Berkeley at YALE
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The Presiding Bishop Comes Home
My native Australia was described by one 19th century observer as “the most godless place under heaven.” Up to a point, the description fits. Like Europe, Australia is a very secularized society, with low levels of active religious affiliation. Like the USA on the other hand, Australia has little place for symbolic expression of historical religious ties. We antipodeans have, perhaps, the worst of both worlds.

When I first came to the USA over 20 years ago, the contrast was unmistakable. For all the insistence on separation of Church and State, the sheer level of religiosity in public as well as private was one of the most striking things about life here. Prayer pops up in all sorts of places, even if excluded from strictly civic spheres. Sports players cross themselves, kneel, and glance at the sky when they succeed, or hope to. Community leaders talk about God quite a bit. And lots of people go to church (and synagogue, temple, and mosque). Heaps of people.

And yet, coming and going over the last two decades, the change in the USA itself across that time has been palpable. There are still lots of people in church, but they are getting older and often not being replaced. Many churches are unable to maintain full-time ministry, and others are closing. Exactly why, or rather why now in particular, remains a bit mysterious; perhaps a nation partly founded on dissenting but fervent religious observance just took longer to have the end of Christendom appear unmistakably in cultural as well as constitutional terms.

This “bad news” story for faith communities has to be faced before we can get to the good part. The pre-eminence that religion and its institutions have had, and largely still have, in the USA is just not going to continue.

Once we realize this, it becomes tempting to get into different forms of prognostication and prescription about the future of the Church. Most of such efforts I have seen so far is, frankly, self-serving and not very convincing. Dressing up one’s own likes and dislikes about the institutional Church and its accouterments in the garb of “prophecy” does not make mere prejudice more profound, nor the proposals attached more likely to succeed.

While we don’t know the future, we actually have a better idea than that. Let me tell you about it—I’ve seen it. Places like Australia actually do have some experiences that might help the Episcopal Church think about what comes next, and what has to be done. What can or should we imagine?

First, there is no single story. Trends are not rules; different denominational networks and local congregations now existing will fare differently. There are specific success stories, as well as overall downward movements. This is already evident in the USA too. There will also be new forms of congregational life and spiritual practice. Some successful groups, older or newer, will be small, but larger churches or networks do have some advantages. When duty or custom alone are not enough to draw congregants, those churches will flourish which can offer the things questers find most significant—well-planned and executed worship experiences, robust social outreach programs, a sense of community, and more.

A second observation may at first give us some pause for thought. The strongest recent predictor of sustained growth in Australian churches has been theological conservatism. Yet there are also many conservative congregations which are dwindling. So there is a correlation, but not a causal relationship, and this is often confused. In fact the Australian National Church Life Survey suggests that clearly articulated vision and confident capable leadership are the real causes of numerical success where it occurs. Many may be tempted to confuse the single-mindedness characteristic of fundamentalism with the actual content of that movement’s doctrine. Fundamentalism is not the future, authenticity is.

One challenge faced by Christians of mainstream, traditional, liberal or progressive mind is, then, to identify and articulate a vision of
their own existence which is authentic and bold enough to catalyze their worshipping communities. Being vague enough to see those who believe little and don’t expect much asked of them as the main focus is not likely to work; the difference between “inclusion” and “mission” remains to be discerned further here.

A third thing to note is that the existing structures and institutions, and even buildings, however much in question, are not redundant or irrelevant; they are enormously important for ensuring a vibrant future. Phoenixes have to have ashes to rise from, after all. What (other) community group, enterprise, school, or political campaign would not envy the Episcopal Church its visibility, its facilities and, yes, its endowments. Treating these with contempt isn’t prophetic, it’s just narcissistic. How to use them freshly and wisely to address new possibilities is the challenge now.

Last but not least, the past is worth considering as well as the future. The churches have been in retreat before. Those who led and taught and prayed at such times kept the faith, and bequeathed to their successors not success but hope.

At Berkeley we are seeking to prepare leaders who have the authenticity that can provide leadership for those communities that will thrive, and others which will come into being, even when other trends are less encouraging. Predicting the future may not be part of the curriculum, but the theological virtue of hope is.

Berkeley Students Reflect on the 2015 General Convention

Speaking as a native son of Utah, this convention was not only a confluence of my various worlds, but a reminder of the breadth of Christ’s body. Though Utah Episcopalians like to think we punch above our weight, we are small in number. In our particular mission field, it is often easier to define ourselves by what we are not. But in playing host to Convention, in praying common prayer, and yes, even in enduring parliamentary procedure together, church felt a little less like a local institution and more like a movement. I think the voting record of this body indicated that this sentiment was broadly felt, in the landslide election of Michael Curry as our presiding bishop, the approval of same-sex marriage liturgies, and the somewhat uncomfortable decision to invest our resources in new communities of worship. These were bold strides that will hopefully leave space for the Spirit’s guidance. — Charles Knuth ’16

This past summer I attended my fourth General Convention, and my third as a deputy. In many ways, this one was like the others—exciting and frustrating, exhausting and energizing. But it was also very different. It was the first time, in my experience, everyone stayed—no one walked out. We funded evangelism and church planting in unprecedented ways. I was a member of the Joint Nominating Committee for the Election of the Presiding Bishop, and this convention brought to an end three long years of work to produce a slate of candidates for the 27th Presiding Bishop. From start to finish, this process was prayerful and focused on finding the person God was calling to this important ministry—not the person from the right affinity group. Overall, it seemed that we, as a Church, are done with fighting one another and have decided to get back to the work of the Jesus Movement. I, for one, could not be more excited. — Dante Tavolaro ’17
Berkeley Honors Three at Convocation

At this fall’s Convocation, Berkeley granted honorary doctorates to three Church leaders:

Carl Thomas Anderson was Chairman of the Berkeley Trustees from 2008 to 2014, leading the School through two strategic planning processes and the selection of Andrew McGowan as dean and president. Associate General Counsel for ethics and risk management at Paul Hastings, LLP until 2012, he has been involved in the life of the Episcopal Church in many ways: as president of the board of St. James School, as executive officer at the Episcopal School of Los Angeles, and as advisory board member of RenewalWorks, a Forward Movement ministry. He has served as a trustee, as well, of Choate Rosemary Hall and the Marlborough School. He is married to The Reverend Betsy Anderson, Berkeley Class of 1997.

Kenneth Arthur Kearon was this year installed as Bishop of Limerick and Killaloe in the Church of Ireland. He is a native of Ireland and received his undergraduate education at Dublin’s renowned Trinity College. He served as dean of residence at Trinity and as a parish priest before becoming director of the Irish School of Ecumenics. In 2005, at a uniquely challenging time, he was appointed Secretary-General of the Anglican Communion, and much of the Communion’s reality today is owed to his generous wisdom and tenacious labors. His impact has been felt worldwide: as a canon of Canterbury Cathedral, St. Paul’s London, and St. George’s Jerusalem. Since Berkeley is named for an Irish scholar-bishop, it has taken special pleasure in recognizing Bishop Kearon’s rich contribution to global Anglicanism.

Audrey Cady Scanlan has just been consecrated as Bishop of Central Pennsylvania. She made a name for herself first as a notable chef, and later served as an elementary school guidance counselor. Active in her local parish, she gradually discerned a call to ordained ministry. Graduating from Berkeley in 2003, she worked in three Connecticut parishes. As Canon for Mission Collaboration and Congregational Life, her responsibilities included financial counseling, congregational strategic planning, and missional experiments. She earned a Doctor of Ministry degree from Hartford Seminary and has co-authored books on special needs and autistic children. She therefore brings a rich array of talents to her diocese of 13,000 souls.

Berkeley Class of 1965 Gathers for its 50th Reunion

Bill Low, John Hayden, David Poist, Brian Gates, Hap Warren, and John Martiner. Missing in the photo but in attendance at the reunion: C. Allan Ford.
Michael Curry Returns to Berkeley
Robbie Pennoyer ’16 Interviews the New Presiding Bishop

Two weeks before his installation as Presiding Bishop, Michael Curry (M.Div. ’78, D.D. ’01) returned to the quad for Convocation, where Yale Divinity School presented him with an award for distinction in congregational ministry. After preaching in Marquand Chapel on the transformative power of God’s love, Bishop Curry sat down with senior Robbie Pennoyer for a brief interview. It follows, lightly edited.

What’s your hope for seminarians today?
You’re going out into a very different world than the one I went out to in 1978. It is a profoundly challenging world, but one that’s not necessarily hostile to the Episcopal Church or to faith. There are some openings that, frankly, weren’t there in the 70s or 60s, and yet there is great challenge.

When I went out, I don’t think we even used the word missionary. The word “spirituality” was kind of new in the vocabulary and just emerging. But the truth is that you’re going into a missionary context—and I know that the word “missionary” can be fraught, but I don’t have a better one.

I remember about seven or eight years ago, I was in a coffee shop, and I ran into a guy who was a Mennonite pastor. He had just been sent to Raleigh by the Menno-nite community to begin a church on the streets both for people who had homes and for people who didn’t. I asked him what the thinking was behind his coming. He said—and this has stuck with me: “In this cultural context, the church can no longer wait for its congregation to come to it. The church must go where the congregation is.” That was not obviously true to us in 1978 when I graduated. It is palpably true in the 21st century.

So the challenge now is to embrace more deeply the same Holy Spirit that guided the church in the days of the Acts of the Apostles, when they had to learn that they couldn’t just stay in Jerusalem. We are now in the days when we are to go to Jerusalem, Judea, Samaria, and to the uttermost parts of the earth. And the uttermost parts of the earth are right in the same cities where we’re living.

You’re articulating a vision of a changing role for priests and for the church—All of the above!

Nine or ten years from now, what will success have looked like?
For the Episcopal Church to claim our authentic evangelical self. That may sound abstract, but it’s not. And I’m not talking about the evangelical self of somebody else—I want to be careful about that—but our authentic, evangelical, good news, gospel self. To have done that will usher in an understanding of evangelism that sees it not as add-on, but as part of a way of life.

The ministry of outreach, service, and compassion is a part of our way of life now. But I can tell you that wasn’t necessarily the case in the 1970s. It was only emerging. Where it existed, it was the exception. And yet you would be hard-pressed to find a church today that isn’t doing something for someone else.

If we can develop that same sense about sharing the good news—which we do call evangelism; we don’t have another word for that—I think that will be transformative, both for us, and for the world that we encounter.

You’re talking to a guy who needs this message to overcome his own WASPy reserve. How can we do the work of evangelism without turning away those who are cautiously skeptical of it?
We’ve done something in North Carolina for a couple years that has helped. The Diocese of Texas developed an approach called “Sharing Our Faith.” It’s nothing magical, but it involves getting people who are already in churches to sit down together, and, in a relaxed social context, to share their faith by addressing some simple questions. They can choose what questions they want to answer—it’s all very safe. But I’ve got to tell you, we’ve done this two years in a row, and I’m seeing signs of people getting in touch with their own faith journey, with how Jesus of Nazareth has already been impacting their lives. And getting in touch with how God is moving in somebody else’s life—as well as the sharing of your own story. And then letting God do the rest. It’s being able to assist and nurture somebody in their journey, but not having a preconceived notion of what the outcome is. Because that’s where God’s got to be in charge. If we get in charge, then all we’re doing is recruitment. And that’s not what I’m talking about. We’re talking about how to help bring people closer into a relationship with a God who deeply loves them and desires relationship.

That’s why I resist, a little, predetermining the outcome of what that success will look like. I think the success, if that’s the right word, would be for the Episcopal Church, throughout its system, to have actually reclaimed its authentic evangelical heritage in the same way that it reclaimed its heritage of outreach and justice and service.
Berkeley Welcomes Associate Dean Cathy George

This fall Berkeley welcomes Cathy Hagstrom George as Associate Dean and Director of Formation. A graduate of Macalester College and Harvard Divinity School, she has served as associate rector of Trinity Church in Boston; as rector of Emmanuel Church in Dublin, N.H.; as rector of St. Anne’s, a large suburban parish in Lincoln, MA; and as priest-in-charge of St. Mary’s and St. Mark’s in the inner city Boston neighborhood of Dorchester. She is the author of You Are Already Praying, Stories of God at Work, and an advent meditation series, The Stillness We Seek. The Fall 2015 Anglican Theological Review will publish her article “Minding the Gap: Building Partnerships and Collaborating Across Difference” which focuses on her inner city ministry. She is currently pursuing a doctorate in ministry in transformational leadership at Boston University.

Tell us about yourself. What were the steps that eventually led you to Berkeley?

Over the past 30 years my work as an Episcopal priest has focused on transformational leadership in parishes. Before I enrolled at Harvard Divinity School, I served in campus ministry at the University Episcopal Center, University of Minnesota, and upon graduating I served as a chaplain to incarcerated women before I moved into parish life. First, a small rural parish, nearly closed, opened its doors, extended a wide welcome, and changed its parish community culture in order to thrive. A large city parish was renewing its life, and as an associate rector for formation I designed programs with lay leaders to serve all ages in the parish. As rector in a suburban parish we transformed the physical plant, raised over $4 million, to serve the needs of the parish and wider community while offering new ways of engaging the lives of laity in the world. We built partnerships with inner city parishes which led to my call, supported by my bishop, to lead an initiative that forged a future for two at risk parishes, building bridges across the diocese and city, transforming neglected property, and building a parish of diverse and active laity committed to the needs of their neighborhood. I like to set a vision and lead people in accomplishing goals. I love to work closely with the laity and depend upon their gifts. Parish conflict, handled well, leads not only to reconciliation, but maturity in spiritual communities. I like to preach, and have always loved the breadth of ages represented in parish life.

Why did you decide to accept the invitation to become associate dean?

Interns, seminarians, and assistants just out of seminary have been on the staff in every parish I have led, and working with them has been one of the most gratifying parts of my job. I have come to recognize some missing pieces in seminary education and preparation to serve those in our parishes. My hope is to address that by mentoring, teaching, and sharing my leadership experiences with seminarians. I came to Berkeley to learn and to share the experiences I have been blessed with in leadership, and to provide guidance and direction to seminary students. I look forward to sessions with students on prayer, pastoral care, preaching, and leading meetings, as well as how to raise money, oversee budgets and set a vision for a parish that empowers others to bring their gifts into the faith community. I have learned a great deal about the vitality of the laity, how alive their prayer lives are, how important what they do all week long is to the shaping of what we do on Sunday.

What are your hopes about the future?

My hopes for the future are to share the broad range of leadership experiences I have been given in the church with the students at Berkeley and Yale. I look forward to participating with others in structuring a seminary experience that truly prepares aspiring priests for leadership roles that take seriously the vitality of the myriad gifts of the laity, and to prepare them for their work in a changing world. I hope to have the opportunity with Dean McGowan to develop a three-year curriculum for our colloquia that will form our students in leadership, prayer, liturgy, and service.

How can the Berkeley community help you settle in?

The students of Berkeley have been very kind in welcoming me. I arrived in New Haven in late July when it was something of a ghost town and the Quad was nearly empty. Student leaders left a beautiful big basket on my office desk filled with cards from students, as well as local coffee, honey, maple syrup and a homemade dessert. In the center of the basket was a beautiful hand thrown mug with the words “you are loved” carved into the side of it. It was a warm welcome as I entered an almost empty campus in the heat of a New Haven summer. I am still finding my way around the city and university and hoping to feel more settled here as the year moves forward.

Tell us about your family.

My husband Michael is the owner of a medical equipment supply company in Nashua, N.H., and he manages our farm property in the Monadnock area of southwestern New Hampshire. We moved into an apartment in Wooster Square in New Haven where he joins me every other week. Our daughter Evangelyn (29) teaches middle school English and coaches basketball at the International Community School of Kuala Lumpur, Malaysia, where she is thriving and we are missing her. Our son Samuel (27) lives in New York City where he is sales director for ExplainEverything, a classroom IT resource company. We all enjoy travel, cooking and eating, reading, and being outdoors.
FACULTY PROFILE

Carolyn Sharp

Dr. Carolyn J. Sharp is Professor of Hebrew Scriptures here at YDS. Her research explores aspects of the composition and theology of Old Testament texts. She is currently applying her interests in literary analysis, critical theory, and feminist interpretation to forthcoming commentaries on Joshua and on Jeremiah 26-52. After doing CPE and a parish internship during a sabbatical, Professor Sharp was ordained an Episcopal priest in 2012 and serves at St. Thomas’ Episcopal Church in New Haven. She lives in Old Saybrook with her husband, Leo Lensing. They have two children: Dinah (21) and Jacob (20).

Do you read Scripture differently as a priest and as a scholar?

Yes and no [both said with intensity]. I am passionate about literary criticism and redaction criticism. It shapes me, as a believer and as a priest, to attend to the ways in which ancient communities heard and rewrote sacred traditions. I delight in language. As a scholar I’m drawn to the ambiguity and openness that deconstruction can signify. Theorists of language know that language can’t be bound to specific, narrow meanings. It’s broken, rich, open, and fluid. I love exploring this as a scholar and thinking of the Word as more than language. The Infinite lies between sentences and what is unsaid.

But for me as a preacher, ineffability alone isn’t enough. Language breaks open the promise for preaching. Language can offer a direct, clear word of hope, and it can destabilize what is unhelpful. As a scholar, I love complicating the book of Ruth. Ruth is a beautiful tale of fidelity, but it’s also much more: troubling, dark, ironic. As a priest, though, I may not have time to explore those dimensions with a group. A sermon or 60-minute parish Bible study may not allow us to move into those depths.

What are some of the strengths of the Berkeley community, and what could be improved?

BDS is deeply intentional about Godly formation, about directing our attention to the One whom we serve. Berkeley knows well that liturgy can be a force for transformation, for understanding and engaging the grittiness of life in the world.

I see Berkeley relaxing into the love of God, which is no small feat in a pressure cooker like Yale. I’d encourage Berkeley to grow further into this aspect of its presence and ministry here. We’re all still learning how to resist hierarchy and competition. Berkeley can be a place of refuge and refreshment. Around here, we get frantic and we too easily forget the Source of our peace. Berkeley can remind the community that we are called to live a life of humility and, as the prophet Amos says, “to seek God and live.”

—Cathy George

STUDENT PROFILE

Robert M. Pennoyer ’16

Robbie, as he is universally known, is a lifetime New Yorker. After first attending St. Bernard’s School, he went on for his high school years to St. Andrew’s School in Delaware where he won top prizes for character and leadership. At Harvard College (Class of 2005), he majored in English and American literature and served as chief verger of the Memorial Church under its renowned minister Peter Gomes. As co-founder of Harvard STAGE, which seeks to compensate for deficiencies in arts education in the Boston schools, he was involved in everything from fund-raising and organizing volunteers to composing and producing a children’s musical.

After graduation Robbie journeyed to England for a year as the Harvard Fellow at Shrewsbury School where he taught English and history, assisted the chaplain, directed plays, coached basketball, and supervised a dormitory of 60 boys. He then returned to St. Bernard’s School to teach an array of subjects and to assist with secondary school placement. He (continued on page 9)
The winter of 2014-15 may have been the worst in memory, but spring brought healing warmth. The weather smiled on Saturday afternoon, May 16, as Berkeley conferred diplomas and certificates and awarded prizes at Evensong in a packed Marquand Chapel.

Trustee Chair David R. Wilson awarded eleven seniors the Diploma in Anglican Studies (with two more due to receive it in December), and presented two seniors the Certificate in Anglican Studies (with one more due to receive it in December). One person was awarded the Diploma in Lutheran Studies and three the Certificate. And five gained the Certificate in Educational Leadership and Ministry.

The Class of 2015 may have been on the small side, but it presented a generously large departing gift of $7,530.18

Canon Patricia Mitchell, President of the Graduate Society, presented the following prizes to seniors: Charlotte LaForest received the E. William Muehl Prize in Preaching; Peter Thompson won the Thomas Phillips Prize for the study and practice of Anglican liturgy; Kelli Joyce received the St. Luke’s Award for liturgical leadership; and Sarah Stewart won the R. Lansing Hicks Prize for “doing the most to benefit the Berkeley community.” YDS Dean Gregory Sterling awarded Tyler Montgomery the Bradford E. Abelson Prize for
“the most outstanding qualities of judgment and character for the future exercise of ecclesiastical leadership” and, on Sunday at the YDS Commencement, James Jenkins won the Oliver Ellsworth Daggett Scholarship Prize for ability, diligence, Christian character…”. The Institute of Sacred Music awarded Peter Thompson the Aidan J. Kavanaugh Achievement Prize.

Berkeley awarded its top prizes for academic excellence in the second and first year classes to Robert Pennoyer ’16 and Charles Cowen ’17.

Berkeleyites Win Bassett and Tyler Montgomery, plus Cheryl Bundy, Kevin Durazo, and Jeanmarie Santopatre, were awarded Certificates in Educational Leadership and Ministry.

At Evensong, Jeanne Moule’s devoted service since 1990 as Senior Administrative Assistant to the Dean was duly celebrated; her retirement in June truly marked the end of a memorable 25-year era in the seminary’s history. The beloved Coordinator of the Annand Program for Spiritual Formation, The Rev. Jane Stickney, read the Lesson; she retired last December.

Dean Andrew McGowan charged the graduating class in his sermon to be explorers and not colonists. A lovely reception for the graduates and their families and friends followed the ceremony at the Berkeley Center.

Pennoyer (continued from page 7)

somewhat also found time to volunteer as a music teacher at Harlem Academy. In summers from 1999 to 2012, he undertook increasingly responsible positions at Camp Lanakila in Vermont, becoming head of the music program and supervisor of a staff of 16 as head of one of the camp’s divisions.

When he returned to New York from England in 2006, Robbie became a communicant of the Church of the Heavenly Rest, singing in the choir, teaching Sunday School, volunteering in outreach activities, and participating in the liturgy. In the ensuing years, he discerned a call to the priesthood. He then entered the ordination process of the Diocese of New York, and enrolled at Berkeley as well as the Institute of Sacred Music.

“After eight years of being a teacher I was practically giddy to be a student again….The academic matters were what excited me most. As my wife never fails to point out whenever I complain about my workload: my being hard at work these days looks virtually indistinguishable from my being on vacation.” In addition to winning the Downes Prize “for public reading of the Scriptures and of hymns” and the Mersick Prize for preaching, Robbie has earned Berkeley’s top academic prize in both his first and second years.

He had anticipated that Yale would provide an academic cornucopia. What has affected him most, however, came somewhat unexpectedly: the opportunities for spiritual growth and enrichment at Berkeley. “The rhythm of the Berkeley Rule of Life started expanding beyond the boundaries of daily Morning Prayer, following me up Canner Street and into my classes. Dog-eared pages of class texts now screamed from the margins: ‘Preach this!’ or ‘Teach this!’ Poems discussed in a morning’s seminar transformed into prayer. What I was learning started having clear and obvious applications for the tomorrow I hope to effect through my ministry. I saw more clearly how my YDS courses were serving my BDS experience of formation.”

Robbie has always imagined himself as a schoolmaster, but he has greatly enjoyed his parochial experiences at Heavenly Rest and more recently working as seminarian intern under The Reverend Sandy Stayner (Berkeley ’90) at St. Peter’s in Cheshire.

Robbie and his lawyer wife Polly have been blessed—in their time here—with a daughter Victoria, now 18-months old.
Happy 25th Annandiversary!

The Annand program has been part of life at Yale Divinity School since 1990 when Berkeley Divinity School Dean James Annand envisioned a program that would provide spiritual formation resources for the whole YDS Community. So says the Berkeley website. What it does not say, however, is just how Dean Annand’s vision came to life. Enter, Connie Annand, the former dean’s wife. “I just started writing letters,” Connie remembers. “I wrote to everyone we knew describing the program for providing spiritual mentors to divinity students and asking for their financial support. The checks came in one after another, and I just kept writing letters.” Shortly before Jim Annand stepped down as Berkeley dean, funds in the neighborhood of one million dollars were raised to endow the program.

It all began with Jim Annand’s recruitment of The Rev. Ted Coolidge to research and create from scratch a unique ministry of spiritual formation for seminary students. Coolidge brought together luminaries Tilden Edwards, founder of the now renowned Shalem Institute for Spiritual Formation, Fr. Thomas Keating, monastic and architect of Centering Prayer, Kris-ter Stendahl, former professor at Harvard Divinity School and Church of Sweden Bishop of Stockholm, and Avery Brooke, spiritual director and author on healing prayer. The Annand Program’s first year was staffed by a coordinator, three mentors, and three visiting monastic spiritual leaders. By its second academic year the Annand Program served 88 YDS students, 64 in formation groups, and 43 in individual spiritual direction (with 19 students in both). Consistent with Jim Annand’s ecumenical vision for the program, 40% were Roman Catholic, United Church of Christ, and students from other or no particular denominations. Sixty percent were Episcopal Berkeley students.

Coolidge served as Annand’s senior mentor until 1999, until he was succeeded by The Rev. David Stayner who served in that role until June 2003. The Rev. Jane Stickney moved from her role as Annand mentor to Annand coordinator in 2005. She brought a new level of credentialing and accountability to the program in the ten years she served until her retirement last January, recruiting a large number of Annand mentors who continue to serve.

Today Annand has a part-time coordinator, a student assistant, and 27 lay, ordained, and monastic Annand mentors with training in spiritual direction and group facilitation and representing a variety of theological traditions. Annand mentors come to YDS from all parts of Connecticut and from as far away as Hyde Park, New York, to meet with students and lead groups and workshops.

In addition to individual spiritual direction, fall semester formation groups of five to eight students are designed especially for incoming students. These groups provide peer support and an introduction to a variety of spiritual disciplines. Weekly sessions
include instruction in a variety of prayer disciplines, time for prayer, and discussion on contemplation, meditation, vocational discernment, integrating prayer and daily life, and more. During the spring semester a variety of themed formation groups are offered on such topics as Integrating Christianity with Eastern Spiritual Practices, Servant Leadership, Traditional Bible Study, Journeying with Julian, and Navigating Spiritual Dryness. Each semester Annand offers a quiet day of prayer and reflection facilitated by a monastic sister or brother, as well as periodic workshops and retreats. In addition, Annand provides group spiritual formation for the servant-leaders at St. Hilda’s House, an intentional residential Christian community that serves the needs of greater New Haven in association with Christ Church, Broadway.

Last academic year 37 percent of nearly 400 YDS students participated in Annand’s group formation or individual spiritual direction. Thirty-nine percent were Berkeley Episcopal students and 61 percent were non-Berkeley YDS students. When asked how the Annand experience has been an opportunity for growth, one student recently responded, “It has been an opportunity to learn more about how I see God, the world, and myself, including how I have approached some major life decisions.” Over the past 25 years, thousands of YDS students have been mentored in the Annand Program for Spiritual Formation, including yours truly. We are grateful for Jim Annand’s vision, Connie’s persistent letter-writing and ongoing support, and the generosity of so many whose gifts continue to be life giving. In the interview for this article, Connie exclaimed, “How can it be 25 years already? I never dreamed it could become this successful!” Successful indeed.

—The Rev. Dr. Lynda Tyson, Interim Coordinator
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Join Us in June
The Wesley-Royce Summer Symposium 2016
Save the dates: June 6-7

A reflection by Sandy Stayner on last summer’s Symposium:
I can talk about liturgy till I’m blue in the face. Praying with a family at the bedside of a loved one who is sick or dying is second nature to me after almost 25 years as a priest. But preparing for the Annual Appeal remains a yearly chore! So I was somewhat relieved to see that the Wesley Royce Leadership Symposium this past year was dedicated to the topic of how to inspire successful financial stewardship. I came to the symposium with a parishioner. We left feeling energized and excited, ready to put into place a new approach to the Annual Appeal.