation. You might say that the English Reformation's heritage is inescapable at Cambridge, present even in the heavy, still marsh air of "the fens."

Cambridge may be the most beautiful university city in the world. Some readers who have seen the recent movie *The Theory of Everything* will have some sense of the haunting, medieval beauty of the courtyards and streets of Cambridge. Walk them in person and it seems one learns through



osmosis, simply by strolling around the town.

Yolanda and I were both enriched and humbled by our experience at Westcott House. In our brief stay, we were privileged to climb up on the shoulders of some Anglican giants. Personally we/I shall never forget when Rowan Williams talked to a small group of us for two hours on what it means to be a priest. We left England with a profound sense of gratitude and a powerful reminder that we are participating in something much larger than ourselves. — Tyler Montgomery



**Berkeley at the NAES Convention.** Berkeley had a tremendous turnout at the biennial convention of the National Association of Episcopal Schools in Anaheim, California, in November. Standing left to right: Jim Lemler (speaker), rector, Christ Church, Greenwich, CT; Rob Hirschfeld, Bishop of New Hampshire; Lizette Sherrill; Darren Elin, St. Thomas' Nursery School, Terrace Park, OH; Ned Sherrill, headmaster, Church Farm School, Exton, PA; Ann Bonner Stewart, St. Mary's School, Raleigh, NC; Ned Mulligan, chaplain, Holy Innocents' School, Atlanta; Brin Bon, chaplain, Trinity School, Austin, TX; Dan Heischman, Executive Director, NAES; Jacqueline Kirby, St. George's School, Newport, RI; Mary Via, St. Christopher's School, Richmond; Michael Spencer, chaplain, St. Paul's School, Concord, NH; Timothy Sommer, Holy Innocents' School, Atlanta; Andy Barnett, Campbell Hall, North Hollywood, CA; Josh Hill, chaplain, Episcopal School of Knoxville; Brian Fidler, chaplain, Bishop's School, La Jolla, CA; Richard Greenleaf, St. Paul's School, Concord, NH. Kneeling: Jeff Lewis, chaplain, St. George's School, Newport, RI; Nathan Speck-Ewer, St. Stephen's, Bradenton, FL; Tony Jarvis, ELM director.

# The Rush of the Wind: When the House of Theology Throws Open the Windows

## An address to prospective theology students

**Thomas H. Troeger**

*With great sadness, Berkeley has received the news that The Reverend Thomas H. Troeger, the J. Edward and Ruth Cox Lantz Professor of Christian Communication, will retire at the end of this year. One of Yale's most distinguished Anglican faculty members, he has served as a trustee of Berkeley. He has received several honorary doctorates — the most recent from the University of Basel, Switzerland — and is unquestionably one of the great preachers of our era. He is also the author of many hymn texts, and served four years as National Chaplain of the American Guild of Organists. Before coming to Yale, where he has served since 2005, he was Professor of Preaching at Colgate Rochester and at the Iliff School of Theology, where he was also Senior Vice President and Dean of Academic Affairs. He is the author of 25 books — and there are more to come. Best of all, Professor Troeger is beloved by his students and fellow faculty. He will be greatly missed.*

*He has graciously allowed us to publish the address that follows, which he delivered to prospective students at Yale and Berkeley.*

Imagine that you find yourself in an elegant room. There is a library of books at one end. Every volume perfectly catalogued. A large desk holds neat stacks of paper. A computer on the desk has a neatly printed sign taped to it: restricted access: get code from the office. This is a room where everything is in order and under control. You spot a large easy chair. You ease yourself into it. Put your head back and doze off. But you wake up trying to catch your breath. The air has become stifling and stuffy. You try to open a window. It's stuck. You try another window, and another. But every one of them is sealed shut. The place may be attractive, neat and organized, but it's suffocating. You cannot get your breath there. The wind cannot blow through the windows.

Religion and the study of theology are far too often like that room. Everything is orderly and under control, but it's suffocating. The Gospel of John recounts a story about a man who represents well ordered but suffocating religion. His name: Nicodemus.

Nicodemus is a leader in his religious community, someone who studies the teaching of his sacred tradition day and night. Nicodemus is an expert. A *summa cum laude* graduate in theology. And yet something is unsettled in the heart of Nicodemus. There is some discontent in his soul, some itching in the marrow of his bones, some restlessness of mind that refuses to quiet down. And this disturbance impels him to seek out the counsel of Jesus.

Nicodemus is clearly open to Jesus. For he greets Jesus with words of respect and honor: "Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God." But despite his openness to Jesus, and despite the restlessness in his soul, Nicodemus still lives in the room of tightly ordered, suffocating religion. When Jesus tells Nicodemus, "No one can see the reign of God without being born from above," Nicodemus responds woodenly, without any imagination. He asks: "How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?" Nicodemus completely misses the meaning of being born from above.

To be born from above is to see reality from an angle we never before considered.

To be born from above is to view our existence from a perspective wider and deeper and broader than the sum total of the finite calculations of our brains. To be born from above is to glimpse how our very being participates in dimensions greater than the finitude of our body and mind, dimensions larger than the limitations of time and space. To be born from above is to sense the irrepressible resilience of the divine vitalities arising through our thought and feeling, our loving and living. To be born from above is to feel our heart and mind energized by a gracious power greater than any strength that originates from our own efforts.

Jesus puts it this way to Nicodemus: "Do not be astonished that I said to you, 'You must be born from above.' The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit."

In Greek, the same word means both wind and spirit. And that is why some commentators have suggested translating Jesus' words: "The windspirit blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the windspirit."

To be born from above is to step out of the room of suffocating theology and religion into another kind of room. This room is a vast and ample space. There are lots of books, but most of them are off the shelves. Many of them are open, in some cases open book is piled on open book. Papers are scattered over the desk, and on the floor. The computer is on, ready for Googling



one of the most urgent questions facing the religions of the world, including Christianity. Will the divinity school you attend have windows open to the windspirit so that your faith, your theology, your scholarship, your teaching, your ministry, your very way of being will themselves have windows open to the windspirit?

For the windspirit will not stop blowing when you finish school. In his encounter with Nicodemus, Jesus affirms that openness to the windspirit is essential to religious leadership and theological integrity. When Jesus tells Nicodemus that “The windspirit blows where it chooses,” Nicodemus responds, “How can these things be?” Jesus then answers him, “Are you a teacher of Israel, and yet you do not understand these things?” Are you a teacher, a scholar, a pastor, a chaplain, a religious leader and yet not open to the windspirit, not open to truth that startles and surprises, that challenges and expands and sometimes inverts what you already know?

Because Berkeley is located in Yale Divinity School, and is part of a major university it has row on row of multiple windows—multiple disciplines, arts and sciences—through which the windspirit can blow. This vast plurality nurtures the virtue of humility by reminding us of the relativity of our personal knowledge and mastery. The plurality of disciplines, arts and sciences finds embodiment in our students with their varied repertoire of theologies, cultures and talents. I think of seminars and practica where once the students start talking, I can hardly get a word in—and I do not need to!—because the students are so intensely engaged with each other and the issues at hand that the windspirit is roaring through the classroom.

Windows open for the windspirit to blow through: that is

*To be born from above is to feel our heart and mind energized by a gracious power greater than any strength that originates from our own efforts.*

any topic or site you want. And there is row on row on row of open windows. You never can tell when the windspirit will rush through the place flip the pages of the books and fling the papers about. It is not nearly so neat and orderly. But it is certainly not suffocating. The windspirit is often surprising you, blowing through windows when you least expect it.

The stuffy room and the room with open windows share this in common: both are structures. No enduring religion, no enduring theology can exist without some kind of institutional form, at least not if it wants to have an impact on any substantial issue of society such as: How will we correct injustice? How will the hungry be fed? The injured healed? The planet earth treated wisely?

When you are choosing a seminary or school of theology to attend you need to ask: does it have open windows to let in the windspirit? That is the most important question you can ask. This question has dimensions that are greater than simply what campus you will land on. The issue of windows open to the windspirit is

what Nicodemus needed in his life. The windows of a robust faith and theology did eventually open for Nicodemus. After his initial encounter with Jesus in the opening verses of the third chapter of John, Nicodemus appears two more times. In chapter 7, Nicodemus comes to Christ’s defense, reminding the authorities they have no right to judge Christ without first giving him a fair trial. And in chapter 19, after the death of Jesus, Nicodemus comes bearing a mixture of burial oils “weighing about a hundred pounds.” That is a gift fit for the burial of a king. Given the extravagance of his parting gift to Christ, it is not unreasonable to assume that Nicodemus overflowed with gratitude for what Christ had done for him. Christ had led him out of a theology and faith where all the windows were sealed shut, and Christ had led him into a room where the windows were opened wide to the windspirit. “For the windspirit blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”

## Join Us in June

### **The Wesley-Royce Summer Symposium: "Generous God. Giving Church"**

June 1 and 2, noon to noon

The annual Wesley-Royce Summer Leadership Symposium will focus on ground-breaking stewardship strategies. The presenters will be **J. Clif Christopher**, author of *Not Your Parents' Offering Plate*, and Berkeley Dean **Andrew McGowan**, author of *Ancient Christian Worship*. Join us for a stimulating 24 hours on the Sterling Divinity Quad.

*Please contact [kira.wishart@yale.edu](mailto:kira.wishart@yale.edu) for more information and consider bringing a team.*



## save the dates

**Berkeley General Convention Dinner**  
**Tuesday, June 30**  
**Salt Lake City**

**Berkeley Convocation Lecture  
and Graduate Society Luncheon,  
Evensong and Conferral of  
Honorary Degrees**  
**Tuesday, October 20**

*Contact [kira.wishart@yale.edu](mailto:kira.wishart@yale.edu) for additional information.*

## The Annual Fund Needs You!

*To keep Berkeley in the forefront of preparing future leaders, Berkeley needs 100 new gifts and a \$100,000 increase in annual giving.*

We have established a goal of 100 new gifts and a \$100,000 increase in annual giving to enable the seminary to strengthen programs, expand alumni events, and offer continuing education.

- Did you know that seminarian tuition goes to the university so that 100% of our annual appeal is used for seminary programs?
- Are you one of 354 graduates who made a gift to Berkeley last year? If not, please consider joining your fellow graduates by making a personal gift and having it matched dollar for dollar!

Help us to offer our diverse group of outstanding students a transformative experience so that they will not be merely clergy or lay staff, but leaders, entrepreneurs of the Spirit.

**Please make a gift by May 31st online at [www.yale.edu/berkeleydivinity](http://www.yale.edu/berkeleydivinity)**