

wim | THE NEWSLETTER FOR WOMEN IN MINISTRY

PRINCETON THEOLOGICAL SEMINARY

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Credit: Rev. Kirianne Weaver Riehl (MDiv '01)

ONE MINISTRY, MANY FORMS

wim.ptsem.edu

Adult coloring books are very popular. Some books even come with fine tipped colored markers just right for staying inside the lines of those intricate patterns. Have you ever dared to color outside the lines in an adult coloring book? Children's coloring books seem to offer a more open invitation for taking a hodgepodge collection of crayons, and coloring outside the lines.

As women in ministry, there are occasions when we judge it best and appropriate to remain within the lines. But more often, God has called us to creativity, to think outside the box, and to take the risk that often comes with coloring outside the lines.

We are united in one ministry to serve Jesus Christ, but this ministry has many expressions. In this inaugural edition of WIM, we invite you into story, essay, art, photography, and some examples of the many and often surprising forms ministry can take. Where do you find yourself having to color outside the lines?

LEGACY OF ABIGAIL AND KATHIE

Words cannot adequately express the legacy of Abigail Rian Evans (MDiv '68) and Katharine Doob Sakenfeld for women in ministry. They are our teachers, mentors, and mothers in the faith. Through their leadership, scholarship, and friendship they have encouraged, supported, and guided countless men and women over many decades of service. For the past four years they have led the Women in Ministry (WIM) Initiative at Princeton Theological Seminary. We are grateful for their leadership of WIM and particularly for the research and writing of their book, *Faith of Our Mothers, Living Still*, a volume now added to our bedside tables. We wish Abigail and Kathie the best as they retire from the leadership of WIM.

—Mary Beth Anton (MDiv '89),
incoming Coordinator of WIM



Abigail Rian Evans



Katharine Doob Sakenfeld

+ ABOUT THE WOMEN IN MINISTRY INITIATIVE:

The Women in Ministry Initiative (WIM) at Princeton Theological Seminary honors, celebrates and remembers all women associated with the Seminary since its founding. WIM is under the umbrella of the Center of Theology, Women, and Gender at PTS. wim.ptsem.edu

+ COVER ARTIST:

Our contributing artist for this inaugural edition of the newsletter is the **Rev. Kirianne Weaver Riehl** (MDiv '01). She is the pastor of the First Presbyterian Church of Ithaca, New York. Through her artistic gifts, she has provided a very compelling illustration depicting the theme of One Ministry, Many Forms, and how often we, as women in ministry bearing the tradition of the gospel, are called to color outside the lines. What are your thoughts?



WHAT COLOR IS THUNDER?

As a child, just as many of us, when I was learning to color, I was instructed to color inside the lines and to use the “right” colors to coordinate with my surroundings—blue for the sky, green for the grass, yellow for the sun, and to mix red and orange for fire. Coloring inside the lines and following instructions was rewarded and celebrated. Receiving a red star for being a good student, a blue star for being a good listener, and a gold star for following instructions was every child’s motivation for doing what the teacher directed them to do.

Coloring inside the lines teaches boundaries, and, in many instances, boundaries are good and necessary. But, boundaries can also set limits, telling us to go this far but not any further; come to the line, but do not cross it. Boundaries often tell some people to “stay in your place.”

When my brothers and I were small children, my mom would not allow us to do anything when there was a thunderstorm. At the clap of thunder, we were instructed to turn off all the lights, close the windows, unplug electrical

appliances, and to find a place to be quiet and still. For my mom and many of the people in my community, thunder was a sign of “God doing God’s work.” In my child’s mind, I didn’t understand what it meant for God to do work. But, I knew thunder was considered sacred, and, we were to honor it.

At some point, I began to question many of those childhood practices—coloring inside the lines, choosing the right colors, receiving colored stars for good behavior, and being silent and still in the midst of a thunderstorm. I wrestled with how those group teachings had shaped, not only my behavior, but my inherent individuality and independence.

Research shows that group association creates norms that all the members of the group are expected to fulfill through their attitudes, beliefs, and behaviors, giving each member a sense of identity and self-worth. But, what happens when some members of the group decide to abandon the group and take a different path? Nick Granato in his *Color Outside the Lines*, writes:

When it’s not picture perfect,
and you dare to be different
That’s when they open their eyes
They’ll try to deny it,
and then try to hide it,
By covering up what they find
The only way they look your way
Is when you mess with
their precious designs,
And no one cares,
until you color outside the lines...¹

Choosing to color outside the lines disrupts the dynamics of the uniformity of the group. I knew this the moment I asked my teacher, “What color is thunder?” Perplexed and baffled, after a long pause, she answered, “whatever color you want it to be.” In that instance, the coloring of my world changed; only I needed to ask the question.

¹ Granato, Nick (2004). *Color Outside the Lines*. On *Outside the Lines* [CD, track 2]. Internet: Song Harbor (2007).

+ Regina D. Langley (MDiv ‘00, PhD ‘15), is the program administrator for the Center for Theology, Women, and Gender at Princeton Theological Seminary and serves as the fellow for Hallelujah Church at Princeton University.



Credit: Kayla Kelly

FEED MY SHEEP

Being a chaplain for Feed Truck Ministries Incorporated over the 2016–17 academic year was a wonderful and wild ride! Jumping into The Feed Truck family in the middle of the Café development taught me things about ministry that I never knew I would need to know. I learned how to quickly assess the best way to engage customers on a personal level and how to remember a few details about a customer so that I could remember and recall their names. I learned that people will tell you about themselves if you stand behind the counter and greet them with a warm heart. I learned that space design impacts the way every person approaches the organization. I also executed my first social media campaign and this is

a skill that has continued to serve me well as chaplain for Central Methodist University. My colleagues continue to be a source of inspiration and help to me as I begin my first year in full-time ministry, helping me brainstorm and troubleshoot on a regular basis. Most importantly, working with FTMI taught me what it means to live and work in a community of people that always has your back, that is looking out for your best interests, and that wants to actively demonstrate the love of Christ.

+ Kayla Kelly (MDiv '17), Campus Chaplain, The Center for Faith and Service, Central Methodist University
More about this ministry at: kingstonmethodist.org/the-feed-truck/





Credit: Rev. Erin Dunigan

THE NAME OF THIS CHURCH IS “NOT CHURCH”

“F@#*, I’m an evangelist!!!”

It was more than ten years ago now, but I still remember the moment as though it were today. Graduation from PTS had come and gone. All I knew was that I wanted to “do something different.”

So, I began to talk to myself. “What is it that you like to do?” I asked, out loud, alone in the car. “Wherever I am, whatever it is I am doing, I like to share it with others.”

Okay, that is pretty clear. What is it that you like to share?

I like to share the beauty, the amazingness—I guess you call it, ‘How God is at work in the world.’

Okay, that’s also pretty clear. What do you call someone who likes to share the beauty of how God is at work in the world?

“F@#*, I’m an evangelist!!!”

Despite having grown up in the more conservative evangelical wing of the PCUSA, the word evangelist immediately brought me back to my days at UC Berkeley of men yelling in megaphones

on street corners something about sin and repentance. That was the LAST thing I wanted.

But, if there can be ‘evangelists’ for iPhones, why can’t there be ‘evangelists’ for the real deal?

It stuck, I was ordained as an evangelist in the PCUSA.

Cut to today...

I live in Baja California, Mexico, just an hour south of the border from San Diego, in what used to be my grandmother’s house. My ‘church’ is actually called Not Church, and is a monthly gathering of expatriate Americans, primarily atheists and agnostics—the spiritual but not religious who have become such a hot topic as of late. We are now in our sixth year.

Ten years ago when I was trying to figure out how to be called to ‘something different’ I mentioned that to my atheist/agnostic neighbors one night over dinner in Baja. “Well, why don’t we call you?” they asked. “But why would you call me, when you want nothing to do with religion or with church?” I replied.

“Because we know you, you are our neighbor, and we like you.”

The thing is, you might expect that an ordained Presbyterian evangelist would be in the business of ‘converting’ the atheists—but actually it is the other way around. The longer I journey with this Not Church community, yes, as their pastor, the more I find that they are actually converting me.

No, I haven’t become an atheist. But watching how the Spirit is at work in this community, in the most unconventional of ways, in the everyday, in the willingness to journey together outside the bounds of ‘organized religion’—it is amazingly good news, that I can’t help but want to share with you.

+ Erin Dunigan (MDiv ’03) is the pastor of Not Church. Erin is also known for her photography. Not Church was recently featured in *Time Magazine*. Check out the article at: ptsem.edu/wim/dunigan

To get a picture of what this ministry is like, check out the Not Church video on their website at: not-church.org/

SHOUT OUTS

LEADING

The article by Ya-Marie Sesay “Women Breaking Through As Leaders in Theology” appears in the online publication “Diverse Issues in Higher Education.” Read about **Dr. Keri Day**, Associate Professor of Constructive Theology and African American Religion at Princeton Theological Seminary, **Dr. Margaret Aymer**, and **Dr. Kelly Brown Douglas**, who are among the African American women advancing the field of theology and creating an example for their communities. This is an online source of critical news, information, and insightful commentary on the full range of diversity in higher education. The full article can be found at: ptsem.edu/wim/dayaymerdouglas

THEOLOGIAN AND ARTIST

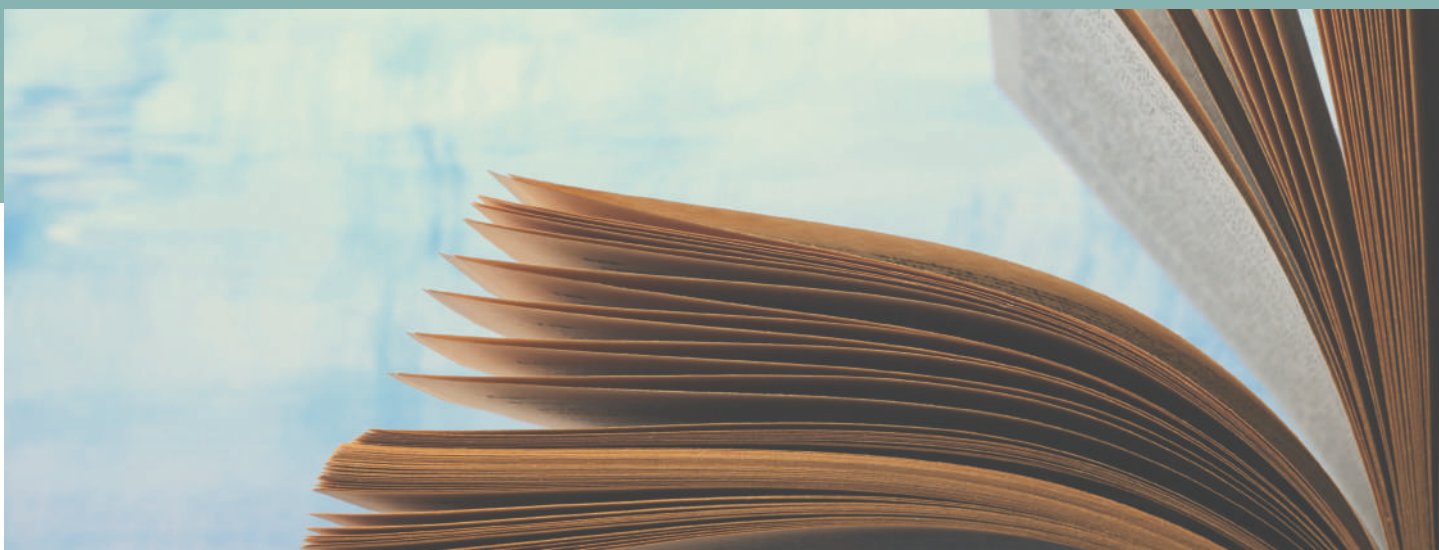
Courtney Steiniger is discerning how to be both theologian and artist. A recent graduate of the University of Maryland, she is active in National Capital Presbytery and served as a YAAD (Young Adult Advisory Delegate to the PCUSA General Assembly) at the 2016 General Assembly. Courtney is Princeton Seminary bound. She was accepted into the Class of 2020, but has decided to defer until the Class of 2021. Courtney states, “I am excited to take some time to explore what my call really means to me, while I continue to develop myself as a scholar and an artist.” Her favorite podcast is *StarTalk*, hosted by Neil deGrasse Tyson. Learning about the universe makes her more in awe of our Creator.

RESCUING, RECOVERING, AND HEALING

Presbyterian Disaster Assistance is the emergency and refugee program of the Presbyterian Church USA. The work of PDA has been in the forefront in the recent months with hurricane and earthquake relief as well as recovery from fires and floods. But PDA is **always at work** in hands-on sharing of the gospel. There are pastors serving active congregations who also manage to serve with PDA as regional coordinators. See the myriad opportunities to serve at pda.pcusa.org/page/act/

WRITING

What busy pastor has the time to compile sermons and prepare them for publication? *God in the Here and Now* is a collection of inspiring sermons by **Rev. Elizabeth D. McLean (MDiv '01)**, examining Bible stories and discipleship, through the lens of science, art, psychology, popular culture, politics and current events. Walter Brueggemann has said of McLean's book: “*I have appreciated reading these suggestive sermons. They are fresh and interesting, connected to both scripture and real life in imaginative ways. McLean invites one out of the box, always a good idea with the gospel.*” The book is available through Amazon in both digital and paperback formats, and through McLean's publisher, Parson's Porch Publishing, which uses its profits to fund a ministry to the homeless.



WHAT ARE YOU READING?

As we celebrate the October 2017 release of Abigail Rian Evans (MDiv '68) and Katharine Doob Sakenfeld's book, *Faith of Our Mothers Living Still*, we thought it would be interesting to ask these authors what books are currently on their nightstands.

BOOKS ON ABIGAIL RIAN EVANS NIGHTSTAND

An Autobiography of Agatha Christie, 1977;

Sally Bedell Smith. *Prince Charles: The Passions and Paradoxes of an Improbable Life*, 2017;

David McCullough. *The Johnstown Flood*, 1968;

Jeffrey Archer. *The Clifton Chronicles*, 2015–2017, several volumes;

Daniel Brown. *Boys in the Boat*, 2013.

In addition, currently I am reading articles in response to requests on Physician Assisted Suicide in Australia to advise their health care chaplains and human cloning in the U.S. for a student senior thesis and on precision medicine for a conference.

BOOKS ON KATHARINE DOOB SAKENFELD'S NIGHTSTAND

Congo: The Epic History of a People, by David Van Reybrouk [HarperCollins 2014]: Deeply informative history of the country where PTS colleague Prof. Elsie McKee grew up and now sponsors a women's non-profit

Chief Inspector Gamache novel series (now 13), by Louise Penny [Minotaur, 2005–2017]: "Mystery" genre, but more about character and theological themes such as fear, guilt, forgiveness, hope, joy, trust. Strongly recommend to read in order (#1 is *Still Life*); they get better and better. Dr. Sakenfeld's church has a monthly book group thinking theologically about these, one at a time, and a joint church women's retreat will focus on the series next year.

Those Preaching Women: A Multicultural Collection, ed. Ella Pearson Mitchell and Valerie Bridgeman Davis, Foreword by Katie G. Cannon [Judson, 2008]: Sermons by 32 women preachers of amazingly diverse backgrounds.

Who Lynched Willie Earle?: Preaching to Confront Racism, by Will Willimon [Abingdon, 2017]: Helping white Christians to speak more openly and honestly about race.

The Conquest of Assyria: Excavations in an Antique Land 1840–1860, by Mogens Trolle Larsen [Routledge, 1996]: Saga of the early excavators' wild adventures and remarkable discoveries that help to give context to Old Testament history



UNTIL WE MEET AGAIN

Where do you color outside the lines in your ministry? What form is your ministry taking? The Princeton Theological Seminary Women in Ministry Initiative would like to know. Our goal is to produce an e-publication of this newsletter on a quarterly basis. The theme of the next newsletter will be “Off-Balance.” It seems like we are always trying to put our lives into balance. But God seems to work in the chaos, very often when we can’t seem to strike that perfect balance. If you would like to contribute an article to this newsletter, the deadline for submissions is December 15, 2017. Submission guidelines can be found at ptsem.edu/wim/newsletter. Articles can be submitted to newsletter.womeninministry@ptsem.edu.



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Rev. Dorothy LaPenta (MDiv '02), Editor