

# Perspective

*magazine*

*An*  
**ACADEMY**  
*for the*  
**WHOLE  
CHURCH**  
*in the*  
**WHOLE  
WORLD**

**An Era Like  
No Other**  
Remembering  
Perkins  
50 Years Ago

**Student  
Roundtable**  
A laboratory for  
personal growth

**Worthy  
Opponents**  
Ideological  
adversaries,  
unlikely friends

# TABLE OF CONTENTS

## IN PERSPECTIVE

- 3 Letter from the Dean
- 5 Where Do We Go from Here
- 7 The Gift of Giving
- 8 Who We Are -  
2019 at a Glance
- 10 Student Roundtable
- 14 An Era Like No Other
- 18 Worthy Opponents

## NEWS

- 21 2019 Woodrow B. Seals  
Laity Award
- 22 Bridwell Library
- 24 New Faces at Perkins
- 25 Faculty Books

## COMMUNITY UPDATES

- 26 2018 Distinguished  
Alumna Award
- 28 Friends We Will Miss
- 30 Save the Date -  
Calendar of Events



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and men for faithful leadership  
in Christian ministry.*

# Letter from the Dean

In previous online versions of *Perspective*, I have written about what February's United Methodist General Conference in St. Louis might mean for Perkins. I would like here to offer a personal reflection.

Among the experiences that have influenced my understanding of theological education are the years I spent on varied theological faculties — at Yale, Wesley, and Duke — along with teaching at Howard and at Methodist seminaries in South Korea and Russia. Even more formative in some ways was my own experience as a seminary student.

Like other of my classmates, I arrived with a strong sense of calling. I had attended innumerable Bible studies and worship services, had participated in a range of mission projects and conferences, had taught Sunday school and led a fellowship group, and had worked in a church since my freshman year in college. Nevertheless, seminary was not entirely what I expected. In particular, there was no party line when it came to a number of critical issues. Instead, I was expected to think critically, not simply to absorb the right answers. I had done this to an extent in college, of course, but the requirement was taken to a whole new level when it involved core beliefs and practices.

My first year in particular was challenging, both intellectually and spiritually. In retrospect, however, I am deeply grateful for that challenge. It started a process of reflection and growth that continues to this day. It is not that the center of my faith shifted radically. It did not. But I came to realize that I needed to think at a much deeper level, to take account of a much wider range of sources and influences. In particular, I learned that a satisfying theology requires the incorporation of all of one's knowledge. Otherwise, one's theology is — knowingly or unknowingly — in tension if not at war with the rest of one's thinking. My seminary experience also taught me that it is possible to respect and appreciate others with whom I did not agree because, in time, I got to know them as people, not simply as positions.

While I greatly value those years, I will say also that they were made harder than they needed to be by what seemed a too common "us vs. them" mentality. The day I showed up on campus, I felt that I was being required — especially by other students — to decide which armed camp I would join. Perhaps it was not a fair impression, but that is how it seemed to me as a young student right out of college. I was full of questions, but I found that I could not freely ask them without risking rebuke. I came willing to be persuaded, but not wanting to be silenced.

I look back on that time with profound appreciation, not regret, and every difficult experience was counterbalanced by some other that was good. In particular, my seminary years gave me a strong sense for what theological education should be and in what spirit it ought to be conducted.

Regrettably, such a spirit was too little in evidence at General Conference. Given human nature, given the long history of conflict, given what was at stake, given the format for "conferencing," perhaps that result was inevitable. Nevertheless, it was disappointing. I said to someone at the time, "I am glad that I am already a Christian, because there is little here that would convince me to become one." There were exceptions, but they did tend to be exceptions.

Another disappointment, much less commented upon, was the level of discourse. I learned in seminary that a solid argument had to give fair weight to Scripture, tradition, reason and experience. (Or, one could argue, that while primary, Scripture has to be interpreted in light of tradition, reason and experience.) A great quantity of Scripture was cited, and there were many appeals to personal experience, plus a nod here or there to tradition. I do not deprecate these, but they form at best an incomplete argument. Notably absent from the debate on either side was an appeal to science, which is the most reliable (not infallible; scientists are humans, too) means by which to study nature. Any convincing argument about human sexuality has to reckon as much as reasonably possible with the full range of available knowledge on the subject. This is true regardless of one's theological orientation, just as it would be for one's interpretation of, say, Genesis 1-3.

Above all, I came away from St. Louis with renewed gratitude for Perkins. We are by no means perfect, but we do endeavor to be a community in which diverse opinions may be voiced and sincere questions may be addressed with grace. Moreover, we strive to teach our students to think both deeply and broadly, so that they might cultivate a theological understanding that encompasses all of reality. To do either — much less both — takes hard work and requires emotional and spiritual maturity, but anything less is both anti-intellectual and sub-Christian. It is unsurprising that we sometimes fall short of this high ideal. More remarkable are the many ways in which we already come close. I am incredibly grateful to be part of such a school.

*Grace and peace,*



**CRAIG C. HILL**

Dean, Perkins School of Theology  
Southern Methodist University





# Where do we go from here?

By Dean Craig C. Hill

Following the called General Conference in St. Louis in February, those of us in the United Methodist church find ourselves in a season of deep uncertainty. The decision to adopt the Traditional Plan has enormous but as of yet unknowable implications for our future as a denomination, for our local churches and for every United Methodist institution, including, of course, its theological schools.

The question “Where do we go from here?” remains unanswered. As annual conferences meet, as churches and United Methodist organizations absorb and react to the news, and as we and other United Methodist schools of theology continue to engage in intense conversation, the answer will gradually emerge.

During this period of uncertainty, it is especially important to reiterate what we at Perkins can say with confidence. That begins with an affirmation of key and unchanging values, on a sustained commitment to Perkins’ mission of being “an academy for the whole church in the world,” and on a heightened emphasis on civil dialogue. Specifically:

#### **AFFIRM KEY VALUES**

Respect, wholeness, civility, honesty, understanding, inclusivity and love have always been, and will continue to be, the way we strive to live in community with one another at Perkins. Servant leadership — that shared desire to serve that brings students to Perkins and connects us to our alumni serving the wider

community — remains a core value. Servant leadership begins with a desire to know and understand. Its essential character is humility. It is nondefensive and other-oriented, the opposite of the egocentricity and tribalism that so dominate contemporary American culture. We will continue to honor “the other” and to learn from those with whom we may at times disagree. We cannot serve those whom we do not know nor care to understand.

#### **STRIVE TO BE AN ACADEMY FOR THE WHOLE CHURCH IN THE WHOLE WORLD**

That means that we aim to prepare Christian leaders not just for the United Methodist church but the “Big C” universal, global Church and the “little c” local congregation. Of course, we prepare leaders not just to serve in the traditional ministry but also in the wider world and in ways that go beyond the walls of our churches. Along these lines, I’m excited about the work of faculty member Robert Hunt with the Global Theological Education (GTE) e-Academy. In its initial

*“Respect, wholeness, civility, honesty, understanding, inclusivity and love have always been, and will continue to be, the way we strive to live in community with one another at Perkins.”*

**DEAN HILL**

*“If I...understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing.”*

## 1 CORINTHIANS 13:2

phase, the project is capturing some of the leading theological voices in Southeast Asia, Latin America, the Caribbean and Africa in short video segments and making them available to students globally — including, of course, here at Perkins. It is more critical than ever that genuine dialogue occurs across the church. Similarly, the launch of the Baptist House of Studies, led by faculty member Jaime Clark-Soles, is offering a nexus of support for our Baptist students that will connect them to resources in the Baptist world. In short, we are reaching out, not pulling back.

### RENEW OUR COMMITMENT TO CIVIL DISAGREEMENT AND DIALOGUE

Ideally, a theological school is one of the increasingly rare places in which people of varied background and opinion can respectfully disagree, debate without personal rancor and then share lunch and worship together. On our best days, we are generous in trying to understand others. We never assume that, because someone’s beliefs differ widely, that person can simply be written off, much less demonized. You’ll see that in this issue. Read the Student Roundtable to learn how the embrace of our caring community has been transformative for students. The lively and fierce yet affectionate debate between progressive faculty member Susanne Scholz and conservative faculty member Billy Abraham will make you think and even make you laugh.

Dialogue such as this — across differences and yet truthful and respectful — enriches and enlivens our community. Those are the kinds of conversations we want to encourage at Perkins. Conversations between people who disagree can teach us as much about ourselves as they do about others. “Echo chambers” are more comfortable, but they merely confirm what we already think we know. Challenging conversations across the church aisle stretch us and teach us, and they give us the chance to stretch and teach others. I have been gratified on several occasions to hear former students say that Perkins did not so much teach them what to think as how to think for themselves. That,

plus the ability to understand others with differing viewpoints, are critical skills for future leaders.

In this time of uncertainty and transition, we can expect turmoil and even some anxiety and apprehension. The question becomes: What can we at Perkins do to continue to bring hope to the world? In part, we can affirm our basic values, strive to serve as an academy for the whole church in the whole world and recommit to civil dialogue.

Finally, Perkins is, and will continue to be, a place of caring. We do not always live up to our ideals, but we do genuinely care for one another at Perkins. After all, the standard Jesus left us with was not mere tolerance, but love. Or, as Paul put it, “If I...understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing” (1 Cor. 13:2). Important as it is, knowledge will never be a substitute for character.

People come to Perkins School of Theology to learn, to grow, to become part of this community and to pursue excellence in scholarship. That has not changed and will not change.



# The Gift of Giving

Rarely a week goes by without news of some seminary or school of theology in financial trouble. Sometimes, those difficulties are self-inflicted, such as by getting deeply in debt, and other times, complications come because of external influences over which the school has very little control.

Perkins is fortunate to be part of SMU, a financially stable university. One of the seven schools that compose the University, Perkins is proudly held up by the president and provost as a model of theological teaching and scholarship. Bridwell Library, one of the finest theological libraries in the United States, continues to attract scholars and researchers from around the world. It also serves the Perkins student body and faculty extremely well.

However, Perkins, like all schools of theology, has financial needs. Currently, we are completing the second year of a three-year, current-use giving initiative called *Pony Power*. The University is raising an average of \$50 million per year over three years in money that can be expended for current initiatives. Fifty million dollars in current-use giving is the equivalent of having a disbursement from an additional \$1 billion endowment! Funds of that amount allow the University to reach even greater opportunities than we have up to this point.

Perkins' part in this is \$2.5 million, which includes a goal of \$315,000 for the SMU Fund for Perkins, a fund which Dean Hill can use at his discretion to move Perkins forward in a variety of ways.

In the current *Pony Power* initiative, we are asking all Perkins donors to consider making a gift or pledge to a current-use project at Perkins. While we value endowment, capital and planned gifts, and will continue to seek them, we are emphasizing current-use gifts at this time.

Dean Craig Hill has remarked on a number of occasions that our greatest needs are:

- Student financial aid; and
- The SMU Fund for Perkins, which can be used by the dean where needed most.

Both of those priorities impact the number and quality of students attending Perkins. We want to help our students not be burdened by great personal debt, as they follow God's call to study at Perkins. Our tagline is "Called to serve, empowered to lead," but it is difficult to lead if encumbered by a large debt load. The cost of seminary education discourages many outstanding candidates from applying. In spite of that, increasing numbers of students are applying to Perkins. God is still calling people to minister to a needy world.

Margot Perez-Greene, associate dean for Enrollment Management, notes, "It is imperative that we make scholarship funds available to our incoming students. They are stretched to the maximum between study, ministry, work and family. We want to help these leaders get well trained and out into ministry settings."

The Perkins Executive Board has raised \$567,000 over the last 24 months for special scholarships benefiting outstanding Master of Divinity students. Every Executive Board member has committed to giving so that Perkins can attract and retain outstanding students.

But we need the help of each graduate and friend of Perkins! I am asking you to join the Executive Board in giving a special gift so the dean's priorities can be realized.



With a thankful heart,

John A. Martin  
Director of Development  
Perkins School of Theology

To join the effort, please visit [giving.smu.edu/perkins](http://giving.smu.edu/perkins) or contact me at:  
John A. Martin, Perkins Development, PO Box 750133, Dallas, TX 75275-0133  
214-768-2026 (direct line) | [johnma@smu.edu](mailto:johnma@smu.edu)

# Who We Are

## 2019 AT A GLANCE



**60%**

UNITED METHODIST,  
with more than 20 other  
denominations represented



STUDENT BODY  
OF MORE THAN  
**300 STUDENTS**



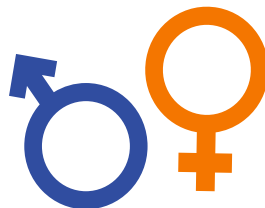
LOCATED IN  
DALLAS, TEXAS,  
with an extension program  
in Houston-Galveston



**FACULTY OF 30:** 40% female and more than 1/3 representing  
minority ethnic groups, providing internationally recognized scholarship,  
teaching and church leadership



**42% OF STUDENTS**  
REPRESENT MINORITY  
ETHNIC GROUPS



APPROXIMATELY  
**51% MALE**  
**49% FEMALE**



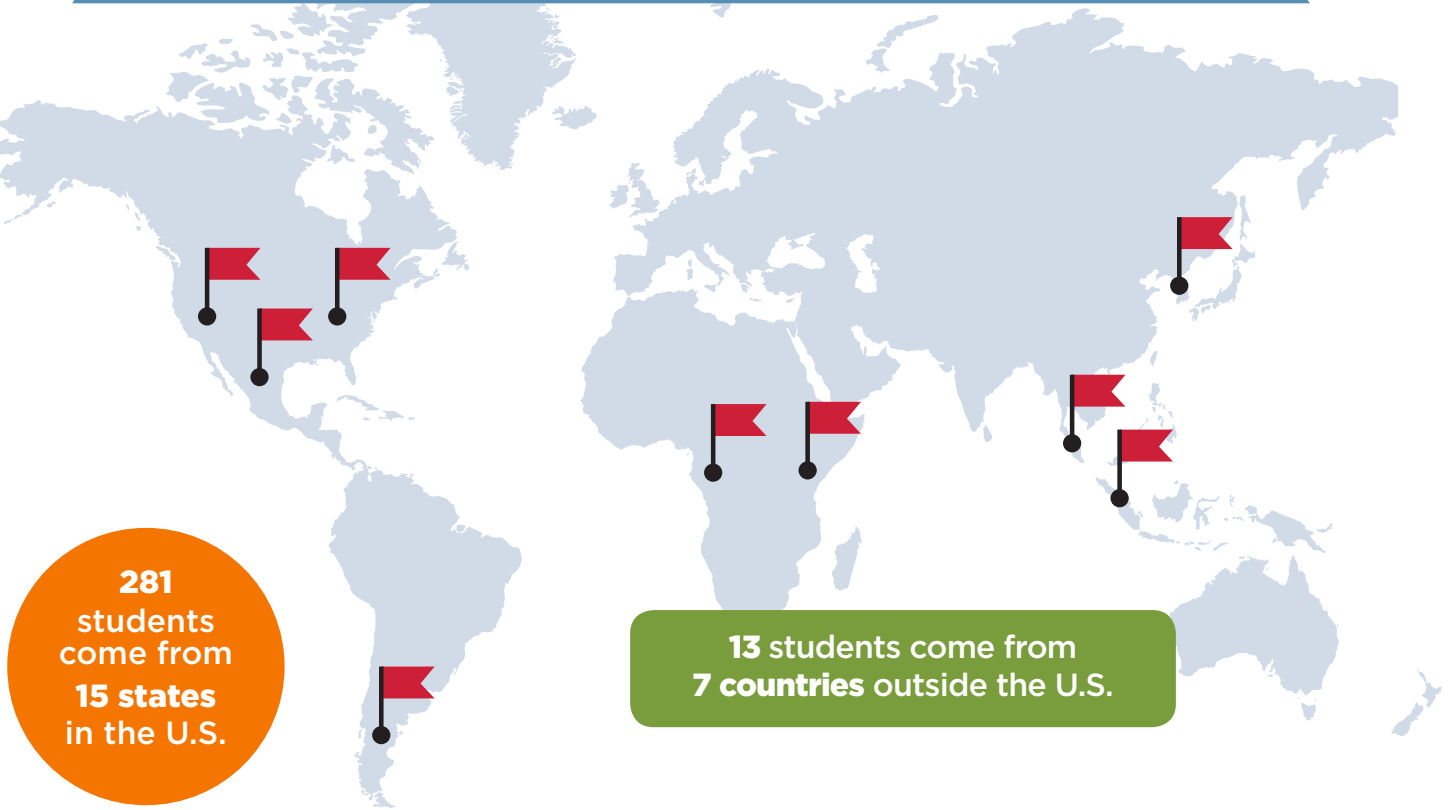
**ALUMNI NETWORK**  
ACROSS THE GLOBE, FROM  
AUSTRALIA TO ZIMBABWE

A LEADER IN TEACHING AND RESEARCH RELATING TO  
SPANISH-SPEAKING CONTEXTS AND CULTURES,

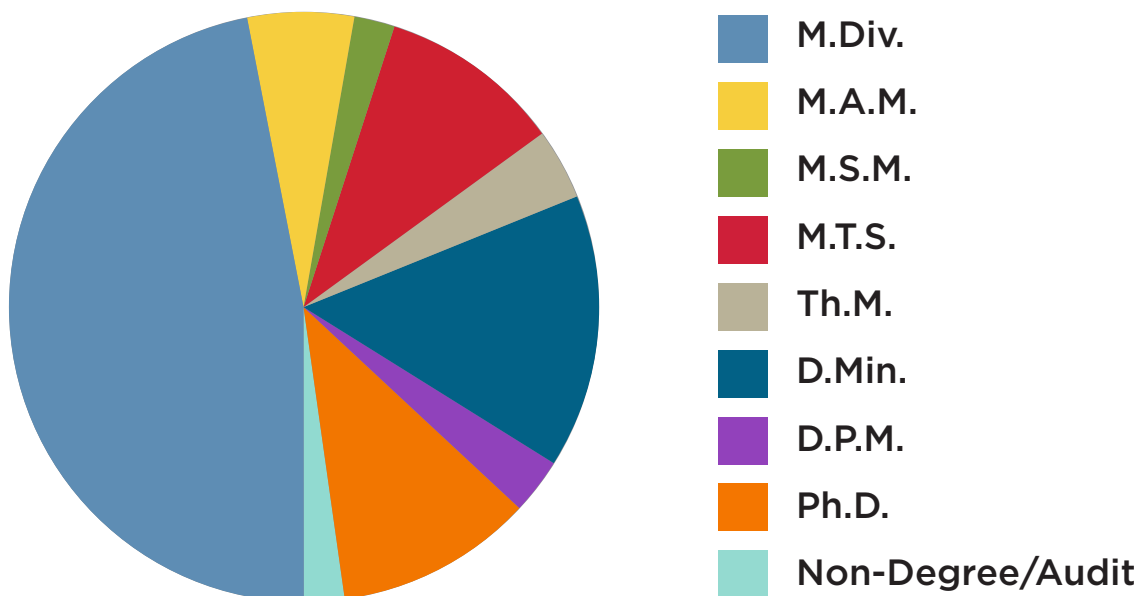
with our Mexican American and Hispanic-Latino/a Church Ministries Program and the  
Center for the Study of Latino/a Christianity and Religions



## A GLOBAL COMMUNITY - GEOGRAPHIC ORIGIN



## 2019 ENROLLMENT BY DEGREE





# Student ROUNDTABLE

A seminary is more than a place for intellectual pursuits; it's also a community and a laboratory for personal growth. In divisive times such as these, the ability to form relationships across barriers and differences becomes even more important to the church and to the world. With that in mind, *Perspective* invited seven current Perkins students for a roundtable conversation with Dean Craig Hill and asked about their experiences as members of the Perkins community.

*Here are excerpts as told to roundtable facilitator Mary Jacobs.*



Zack Hughes



Kathy Hines



Sandy Heard



Ashley Smith



Flor Granillo



Sketer Riungu



Wallace Wyatt, III



Dean Craig Hill

## HOW HAVE YOU CHANGED OR GROWN AFTER JOINING THE PERKINS COMMUNITY?

**Zack Hughes** (M.Div. '20): Perkins has changed my life. I came into Perkins as an agnostic. I wasn't really sure where I was going in terms of vocation. Now, I'm in a confirmation class at an Episcopal church near my home. Basically, Perkins has given me a completely new perspective on my spiritual and religious journey. I've learned that my conception of Christianity — the conception that I had rejected in favor of atheism — was basically a straw man version of Christianity. Perkins has opened my eyes to the rich history of Christianity, the complexities, the nuances. The people of the community — the professors, the staff and the students — have given me some incredible examples of the Christian life that I can aspire to.

**Kathy Hines** (M.Div. '20): You know, Zack, I had no idea about your background, and I didn't even care. You are the kind of person who's open and caring. That's all I knew. It's just honest community here.

**Zack Hughes:** I never felt like I wasn't accepted, even though I was a Unitarian Universalist who didn't profess Christ. If anything, people just found me a curiosity. They approached me with love and care.

**Sandy Heard** (M. Div. '19): I was a little naïve when I arrived at Perkins. I thought I would learn all the answers here. At one of my first classes, I started arguing with the professor. I said, "You just presented three different perspectives. What's the right way?" He said, "They're all the right way." I thought, "That can't be!"

Instead of learning "the answers" at Perkins, it's more about fostering that creativity and imagination already within you — the knowledge you already have, the revelation you already have about God and truth. I was able to grow in my ability to articulate my thoughts of God, of Christ, of the Holy Spirit working in the church and in our lives.

**Kathy Hines:** I have never felt so much a part of something as I do here at Perkins. I'm excited about the people who are open to receive me and want to get to know who I am. My experience

at Perkins is something that I will cherish for the rest of my life. I've been exposed to people from all over the world. From all facets of technology, science, education, religion. You name it, I've met them. I've talked to them and become life-long friends with them. There's something about the campus that brings people together. It's real community in every sense of the word.

**Dean Craig Hill:** Your experiences show me that Perkins is doing what it should be doing: equipping the whole person. There's a fallacy that can easily arise in theological education — that the only important thing is to learn to think the right things about Jesus. But the most important thing, as Paul tells us in Philippians, is to have the mind of Christ. It's not enough to think the right things. None of us is going to think all the right things. We're all going to be wrong about something. We need each other. A Christian learning community that doesn't embody that has failed significantly. But if this is a place where you're loved, where you're embraced, where people see you first as a child of God — that creates the opportunity for transformative conversation.

**Flor Granillo** (M. Div. '19): Perkins has been healing for me. When I entered this community, I came in pieces. Broken in pieces. Three months before the first day of classes, I lost my child in an accident. At Perkins, the doors were open and I was embraced. That healing process has brought me back to life. I feel empowered, I feel ready, really ready, to serve and go out and do anything. Nothing stops me, nothing. I can speak to anyone. I can go and sit with anyone and I can speak about what God has done for me. That came from Perkins mostly, because I've been here for three years ... those three years have been just transformative.

**Wallace Wyatt, III** (M.Div. '21): At Perkins, I've grown to embrace diversity. As an undergraduate, I went to a very small HBCU in Daytona Beach, Florida, where African-Americans made up over 98% of the student population. We were very, very competitive — I call it a "crabs-in-the-bucket" mentality. Everyone was trying to get to the top, but not realizing you were pulling someone else down on the way. Perkins is different — more like a salad bowl. Everyone represents something different within the salad. We all work together, understanding we are still uniquely different. That's my biggest takeaway.

**THAT’S A GREAT METAPHOR! IS THERE SOMETHING ABOUT PERKINS THAT DISCOURAGES THAT “CRABS-IN-A-BUCKET” MENTALITY?**

**Wallace Wyatt:** It’s like everyone here is on a race to get to know the next person. If I’m in the refectory and there’s a student I’ve never met before, I never get the sense that person is looking at me and wondering, “Why is he here?” Instead, they’re looking at me saying, “Hey, I wonder who he is. Let me go and get to know him.”

**Sandy Heard:** I think people come here seeking the best out of others and expecting them to come with love. In any discussion, we’re not against each other. The assumption is that we are all for seeking truth. This is an environment where that’s encouraged.

**Ashley Smith** (M. Div. ’21): I have an expression: I came to Perkins with this box that I put God in. I came from a Bible-based church that was very literal and very evangelical. Perkins really opened my eyes as to other ways to interpret things and other people and other walks of life. It really affected me in the beginning, because it was just very shocking. I felt confused. Nothing was lining up with what I’d been taught before. I wondered: “Am I in the right place? Is this for me?” I was really struggling. Especially in my Old Testament class, because it was just being interpreted in so many different ways than I was used to.

Perkins opened my eyes to realize that we can’t contain God. The experience definitely just made me love more, accept more, be so much more open than I was before and not feel afraid to ask questions, because I’m not going to be judged. People here were really welcoming, and they were just so gracious about my struggle and didn’t take offense to anything I asked. They knew my heart and they knew where I was coming from, so just being able to speak freely was amazing, because how are you going to learn if you don’t ask the hard questions?

**Sketer Riungu** (M.T.S. ’19): I’ve changed a lot in terms of my thinking. In Kenya, I am an ordained minister and was serving in a church, which was a very difficult church. Also, I’m a mother. I had to leave my three children back home with my husband, who was just starting a business. I worried, with my accent, how was I going to manage? But people don’t care the way you talk, they are ready to listen. At Perkins, I was introduced to pastoral care. These classes have transformed my life. Before, I didn’t know anything about self-care. All the time I was working, working, working, because it was all about my weakness. I had to please every member in the church, and most of the time I forgot about myself, so I can say that my ministry and my life have been transformed.

I’ve also grown in terms of learning how to accommodate other people who have very different beliefs — just sitting down and listening to them and loving them. It has been an amazing experience.



## HOW DO YOU ACCOMMODATE WITHOUT COMPROMISING YOUR OWN BELIEFS?

**Sketer Riungu:** I can allow people to give their views. That does not need to change me. Yes, I will listen to you, I will love you, but deep inside me I know who I am and what I believe.

**Sandy Heard:** I came a little fearful of my age. I'm 41 – and I'm coming into a seminary with a bunch of people right out of undergraduate college. The first semester was hard. At the end of the very first day of Systematic Theology, I broke down in tears and said, "I'm in the wrong place. I can't do this." I didn't know half of the words that were being said that first day. I panicked.

I was sitting next to someone who is 18 years younger than me. He turned to me and said, "You got this, girl." He wrote down his name and phone number on my syllabus and told me, "We're going to do this together." I didn't expect to have such a strong bond with people who are part of a totally different generation than me. I've really connected with this other generation, and I've learned so much from them.

## MANY OF YOUR OBSERVATIONS RELATE TO FINDING A SENSE OF BELONGING AT PERKINS. THAT IS SO IMPORTANT TO US AS HUMANS BUT CAN ALSO LEAD TO TRIBALISM – AN "US-VERSUS-THEM" MENTALITY. IS THERE SOMETHING ABOUT PERKINS THAT AVOIDS THAT?

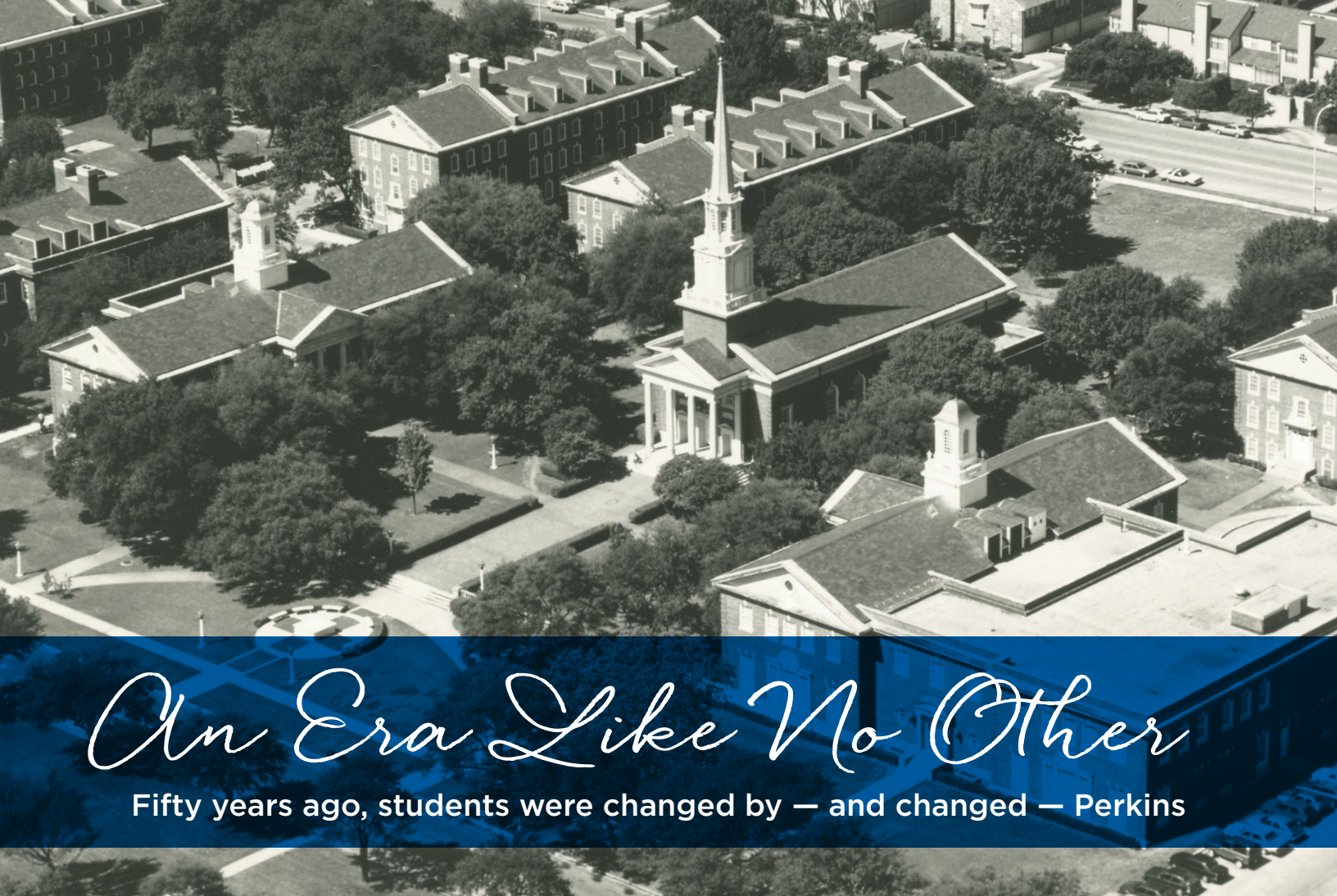
**Kathy Hines:** SMU has an uplifting statement, "World Changers Shaped Here." I accept the quest personally, because if I dare to be here and stay here, I'm not going to just keep it for myself. I dare to go out and change the world and be a part of that mission to change the world, making a difference.

## SO, THERE'S CONNECTION, BUT IT'S NOT AN INSULAR KIND OF CONNECTION. IT'S OUTWARD-LOOKING.

**Dean Hill:** Right. When the culture of an institution promotes an "us-versus-them" mentality, that is exactly not the kind of place that will form people who have the mind of Christ, who can demonstrate and live out the life of Christ in the world.

Charles Wesley had a wonderful way of putting it: "Unite the pair so long disjoined, knowledge and vital piety." Neither is enough by itself. If we don't live out what we're teaching, we're failing. Yes, we can and must always strive to do better, but it's wonderful to hear that that's happening here at Perkins.





# An Era Like No Other

Fifty years ago, students were changed by — and changed — Perkins

By Sam Hodges

**When the 1969 entering class of Perkins gathered for a group photo, the men wore coats and ties. Most of the women did, too. Still a small minority, they had been left out of the administration’s one-page mimeographed instructions for how to dress for the photo. So, to get a laugh and make a point, they wore coats and ties over their skirts. Some added contrast by carrying handbags.**

Copies of the photo still get circulated, and there’s one in the Bridwell Library archives.

“That picture is about visibility,” said retired United Methodist Bishop Janice Riggle Huie, who helped organize the coat-and-tie rebellion. “We wanted the administration to know we were there. We wanted to be seen and heard, and not be invisible.”

She added: “The dean was not happy.”

There’s a hippy-tinged witticism that goes: If you remember the 1960s, you weren’t there. But Perkins students of 1968 and 1969 vividly recall how the school changed them, and how they, influenced by a supercharged atmosphere of current events and social movements, pressed the school to change.

Personal growth and pushing the envelope — actions that characterized the era.

“It was a time of ferment, and it was a time of learning,” Huie said. “It was an exciting time in many ways.”

Fifty years ago, the U.S. still reeled from the assassinations of Martin Luther King, Jr., and Robert F. Kennedy. The country had seen urban riots and the counterculture extravaganza of Woodstock. The Vietnam War had altered presidential politics and prompted campus demonstrations nationwide.

Perkins was no Berkeley, and the faculty was still all male, and all white. But the Baby Boomers who had come to the seminary were restive about the war, civil rights, women’s rights and more.

*“I took Hebrew because it looked funny. My whole life changed. Suddenly, I became very interested in biblical things, and I took every bit of Hebrew I could.”*

THE REVEREND JOHN HOLBERT

The Rev. Lovett Weems, who would go on to a long, distinguished career in seminary education, helped lead a 16-mile march against a proposed anti-ballistic missile system while still a student at Perkins. *The Dallas Morning News* covered the April 27, 1969, protest.

Weems said Vietnam loomed as a matter of discussion and deep concern for him and many other Perkins students. (The school would, as part of a nationwide event, postpone classes on Oct. 15, 1969, in favor of “consideration and evaluation” of the Vietnam War.)

But in talking about his Perkins days, Weems also underscores how much certain courses and encounters with professors meant to him. He still recalls the prayer Professor John Deschner offered in class after the death of theologian Karl Barth, Deschner’s mentor.

Weems said faculty would invite students to their homes, and he remained in touch with some professors

after finishing at Perkins. One was Albert Outler.

“Outler read just about everything I wrote on Wesley,” Weems said. “My philosophy, when he’d objected to something I’d written, was to edit by deletion.”

The Rev. John Holbert came to Perkins from Grinnell College, where activism against the Vietnam War was intense. He spent some of his early time at the seminary registering Hispanic voters in west Dallas, hoping for election results that would help end the war.

His interest in politics didn’t flag, but Holbert fell in love with Hebrew and the Old Testament at Perkins, finding a mentor in Professor Bill Power.

“I took Hebrew because it looked funny,” said Holbert, who would earn a Ph.D. at SMU and teach for 33 years at Perkins. “My whole life changed. Suddenly, I became very interested in biblical things, and I took every bit of Hebrew I could.”



Perkins School of Theology - Southern Methodist University

Entering Class - 1969

The Perkins administration specified “coats and ties” as the dress code for a group photo of the entering class in 1969, failing to give any instruction to women students. Most of them donned coats and ties, too, as a protest of the slight. Bridwell Library photo.



The Rev. Lovett Weems (front of column, right side) led a local protest march of a proposed anti-ballistic missile system in 1969 while a student at Perkins. Photo courtesy Lovett Weems.

*“He taught me not to copy men, but to find my own voice.”*

JANICE HUIE

Retired United Methodist Bishop Robert Hayes, Jr., and the Rev. J.D. Phillips were among a small group of African-American students at Perkins in the late 1960s.

“I bought an Army jacket and grew an Afro. I was all about the (civil rights) movement,” Hayes said.

Hayes and Phillips had come to Perkins from small, predominantly African-American Huston-Tillotson College, in Austin. Suddenly they found themselves on the SMU campus with thousands of students, the overwhelming majority of them white.

“It was really leaving one culture and going to another,” Phillips said. “There were a lot of adjustments that I don’t think a person could

understand — except someone like me, who was going through it.”

Phillips and Hayes found Perkins to be a welcoming enclave at SMU. But not always.

“I remember one class where the professor said something we thought was derogatory,” Hayes said. “The next time we met, we sort of commandeered the class to have a rebuttal. Everything was supercharged at that time.”

Hayes and Phillips remember joining other black students in pushing Perkins to hire a black professor. Meanwhile, Phillips began to read James Cone’s black liberation theology, and Hayes became comprehensively more serious about his studies in his second or “middler” year, challenged by the strong faculty Perkins had.

“You had all these names who are legendary in Methodist theological education,” Hayes said. “They sent us out into the world to do ministry.”

Concern for civil rights was hardly limited to African-American students. The Rev. Robert Huie, Janice Huie’s husband, was on the Student Social Action



Committee at Perkins, which raised legal defense funds for two Student Nonviolent Coordinating Committee (SNCC) workers facing prosecution in Dallas.

Bob Huie remembers his activism, but also his exposure to Barth – particularly *Against the Stream*, a collection of the theologian's post-World War II writings.

"That fit right into the way we saw theology's role in the late '60s," he said.

Janice Huie discovered female theologians while at Perkins and read and discussed their books with other female students. Those students made their own push, this time for Perkins to hire a female faculty member.

But Huie gratefully describes support she got from the men, including Ron Sleeth, professor of her homiletics course.

"He taught me not to copy men, but to find my own voice," she said of studying preaching with Sleeth. "His permission-giving was hugely helpful."

The Rev. Donna Lindberg worked her way through Perkins in that period, at one point taking an overnight shift as a telephone switchboard operator at Baylor Medical Center. Lindberg, too, experienced the visibility struggle. She heard professors say "Gentlemen, take your seats," at the beginning of class, with no acknowledgement she was there.

But for Lindberg, who went on to be a United Methodist district superintendent, the quality of instruction was beyond dispute. She recalled a theology course taught by Deschner and Schubert Ogden.

"A marvelous team," Lindberg said. "They really gave

us a broad perspective, from two polar opposite perspectives, in teaching systematics."

Bridwell Library contains student publications of the era, and they are something of a time capsule. They reflect all the social concerns, but also students' efforts at poetry (one anonymously submitted an obscene poem and caused a campus flap), short stories and their reviews of books by Sartre, Bellow and edgy movies such as "Midnight Cowboy." Student Caroline Brewer contributed a powerful essay, "Cool Reflections on a Hot Summer," about her experience doing interracial ministry in the Mississippi Delta.

Perkins had been changing all along, but the students of '68-'69 had an accelerating effect, said the Rev. Joseph L. Allen, a retired faculty member and author of a history of the seminary. Students served on committees for a major self-study that led to curriculum and governance innovations.

In 1970, Perkins hired its first African-American faculty member, Nathaniel Lacy, and that same year broke ground by hiring Alfredo Nañez, an early Hispanic alumnus, as professor of practical theology and Mexican American studies. Two years later, Phyllis Bird became the school's first female faculty member.

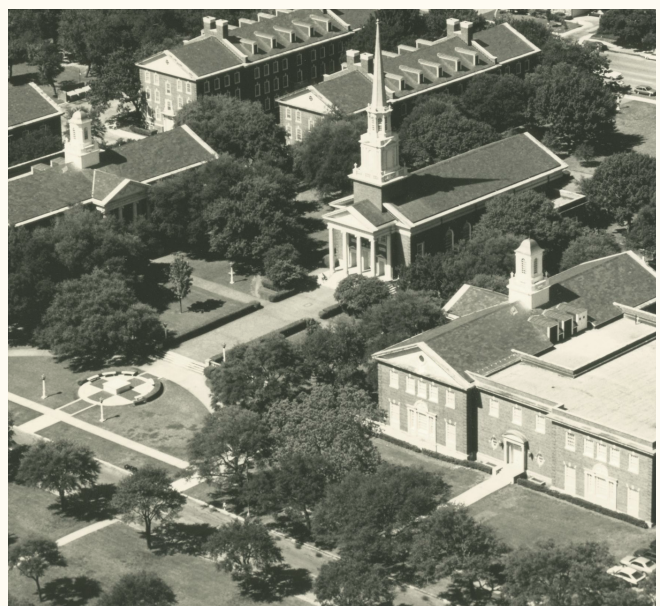
For the Rev. Charles Millikan, vice president of spiritual care and values integration at Houston Methodist Hospital, attending Perkins in the late 1960s was a "tremendous" experience. He felt himself stretched by the faculty and by fellow students.

"As much as we talk about world changers at SMU, they were world changers in their day," he said.

And, as the need arose, the female students wore coats and ties.

*"I remember one class where the professor said something we thought was derogatory. The next time we met, we sort of commandeered the class to have a rebuttal. Everything was supercharged at that time."*

BISHOP ROBERT HAYES, JR.





## WORTHY OPPONENTS: Susanne Scholz and Billy Abraham are ideological adversaries, unlikely friends

By Mary Jacobs

**You wouldn't expect Susanne Scholz and William J. "Billy" Abraham to be good friends. You might even wonder whether the two Perkins faculty members could manage a civil conversation.**

Scholz is a professor of Old Testament, a feminist who's currently teaching a course in Queer Bible Hermeneutics. Abraham, who is Albert Cook Outler Professor of Wesley Studies, defends his theologically conservative understanding of the Christian faith. On many issues, the two Perkins faculty members couldn't be further apart. Yet their friendship, which began in 2013, has endured.

Here are excerpts from a lively and wide-ranging 90-minute conversation with Scholz and Abraham on what makes the friendship work.

### Tell me how you became friends.

**Abraham:** It started in a faculty meeting. I was on my usual soapbox about intellectual and theological diversity at Perkins, and I said, "Maybe somebody like me should teach a course with Susanne Scholz." There were gasps around the room. Jaws dropped. But you got in touch with me and we met over tea. I found it very challenging. I think you were worried about giving a platform to this stodgy, doctrinaire, dogmatic, orthodox Christian.

**Scholz:** Worse! I had been warned. (Laughs.) I was warned that you would turn around every statement I'm making into something else, and I wouldn't recognize it anymore. I didn't like that idea.

**Abraham:** It took a while for us to get beyond the stereotypes.

### What got you past the stereotypes? You ended up team-teaching a course in the fall of 2015 on Postmodern Biblical Historiography.

**Scholz:** I think we are both very European, in that we believe in this intellectual endeavor within this anti-intellectual culture. American culture has no patience for intellectual debate. It basically says, 'Let's just stop talking and do it; let's get it done.' Billy and I are very abstract conceptual thinkers. That's our strength, and we appreciate each other on that level.

**Abraham:** I've always had a significant curiosity about people who disagree with me. I wanted to get clarity on the alternative vision that Susanne's work and her intellectual illuminations involve to harvest the best insights for my point of view. Some of it was just chemistry. This is where friendship comes in. To be able to meet over a glass of wine and rhubarb pie.

**Scholz:** With a little ice cream, yes.

**Abraham:** That is important. It's not just confined to our work. People at Perkins care for one another, across these divisions. I've called Susanne about family issues. A few years ago, when the University issued a directive from on high that I found troubling, Susanne was the first person I called, to test my instincts.

**Your story invites comparisons with the friendship between Ruth Bader Ginsburg and the late Antonin Scalia — two Supreme Court justices famously at opposite ends of the political spectrum. Do you see any parallels?**

**Scholz:** You can call me Ruth.

**Abraham:** I do like Scalia's philosophy of law. Regarding the Constitution, he was an originalist.

**Scholz:** When you listen to the confirmation hearings of the Supreme Court justices — which I did, as much as I could, because I found them so fascinating — you realize that they were making hermeneutical arguments. The things Billy and I disagree and debate over are not just theological issues.

**Abraham:** I am originalist in reading the Scripture; I care about the author's intent.

**Scholz:** This is where our deep differences surface. I actually say in my classes, "The Bible is the word of God. But what do I mean by that?" The Bible is metaphorical language; it's not historical language. I'm not talking history as we understand history at Dedman College. As an academic, we have a shared vocabulary and shared assumptions, and they are not to say that the Bible is historical fact.

**Abraham:** I think this is the heart of theology. I think we can talk perfectly legitimately about God doing things: raising Jesus from the dead, becoming incarnate, speaking to the prophets, sending me to Texas for my sins. The assumption that God doesn't poke his nose into history or do anything beyond what happens naturally or through human action — I think that's a highly dubious assumption to make theologically.

**You are each from parts of the world where conflicts over ideas had life-and-death consequences. Is that part of the equation here?**

**Scholz:** Yes. I was raised in post-Holocaust Germany.

**Abraham:** And I'm from Northern Ireland.

**Scholz:** I think it's fruitful and essential to have interaction across the aisle. I couldn't even fathom thinking along the same lines as Billy does, and yet there it is. There's a human who's thinking in a very different way. I think we need this kind of interaction. That's the value of a democratic system.

**Abraham:** We also share a broadly liberal arts conception of theology, that theology should be part of the University; it shouldn't just be confined to a school of theology on the edge of the campus or seen as a kind of upgrade of a Sunday school. We both think theology is a very important discipline. The reality and character of God really matter. These issues have social and political implications, and we both want to have an accurate account of them.

**Scholz:** We also share a kind of irreverence and a willingness



to challenge the orthodoxies in our respective areas. We're each willing to go with what we've concluded is the position to be defended, even if it's going to incite people left and right. I thought that was very German. But apparently, it's Northern Irish, too.

**One of the most divisive issues in the United Methodist church right now is human sexuality. This is a key area where you disagree, yes?**

**Scholz:** Yes. With all the joviality, we've sort of bracketed that subject. I think we should be for justice. For reasons I can't fathom, Billy is set in his position. To me, it's a nonissue.

**Abraham:** It's not a nonissue, because you consider my position to be morally offensive and homophobic, and damaging to people. That's a big issue.

**Scholz:** I know.

**Abraham:** And I don't want you to back off that.

**Scholz:** I'm not backing off.

**Let's talk about what you have in common.**

**Scholz:** Here's what I think we agree on: democracy, free speech and thought, pedagogy and taking theology seriously.

**Abraham:** We are both really serious scholars. We're not happy to simply get tenure and then take it easy. We also both love gossip — figuring out what's going on in the higher echelons of the University.

**Scholz:** We both have a sense of humor. We love to argue. We love to hear good arguments. We like to challenge, and we like to investigate, ponder, reflect and analyze, so we both love our work. I mean, I think he's always wrong and he thinks I'm always wrong on the content. But the form matters too, right?

**Abraham:** We have very different views, but, at the end of the day, we are prepared to step out and say what we've received may need to be revised or rejected. We both have a love of scholarship and a very strong sense of respect for each other's scholarship. There's a very deep respect here — that what we're about is radically different, but it's worth doing, and it's worth doing well.

**Is there something about Perkins that fosters this kind of friendship?**

**Abraham:** Yes. I think our ability to get together is part of our DNA at Perkins, which goes back to the

complementary work of Schubert Ogden and the late John Deschner, faculty members at Perkins for many years beginning in the mid-1950s. I think they helped create Perkins as a place that was prepared to say, "Look, we're going to have differences, and we're going to lock the doors and work those through. I disagree with him from top to bottom, but I consider Schubert Ogden to be one of the finest liberal theologians of the 20th century. Deschner studied with Karl Barth; he managed to get Barth to take John Wesley seriously. To me, those two were a symbol of what Perkins was about. To be able to be part of this community with that kind of intellectual horsepower, it's fantastic.

**Scholz:** At the academic level, theology is staking out your territory, testing the waters with your thinking and your arguments. I think we agree on that. I'm glad that there's space for me and some other progressively inclined theologians here. But I think Perkins could be stronger in the progressive realm of theological studies. Perkins may seem very liberal because we are living in a state that's still fairly conservative. But in other circles, we're viewed as moderate.

**Abraham:** I think it would be a tragedy if Perkins became identified as a school that primarily stoops for a progressive agenda.

**Scholz:** That's not what I'm saying. I'm saying, in terms of the progressive academic discourse, we are tame as a group.

**We live in divisive times. Is there something your story can offer the rest of the world?**

**Abraham:** When one works as a scholar, you work hard at a problem. You live in that silo. You don't really know the fullness of your own issue until someday someone steps up and says, "I don't even want to put the issue that way. I have a completely alternative way of thinking through what's at stake." So, there's a sense in which self-knowledge depends upon the kind of conversation across the aisle that we are talking about.

**Scholz:** I think our story teaches us to keep talking. I think Perkins could do an even better job of communicating our diversity and maybe fostering more actively this kind of across-the-aisle conversation. It could be our cutting edge. The millennials want this kind of conversation.

*"We both have a sense of humor. We love to argue. We love to hear good arguments. We like to challenge, and we like to investigate, ponder, reflect and analyze, so we both love our work."*

SUSANNE SCHOLZ

## PERKINS NAMES 2019 SEALS LAITY AWARD RECIPIENT

Perkins School of Theology announced John M. Esquivel as the recipient of the 2019 Woodrow B. Seals Laity Award. He was recognized on March 28 during the opening worship service of the three-day Perkins Theological School for the Laity in Perkins Chapel.

The Woodrow B. Seals Laity Award is presented annually to a layperson in the United States who embodies the Christian faith and commitment of service to Christ in the church, community and world as exemplified by Judge Woodrow B. Seals, a distinguished layperson whose interest and energy were instrumental in establishing the Perkins Theological School for the Laity. Selection for the Seals Award is made by the Perkins Lay Advisory Board.

Esquivel is a faithful United Methodist, a community leader, a philanthropist and an advocate for civil rights. He retired from the Shell Oil Company, where he served as chief ethics and compliance officer and associate general counsel. A member of First United Methodist of Houston, he was elected in 2016 as Lay Leader for the Texas Annual Conference and serves actively on the bishop's Extended Cabinet. He is a longtime member of the Board of Trustees for the Houston Symphony, has served as chairman of the Greater Houston Hispanic Chamber of Commerce Foundation and Justice for Our Neighbors Houston, and is a member of the boards of the National Council of La Raza and the YMCA of Greater Houston.

"John Esquivel is a person of deep faith with an impressive record of leadership in the Houston community and in the United Methodist church," said Priscilla Pope-Levison, associate dean of External Affairs at Perkins. "He is devoted to making Houston and the world a better place through his work in civil rights, advocacy and philanthropy."

"John serves faithfully and actively not only in his home congregation, but also in the broader community and in the world," said Jan McClendon, chair of the Seals Laity Award Committee and a member of the Perkins Lay Board. "I was particularly impressed with John's commitment to global ministry. He and his family have gone on mission trips to 14 different countries in addition to their work in the U.S."



*"John serves faithfully and actively not only in his home congregation, but also in the broader community and in the world."*

**JAN MCCLENDON, CHAIR OF THE SEALS LAITY AWARD COMMITTEE**

Esquivel also has a family immigrant story connected to the United Methodist church. In nominating Esquivel, the Rev. B.T. Williamson, assistant to the bishop of the Texas Annual Conference noted, "John proudly traces his origins in the United Methodist church back to his grandparents who lived in San Antonio, Texas, and who were active participants in the Wesley Community Center."

## SELECTED TREASURES FROM BRIDWELL LIBRARY

Evidence can be found all across campus that Perkins works to cultivate understanding of Christianity in its diverse expressions, traditions and contexts. Fostering knowledge of and respect for other religions is a clear seminary value as well. One key place to see this is in Bridwell Library. There, for example, are the digitized sermons of Rabbi Levi A. Olan (1929-1984), a voice of conscience in Dallas for decades, and one who found an academic home at Perkins. No one knows Bridwell's riches better than Daniel J. Slive, Head of Special Collections. He agreed to discuss a few of its holdings that he finds particularly engaging, and that he feels illustrate the seminary's commitment to breadth.

**Maarten de Vos (1532-1603). *Vita, Passio et Resurrectio Iesu Christi: variis iconibus à celeberrimo pictore Martino de Vos expressa.* [Antwerp]: Adriaen Collaert, [ca. 1590-1600].**



This striking suite of engravings depicting the life of Christ, based on illustrations by the Flemish painter and draughtsman Maarten de Vos, was commissioned by the print publisher and engraver Adriaen Collaert (ca. 1560-1618). Although the original drawings were reproduced by five different engravers, the 50 plates still display a strong stylistic unity. Comprising scenes of Jesus' life, Passion and Resurrection, this first edition printed in dark, rich impressions is one of two complete copies in the United States. Following the publisher's death in 1618, the plates were acquired by the Belgian engraver Jan Galle (1600-1676), who reissued the suite in 1620 and 1638.

**Quran. [Persia, ca. 1600]. Illuminated manuscript in Arabic on paper.**



The Quran, the sacred book of Islam, presents the text of God's revelation that the prophet Muhammad (ca. 570-632) received through the angel Gabriel. This Quran is Bridwell Library's most important example of the rich tradition of manuscript illumination in the Islamic world. Its 388 leaves exhibit the precise and graceful Arabic calligraphy that was customary of every Quran manuscript. Each page in the volume bears a

unique decorative pattern executed with lapis lazuli (an expensive blue pigment imported from Afghanistan), other bright pigments and burnished gold leaf. Similarly, each of the 114 *surahs* (chapters) of the Quran is separated by a gilded decorative panel.

**[Cartagloria]. [France or Italy?]. Illuminated manuscript on vellum, signed by Bernardo Anglesi of Pavia and dated 1604.**



This large folding illuminated manuscript is a *cartagloria*, a triptych comprising essential

Latin texts for the Mass ceremony. The texts to be read by the priest while officiating at the altar include the *Gloria*, *Credo*, Offertory prayers, the Canon prayer ending with the words of Consecration, *Hoc est corpus meum* ("This is my body"), and the opening words of the Gospel of John. The Italian term *cartagloria* refers to the words *Gloria in excelsis Deo*, with which such altar cards always begin. In addition to this manuscript, Bridwell Library also holds examples of later printed *cartaglorias* from the 18th and 19th centuries.

The central miniature of this triptych replicates Leonardo da Vinci's fresco of the *Last Supper* at the Dominican Convent of Santa Maria delle Grazie in Milan, completed in 1498. When Bridwell Library's *cartagloria* was produced in 1604, Leonardo's fresco was just beginning to gain international fame through the distribution of engravings. However, the illuminator who signed this triptych at the lower right corner, Bernardo Anglesi, indicated that he was from Pavia, 20 miles south of Milan. Thus, he may have known Leonardo's composition directly from the original. The triptych's leather covering features gold-tooled symbols of Christ's Passion.

**[Chinese Torah Scroll, in Hebrew]. [Kaifeng, China, mid-17th century]. Manuscript on vellum comprising 68 skins, each skin 59 cm. in height with 49 lines of text per column.**



This remarkable Torah, written in unpointed Hebrew on a scroll of 68 parchment skins measuring 96 feet in length, was number 12 (*yod-bet*) of the 13 scrolls originally held by the synagogue established in 1653 in Kaifeng, China. Acquired by the London Society for Promoting Christianity among the Jews in 1851, it apparently was sold by the Society sometime after 1929. In 1955 a bookseller in Pennsylvania, unaware of the scroll's Chinese origins, sold it to Thomas J. Harrison, a Bible collector in Pryor, Oklahoma. Following Harrison's death in 1963, the scroll came to Bridwell Library by bequest of the Thomas J. Harrison Trust. It was identified as one of the Kaifeng scrolls by Michael Pollak, of Dallas, in 1972.

The large mid-column void seen in the text graphically identifies the commandments of the Decalogue (Exodus 20:1-17).

**[Commemorative painting]. *Es la rosa, el simbolo más propio de la pureza...* [Palma de Mallorca, ca. 1780-1800]. Pictorial manuscript on vellum, attached to wooden rod and spindle painted blue and gilded with foliate motifs.**



This striking late 18th-century vellum wall hanging was likely produced to commemorate the arrival at the convent of Santa Clara in Palma de Mallorca of the noblewoman and nun Raymunda Torella y Despuig (d. 1826). A rare survival of artwork made specifically within a female monastic context, the manuscript celebrates Sister Raymunda's devotion to the order of Poor Clares at Palma and documents the names and roles of more than 40 women also serving at the convent. The late-Rococo style of the painting, the work of an accomplished artisan, reflects the high social status of Raymunda but also provides an intriguing contrast with the mendicant principles of the Clarissan order.

With its figural and floral motifs and Raymunda's coat of arms, the painting can be viewed as imitating elaborate Rococo metalwork with faux ball feet, texts in cartouches and a program of 18 saints and martyrs such as Clare, Francis, Margaret, and the Virgin of the Apocalypse. Including significant symbols for female monastics, such as the Sacred Hearts of Mary and Jesus and a rose in the *hortus conclusus*, the manuscript presents the order's simple monastic ideals in a rich and opulent context.

**[Office of the Virgin]. *Officium Beatae Mariae.* [Austria? 1630s?] Illustrated manuscript on vellum.**



A luxurious example of an early modern manuscript Book of Hours, this volume is illustrated with 12 highly accomplished pen-and-ink drawings of scenes from the Passion and the Life of the Virgin. Employing handsome calligraphy without corrections or insertions, the text includes three forms of the Office of the Virgin, Office of the Dead, Office of the Cross, Office of the Holy Spirit and prayers for before and after Communion. The remarkable illustrations, employing fine brushwork and gradations of light, were possibly based on a suite of Flemish or Dutch prints still to be identified.

**[Manuscript Ritual (Use of Carmelite Nuns) with printed Psalter]. [Belgium, ca. 1600]. Illuminated manuscript, ca. 1600, and one imprint, ca. 1500-1550, in a single volume.**



Created for, and possibly by, Jacoba van Dycke, a Carmelite nun whose religious profession occurred on June 2, 1600, at the age of 19, this remarkable 16th-century hybrid volume comprises a liturgical manuscript and a printed psalter. The manuscript, alternating between Latin- and Dutch-language texts, represents additional hybrid aspects as it is decorated with illustrations excised from earlier Dutch manuscripts and precisely pasted onto several pages. These various decorative elements, removed from manuscripts originally created between circa 1450 and 1520 in the southern Netherlands, include more than 150 gold initials, four illuminated borders and four historiated initials. The exquisite border decoration also includes individual pasted pieces representing distinct flowers.

The contents here, another hybrid aspect of this manuscript, include a monastic Ritual, with specific services for the entry into the convent and the profession, as well as prayers for Communion of the sick, Extreme Unction, The Litany and other texts. An unidentified 16th-century printed psalter follows the manuscript portion of the book. This combination of both manuscript and print technology in a single volume is striking in many ways but is understandable in this instance. The printed section for the standard text of the Psalms, readily available in published form, is complemented here with specialized liturgical texts in manuscript specifically created for use in a particular convent and diocese.

# New Faces at Perkins



**Stephen Bagby** is the school's director of recruitment and admissions. He holds a Ph.D. in theology from Durham University, previously serving as dean of students and director of admissions at Redeemer Seminary in Dallas, where he was also assistant professor of church history and theology.



**Andrew Keck** joined the Perkins staff in 2018 as executive director of strategic initiatives, working closely with Dean Craig C. Hill to provide leadership and management for schoolwide projects and priorities.



**John Lowery** is a ministry discernment associate for the Office of Enrollment Management.



**Jean Nixon** is the financial literacy coordinator for the Office of Enrollment Management. She oversees the school's new Financial Literacy Program, funded through a grant as part of Lilly Endowment Inc.'s Theological School Initiative to Address Economic Issues Facing Future Ministers.



**Julie Orozco** is the external programs coordinator and registrar for the Perkins Office of External Programs assisting Priscilla Pope-Levison, director.



**Caleb Palmer** is a ministry discernment associate for the Office of Enrollment Management.



**Marcell Silva Steuernagel** is director of the Master of Sacred Music (M.S.M.) degree program. He holds a doctorate in church music from Baylor University in Waco, Texas, and previously taught music and worship in the Americas, Europe and Asia.



**Yazmin Strauss** is the recruitment and admissions specialist in the Office of Enrollment Management.

## A RETIREE WE'LL MISS

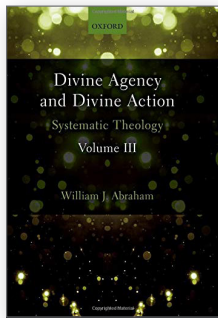


**Paula Dobbs-Wiggins**, adjunct professor of the practice of pastoral care since 1999, is a board certified psychiatrist and holds multiple degrees from Harvard University. She is an active member of St. Luke "Community" United Methodist Church in Dallas and serves as vice-chairperson of the Board of Managers of Parkland Health and Hospital System.

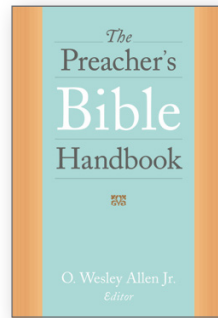




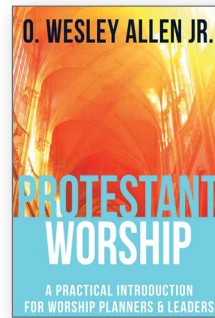
# Faculty Books



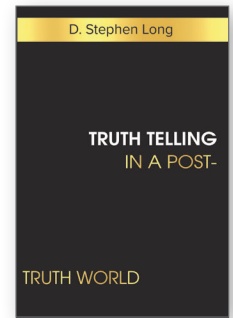
**WILLIAM J. ABRAHAM**  
*Divine Agency and Divine Action, Volumes I, II and III*  
 Oxford University Press (2019)



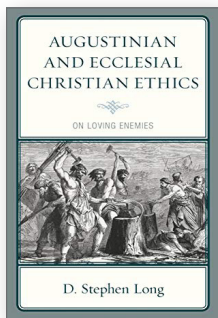
**O. WESLEY ALLEN, JR.**  
*The Preacher's Bible Handbook*  
 Westminster John Knox Press (2019)



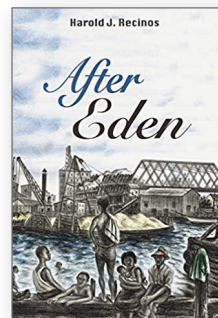
**O. WESLEY ALLEN, JR.**  
*Protestant Worship: A Practical Introduction for Worship Planners and Leaders*  
 Abingdon (2019)



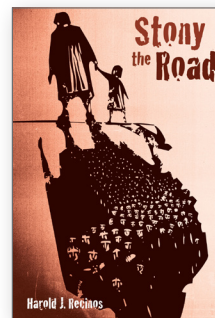
**D. STEPHEN LONG**  
*Truth Telling in a Post-Truth World*  
 New Room Books (2019)



**D. STEPHEN LONG**  
*Augustinian and Ecclesial Christian Ethics: On Loving Enemies*  
 Fortress Academic (2018)



**HAROLD J. RECINOS**  
*After Eden*  
 Resource Publications (2018)



**HAROLD J. RECINOS**  
*Stony the Road*  
 Resource Publications (2019)





From left: SMU President R. Gerald Turner, Rev. D. JoAnne Pounds, Bishop Cynthia Harvey, Janice Riggle Huie, Perkins Dean Craig C. Hill

## PERKINS NAMES LOUISIANA BISHOP CYNTHIA FIERRO HARVEY AS 2018 DISTINGUISHED ALUMNA

Cynthia Fierro Harvey (M.Div. '99), bishop of the Louisiana Episcopal Area of the United Methodist Church, was chosen as the 2018 recipient of the Perkins School of Theology's Distinguished Alumnus/a Award. The prestigious award was presented to Bishop Harvey at a dinner banquet on Nov. 12 at Perkins.

The Distinguished Alumnus/a Award recognizes Perkins graduates who have demonstrated effectiveness and integrity in service to the church, continuing support for the goals of Perkins and SMU, outstanding service to the community and exemplary character.

"At a time when our Houston-Galveston Extension Program is experiencing a resurgence, it is especially fitting that this year's honor should go to one of its first graduates, Cynthia Fierro Harvey. Bishop Harvey epitomizes the best of a Perkins education through her outstanding leadership and commitment to developing relationships across all levels of the global church," Perkins Dean Craig C. Hill said.

"Among countless other acts of service, she bore the weight for the denomination of the earthquake

in Haiti and navigated recovery and support from numerous hurricanes and floods in her episcopal area," he continued.

"Bishop Harvey has been a strong supporter of Perkins, both in and beyond Louisiana. Particularly noteworthy was her early advocacy for connecting Perkins with church-related colleges and universities in the region, beginning with Centenary College and leading to cooperative agreements last year with eight other schools. We could not ask for a better partner in our shared work," Dean Hill added.

In nominating Harvey for the award, Bishop Kenneth Carter, episcopal leader of the Florida Annual Conference and president of the United Methodist Council of Bishops, expressed his appreciation for her leadership and formation at Perkins.

"I know Cynthia's mind to have been deeply shaped by the significant theological education she received at Perkins," he said. "I also know her to be a woman of integrity who lives for others as a sacrificial and servant leader. (She) is an exemplary graduate of Perkins and a prominent example of the influence you are having in God's world."

The Rev. JoAnne Pounds, pastor of Mer Rouge United Methodist Church and Memorial Bastrop United Methodist Church, both in Louisiana, praised the bishop in her nomination letter for her “grace-filled” leadership.

“The day I first met Bishop Harvey I was immediately impressed,” wrote Pounds, herself a Perkins graduate (M.Div. ’14) and member of the Perkins Alumni/ae Council. “She makes the effort to not only know the names of the clergy, but also important human details about each of us. This fosters and models deep, rich relationships.”

“Her passion for the future of the church is evident in her investment in the youth of Louisiana, and the way in which she encourages, embraces and empowers young clergy such as myself,” she added. “She is absolutely remarkable and inspiring.”

Harvey has been bishop of the Louisiana Conference, which encompasses the entire state, since 2012. In that ministry, she serves as spiritual shepherd to more than 118,000 worshipers in 486 congregations.

Previously, she was associate pastor of The Foundry United Methodist Church in Houston (1992-1996),

executive pastor of Memorial Drive United Methodist Church in Houston (1996-2008) and director of missional excellence for the Texas Annual Conference (2008-2010).

She served as deputy general secretary of the United Methodist Committee on Relief, the church’s worldwide humanitarian relief organization.

She is a member of the SMU Board of Trustees and the Perkins Executive Board, which provides advice and counsel to the dean; supports relationships between faculty, students and the church community; aids in recruiting, monitors the school’s performance; and assists in networking at the local, regional and national levels.

Harvey was born on May 5, 1959, in Big Spring, Texas. In 1981, she married Dean Alan Harvey, a financial adviser. Their daughter, Elizabeth Grace, is married to Tyler Reames. They make their home in Dallas. The recipient of the 2017 Perkins Distinguished Alumnus/a Award was Bishop Michael McKee (M.Th. ’78) of the North Texas Conference of The United Methodist Church.

*“Bishop Harvey has been a strong supporter of Perkins, both in and beyond Louisiana.”*

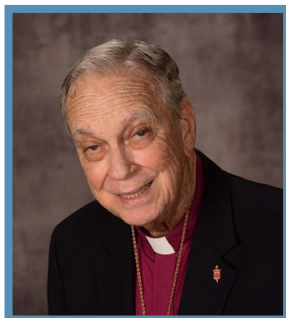
PERKINS DEAN CRAIG C. HILL



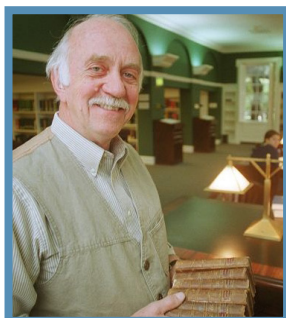
Above: Cynthia Fierro Harvey (M.Div. ’99), bishop of the Louisiana Episcopal Area of the United Methodist Church

# Friends We Will Miss

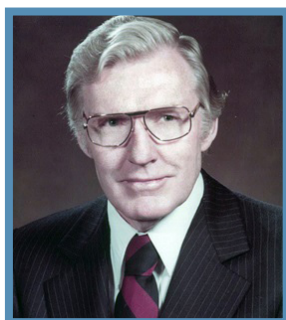
These four members of the Perkins community, who touched numerous lives through their many years of service, passed away in recent months.



**Former Council of Bishops President William B. Oden** passed away on December 22, 2018, in Highlands Ranch, Colo., with his family surrounding him. Bishop Oden was elected to the episcopacy by the South Central Jurisdictional Conference in 1988. He served the Louisiana Conference from 1988-1996 and the North Texas Conference from 1996 until his retirement in 2004. Bishop Oden was president of the Council of Bishops from 2000-2001 and served as the Council's Ecumenical Officer from 2004-2008. He was well-known to the Perkins and SMU community, having served on the SMU Board of Trustees from 1996 to 2004, as Bishop in Residence for Perkins from 2004 to 2008 and as a member of the executive board for SMU-in-Taos. Bishop Oden's family asked that in lieu of flowers, gifts be made to the William B. Oden Scholarship at Perkins.

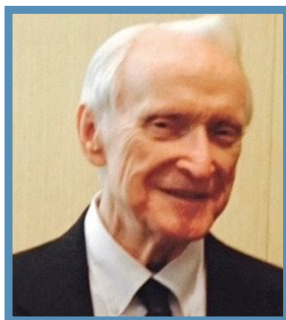


**The Rev. Page A. Thomas** (B.D. '61), who served in multiple capacities at Bridwell Library for nearly half a century, including as director of the Center for Methodist Studies, died March 8, 2019, near Fairview, Texas. Thomas was well-known throughout SMU for his enthusiasm, energetic charm, professional integrity and affinity for Western wear. Thomas received a B.A. in 1958 from Hendrix College, where he served as a student pastor and was ordained a Deacon (1959) and Elder (1962) in the North Arkansas Annual Conference. In 1961, he earned a B.D. [M.Div. equivalent] from Perkins. He held the record for the longest single appointment in the United Methodist Church: 46 years at Bridwell Library. Thomas began working at the library just four months after graduating from Perkins. His professional interests included Methodist history, historical research, rare book cataloguing and archaeology. In his free time, he enjoyed blacksmithing, fishing, raising horses and volunteering at the Heritage Farmstead in Plano.



**The Rev. Bruce Weaver** (B.D. '47) died on February 18, 2019 in his home in Carrollton, Texas, near Dallas, at the age of 97. He was the Perkins Distinguished Alum in 2001, and a leader in the North Texas conference and the global church. Weaver was the founding leader of the Russia Initiative, reviving Methodism in the former Soviet Union. After his passing, many United Methodists from the U.S. to Russia recalled his long life and ministry with gratitude.

Thomas Kemper, top executive of the United Methodist Board of Global Ministries, called Weaver "one of the most remarkable and effective United Methodist mission leaders of the late 20th century." The Rev. Sergei Nikolaev, president of Moscow Theological Seminary of The United Methodist Church, called him "the single crucial reason" for the rekindling of Methodism in Russia. The family asks that in lieu of flowers, donations be made to the Bruce Weaver Fund at Perkins, or to another charitable cause.



**The Rev. Dr. Bert Affleck** (B.D. '58), a retired professor of practical theology and director of supervisory studies at Perkins, died March 13, 2019 at age 84. Affleck began his career as a church pastor, then served as campus minister at McMurry University from 1961-1964. He went on to Drew University, where he earned a Ph.D. in church history, then returned to McMurry for a second lengthy stint as chaplain. He also taught in the Department of Religion and co-wrote a religion textbook, *Exploring Religious Meaning*, which would go through six editions. At Perkins, Affleck served as Intern Program director through 1997 and directed the Course of Study School. Even in retirement, Affleck found ways to serve, helping with a church start as part of a North Texas Conference.

Affleck's wife of 61 years, Patsy, was a secretary to the director of Bridwell Library and coordinator of Perkins Chapel before her death in 2016.

*“The best of all is, God is with us.”*

- JOHN WESLEY

**We remember all those who have gone before us this past year and pray they dwell forever with the Lord.**

The Rev. Joe D. Adams (M.Th. '59)	The Rev. Dr. Oscar A. McBrayer (M.Th. '48)
The Rev. Maurice E. Adkins (M.Th. '63)	The Rev. James M. Meadors, Jr. (M.Th. '56)
The Rev. Dr. Ihsan N. Ardhuermumly (M.Th. '79, D.Min. '80)	Dr. Torbert H. Milby, Jr. (M.Th. '53)
The Rev. Allen E. Baumgartner (M.Th. '54)	Dr. Douglass M. Modisett (M.Th. '52)
Dr. George H. Black, Jr. (M.S.M. '85)	The Rev. Floyd M. Nolin, Jr. (M.Th. '53)
The Rev. Dr. Henry W. Blakeman, Jr. (M.Th. '59)	The Rev. Robert I. Phelps (M.Th. '57)
Mr. Thomas H. Boone (M.R.E. '67)	The Rev. Albert J. Rymph, II (M.Th. '55)
Dr. John H. Brand (M.Th. '53, D.Min '91)	The Rev. Harold G. Sassman (M.Th. '62)
Mrs. Gwen M. Branton (M.R.E. '57)	Mr. Fredrick W. Schwendimann, III (M.Th. '65)
Bishop Benjamin R. Chamness (M.Th. '65)	The Rev. Kenneth W. Short (M.Th. '58)
The Rev. Ralph E. Cooper (M.Th. '64)	The Rev. Robert A. Simpson (M.Th. '53)
The Rev. Earl H. Dawson (M.Th. '70)	Mr. Darrell V. Smith (M.Th. '65)
The Rev. Edwin B. Dodson (M.Th. '48)	The Rev. William O. Smith (M.Th. '56)
The Rev. Thomas C. Elliott, Jr. (M.Th. '72)	The Rev. Charles H. Stewart (M.Div. '86)
The Rev. William D. Elliott (M.Th. '58)	The Rev. Duane L. Stidham (M.Th. '67)
The Rev. Dr. Gilbert L. Ferrell (M.Th. '48)	Chaplain Wayne L. Taylor (M.Th. '53)
The Rev. Buford W. Finley (M.Th. '58)	The Rev. Jarrell L. Tharp (M.Th. '63)
Dr. Wallace G. Gray, Jr. (M.Th. '51)	The Rev. Page A. Thomas (B.D. '61)
The Rev. Jack B. Haskins (M.Th. '60)	The Rev. Daniel A. Turner (M.Th. '67)
The Rev. Dr. Jack D. Heacock (M.Th. '56)	The Rev. Boyce A. Vardiman (M.Th. '56)
Mr. Charles E. Heath (M.Th. '65)	The Rev. Joe L. Vowell (M.Div. '85)
Fr. Craig V. Heenan (M.Div. '87)	The Rev. Dr. Robert B. Weaver (B.D. '47)
Dr. George M. Hess (M.Th. '58)	The Rev. James J. Welch (M.Th. '71)
The Rev. Kenneth W. Hoehns (M.Th. '53)	The Rev. Walter M. Wilkie (M.Div. '00)
The Rev. Dr. David T. Howeth (M.Div. '90)	Dr. Ira E. Williams, Jr. (M.Th. '52)
Mr. William R. Huser (M.Th. '55)	The Rev. Dr. Richard L. Wright (M.Th. '56)
The Rev. Wayne C. Jarvis (M.Th. '62)	The Rev. Clay A. Yeager (M.Th. '56)
The Rev. Susan A. Kemp (M.Div. '92)	Mr. David L. Yordy (M.Th. '66)
Mr. Lee H. Lemson (M.S.M. '79)	

*For a comprehensive list of all Perkins alumni/ae who have died during the past 12 months, please visit [smu.edu/perkins/memoriams](http://smu.edu/perkins/memoriams). Note: All information regarding deceased Perkins alumni/ae is provided by Southern Methodist University's official database.*



## MARK YOUR CALENDAR!

Save the dates for these exciting Perkins opportunities in 2019-20

### BRIDWELL LIBRARY SUMMER 2019 ENTRY HALL EXHIBITION: "BYGONE SUMMERS: IMAGES OF CHAUTAUQUA FROM THE JOHN H. VINCENT PAPERS"

May 24 - August 16, 2019

The Chautauqua Institution began in August 1874 as an experimental Sunday school teachers' training assembly held at Chautauqua Lake in western New York. By 1900 Chautauqua had grown to become a popular summer destination, an influential adult education organization and an international movement blending education, religion, the arts and recreation. Today the Chautauqua Institution continues to foster the pursuit of knowledge and serves as a national forum for discussion of public issues. This exhibition presents photographs of Chautauqua Lake, the Chautauqua Institution and Institution leaders taken during the late 1800s and early 1900s. These images are from the personal papers of Bishop John H. Vincent (1832-1920). The Vincent papers are part of the Methodist Studies Archive at Bridwell Library.

### THE ELIZABETH PERKINS PROTHRO GALLERIES EXHIBITION: "A SUMMER MUSICAL CELEBRATION: AN EXHIBIT IN HONOR OF THE ORGAN"

July 15 - August 3, 2019

This exhibition celebrates two significant musical organizations meeting in Dallas and at Southern Methodist University this summer: the 2019 Organ Historical Society Convention and the 2019 Hymn Society Conference. The 22 selections from Bridwell Library Special Collections comprise manuscripts and rare books produced between the 12th- and the late 18th-centuries. Items on display include four hybrid works that combine manuscript and printed materials in a variety of ways within each individual volume. These library holdings are complemented and enhanced by the display of an 18th-century Dutch bureau organ, courtesy of the owner, James L. Wallman.

### COURSE OF STUDY SCHOOL

July 7 - August 16, 2019

Perkins Regional Course of Study School is a program of The General Board of Higher Education and Ministry of The United Methodist Church in partnership with and

administered by Perkins School of Theology. It provides a basic theological education, as prescribed by the United Methodist Book of Discipline (par. 1421.3d), to licensed local pastors. It also provides Advanced Course of Study. For more information, visit [smu.edu/coss](http://smu.edu/coss).

### CERTIFICATION IN SPIRITUAL DIRECTION APPLICATION DEADLINE

August 1, 2019

The Perkins Certification in Spiritual Direction Program is devoted to training participants to serve as mentors in the Christian way of life. This three-year, noncredit adult and continuing education training program is held during weekend sessions in the months of April, August and December. For more information, call 214-768-3664 or visit [smu.edu/Perkins/PublicPrograms/CSD](http://smu.edu/Perkins/PublicPrograms/CSD).

### HOUSTON LAY SCHOOL OF THEOLOGY

August 16-17, 2019

Join Alyce McKenzie at St. Paul's United Methodist Church in Houston for a special, extended two-day laity program featuring a free lecture on Friday evening titled "Advice We Wish We'd Taken! The Proverbial Wisdom of the Bible." Saturday from 9 a.m. to 3:30 p.m., McKenzie will teach a course based on her latest book, *Wise Up! Four Biblical Virtues for Navigating Life*. Request email updates at [smu.edu/perkins/oeupdates](http://smu.edu/perkins/oeupdates).

### THE ART OF RESILIENCE: LATINX PUBLIC WITNESS FOR TROUBLED TIMES

September 20-21, 2019

The Center for the Study of Latino/a Christianity and Religions of Perkins School of Theology will host a two-day event that will gather Latinx scholars, artists, religious leaders and community activists to explore how academic research, religious practices, the arts and public engagement address the current social climate of Latino/a-phobia, gendered and race-based public policy. Daisy Machado, Union Theology Seminary of NYC; Eduardo Bonilla-Silva, Duke University; and Fernando Segovia, Vanderbilt Divinity School, are featured keynote speakers. Arts of the spoken word, visual and musical, as well as interdisciplinary panel discussions, will all be a part of this rich, expressive event. For more information, contact Isabel Docampo at [idocampo@smu.edu](mailto:idocampo@smu.edu).

## THE THIRD ANNUAL ARKLATEX LECTURE

October 7, 2019

The lecture is cosponsored by The Perkins Center for Preaching Excellence and Williams Memorial United Methodist Church of Texarkana, Texas. This year's speaker, the Rev. Dr. Paul Scott Wilson, one of the most respected and recognized teachers of homiletics in North America, is Professor of Homiletics at Emmanuel College of the University of Toronto. He lectures and preaches widely in Canada, the United States and Europe. He is a past recipient of the United Church of Canada's Davidson Trust Award for excellence in teaching and scholarship and a past president of the Academy of Homiletics. For more information, contact the Perkins Center for Preaching Excellence at [shulem@smu.edu](mailto:shulem@smu.edu).

## PERKINS FALL CONVOCATION

November 11-12, 2019

Come to this two-day event featuring three keynote speakers: author and TV host Rick Steves; Founder and Executive Director of Gateway of Grace, Samira Izadi Page; and President and Founder of African Leadership and Reconciliation Ministries, Celestin Musekura. The speakers will be joined by additional workshop leaders and panelists focusing on mission. To receive email updates about this event, please visit [smu.edu/perkins/oepupdates](http://smu.edu/perkins/oepupdates) and click on "Fall Convocation for Church Leaders" after completing the registration form.

## 2019 ANNUAL ADVENT WORSHIP SERVICE

December 5, 2019

An Advent Service will be held Thursday, Dec. 5, 2019, at 4 and 8 p.m. in Perkins Chapel, 6001 Bishop Boulevard, on the Southern Methodist University campus. The event is free and open to the public.

## UNITED METHODIST STUDIES CERTIFICATION HYBRID COURSE

January 2-4, 2020

This hybrid course is geared for a wide audience — confirmation class leaders, new and longtime United Methodist church member and United Methodist certification students. Perkins faculty will cover the basics of United Methodist History and Theology. Request email updates at [smu.edu/perkins/oepupdates](http://smu.edu/perkins/oepupdates).

## UNITED METHODIST CHILDREN'S MINISTRY AND CHRISTIAN EDUCATION CERTIFICATION PROGRAM

January 5-10, 2020

This program is open to laity and church professionals seeking United Methodist Certification in Christian Education and/or Children's Ministry through the General

Board of Higher Education and Ministry (GBHEM). Request email updates at [smu.edu/perkins/oepupdates](http://smu.edu/perkins/oepupdates).

## UNITED METHODIST CHURCH YOUTH MINISTRY CERTIFICATION PROGRAM

January 5-10, 2020

Certification applications will open August 1. Early Registration for PSYM and Certification will open August 22. For information, visit [smu.edu/perkinsyouth](http://smu.edu/perkinsyouth).

## PERKINS SCHOOL OF YOUTH MINISTRY

January 6-9, 2020

Since 1988 Perkins has coordinated training programs exclusively designed to resource those in the church whose ministries focus on youth and young adults. Join us at PSYM 2020. Visit [smu.edu/perkinsyouth](http://smu.edu/perkinsyouth) for more information.

## PERKINS THEOLOGICAL SCHOOL FOR THE LAITY

March 26-28, 2020

Join us for three days of study focusing on the Bible, theology and spirituality with Perkins faculty and guest speakers. Request email updates at [smu.edu/perkins/oepupdates](http://smu.edu/perkins/oepupdates).

## 2020 GENERAL CONFERENCE

May 5-15, 2020

The 2020 General Conference of the United Methodist Church will be held in Minneapolis, Minn., and members of the Perkins community will attend. Please stay tuned for more information.

## 2020 COMMENCEMENT AND CONFERRAL OF DEGREES

May 16, 2020

Perkins School of Theology will honor graduating seniors during the University-wide Commencement ceremony at 9:30 a.m. in Moody Coliseum. Following Commencement, Perkins will hold its annual Celebration of Degrees and Academic Achievements at 2 p.m. at Highland Park United Methodist Church.

## SOUTH CENTRAL JURISDICTIONAL CONFERENCE

July 15-18, 2020

Perkins faculty, staff, alumni, students and friends will gather in The Woodlands, Texas, for the 2020 South Central Jurisdictional Conference. More information will become available soon.

*Perspective*

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*Rick Steves*



*Samira Izadi Page*



*Célestin Musekura*

**CALL:** 214-768-3664

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