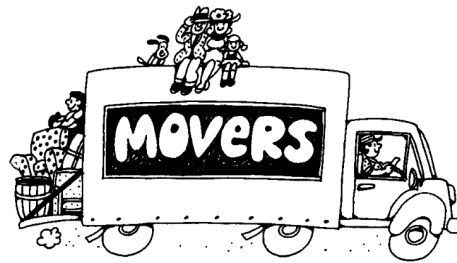




Bloy House News

July 2017

Claremont School of Theology Announces Upcoming Move



This month Claremont School of Theology announced that they will be moving all of their offices and classes to Willamette University in Salem, Oregon. CST has, as have many small institutions of higher education with aging campuses, been experiencing significant financial issues that have led them to make this decision. Being at Willamette will offer them the infra-structure of a Methodist university into which they can embed themselves. Thereby meeting all of the requirements necessary to maintain their accreditation without the burden of being required to raise huge sums of money to show economic solvency to accrediting bodies. While they are currently unable to give an exact timeline for their move, the move will happen as quickly as possible, but not in this academic year. There will be a teach-out that allows students who began their studies on the Claremont campus to finish their studies here in the area.

The implications for Bloy House are significant. We will continue our partner relationship with CST and students will still be able to receive an Master of Divinity degree through course work at Bloy House and CST, but Bloy House will need to find new space for our long term future. While our location will not change in the 2017-18 academic year (and likely not the succeeding year), we look forward to providing you all with updates on our efforts to find a future physical home. Like all change, this new chapter in our life will offer both challenges and new opportunities. It will not be the first move for Bloy House. (We began on the USC campus nearly sixty years ago. But this does signal the beginning of a new chapter in the mission and ministry of our wonderful institution. Coincidentally that chapter may likely ensue at just the time we begin our celebrations of 60 years of Bloy House ministry. The last fifty-nine years have brought us wonderful, creative, culturally sensitive leaders for the church. Oh how much we look forward to seeing what the next sixty years will bring!



CLAREMONT
SCHOOL OF
THEOLOGY



Episcopal Evangelism Society Grant Given to Bloy House Student Antonio Gallardo

EES has been awarding *Evangelism for the 21st Century* grants since 1997, and over the years Bloy House students and faculty have been the recipients of several of these awards. *E-21* grants are intended to support leaders-in-training as they test their vision to share the Gospel with those outside the church, renew the spirit of evangelism within churches, and empower others to share the Good News. To learn more about recent E-21 grants go to <http://www.ees1862.org>. This year Antonio Gallardo of All Saints, Pasadena was one of the recipients of this grant program.

Antonio Gallardo, M.Div. '19, will explore *Finding the Mutuality in Christ Between Dominant / Latino-Hispanic Congregations* using a model for multi-cultural conversation and collaboration which he has developed through his studies at Bloy House. He anticipates that the new mutuality between the currently largely isolated congregations will result in both internal and external evangelism for the All Saints, Pasadena community. The premise is that as the English speaking and Spanish speaking communities within the parish learn more about each other and see themselves as part of one united congregation, they will become better evangelists across cultural barriers, inviting more people of all ethnicities to share in the life of their common faith community. Antonio further anticipates replicability in other congregations whose Latino/Hispanic congregations are isolated from the Anglo congregations.





Instituto de Español A Resource for Spanish Immersion

For decades we in the Diocese of Los Angeles have known that the Episcopal Church is made up of individuals and communities with roots in the four corners of the globe. One of the most prevalent languages among our congregations is Spanish. The need for bi-lingual leaders has never been stronger than it is now in our diocese. While many of the Latino/a, Chinese, Vietnamese, Filipino, and Korean Americans of our diocese have become fluent in English, there is also a very real need for those whose first language is English to meet our brothers and sisters half way in dialog by developing their second language skills. Conversations change when they take place in a language that is not just the language of the dominant culture. Worldviews are shifted, we all know, through seeing the world through the paradigms created by other linguistic world constructions.

The Diocese of Cuernavaca, Mexico, a partner diocese of the Diocese of Los Angeles, sponsors a two week Spanish language program designed to teach students according to their level of proficiency. For several years numerous clergy and lay people from the Diocese of Los Angeles have attended the Language Institute in order to learn or improve their competence in Spanish and to form relationships with our companions in the Diocese of Cuernavaca. Currently the program is offered in the winter, but a summer program will be offered if there is sufficient interest. For two weeks students live in the guest area at the diocesan headquarters in Cuernavaca, and are served three delicious meals a day. Students receive group instruction in language, Mexican culture, and the history of the Episcopal Church in Mexico. Side trips to diocesan churches and programs in rural areas are also provided. The cost for the program is \$2500 including tuition, room and board, and transportation. Partial scholarships may be available. For information, contact The Rev. Barbara Stewart, barbarastewart001@gmail.com.



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Our Bloy House Reach Keeps Growing

This past academic year we were privileged to have two students, **Philip Ho** and **Simon Tsou**, priests from the Diocese of Taiwan, who took part in our Bloy House community, attended Liturgics classes, and added greatly to our global vision of the Episcopal Church. We are delighted that this year **Oliver Lim** will be coming to Bloy House from Singapore to do a Certificate of Anglican Studies as a part of his M. Div. program at Claremont School of Theology.

Oliver's presence, like that of all international students within a higher education institution, will offer one more important reminder to us all that the ministries we are preparing for, whether they be lay or ordained, are ministries meant to partner with, to serve, and to care for the whole world—not just the corner of the world that is most familiar to us. We look forward to learning more about the Christian Church in Singapore as Oliver shares his own ministerial experiences with our Southern California students. Appropriately, the first class Oliver will be taking at Bloy House is **Sheryl Kujawa-Holbrook's** "Global Anglicanism" class.





On Saturday August 12 seven incoming students, **Dean Sweeney**, **Acting Dean Adelle Yeaton**, **Dr. Steve Nishibayashi** (vice-chair of the Board of Trustees), **Carole Horton-Howe** (Student representative to the Board of Trustees), **Donna Porras** (Assistant to the Dean) and Bloy House **Chaplain Jim Dunkly** will meet for new student orientation. This is always an especially joyous time in the life of the seminary as we welcome the newest members of our community into the life transforming experience of seminary, and they have the opportunity to meet and get to know one another.

We look forward to sharing more with you about the incoming class in the August Bloy House News.

While applications for admission for the fall term as a for-credit student have now closed, those wishing to take classes as a not-for-credit student are welcome to still apply through the Education for Episcopal Leadership application found in the prospective student section of the Bloy House website. <http://www.bloyhouse.org>



In his capacity as chaplain, **Dr. Jim Dunkly** offers support and a listening ear for students. He also leads invaluable workshops on academic writing and is available as a writing tutor for students.

New student orientation will be Saturday, August 12 from 10 to 2 in Butler 201



Carole Horton-Howe serves as the bridge between the student body and the Board of Trustees, attending all board meetings and retreats. Shown below is Board Vice-Chair **Dr. Steve Nishibayashi** with Acting Dean **Adelle Yeaton** who will be serving as Dean this fall while Dean Sweeney is away on sabbatical. In the background is our beloved former board member the **Very Rev. Dr. Harvey Guthrie**.





Getting Creative About Funding Ministry

One of the realities of contemporary church life is that there is currently much more ministry that needs to be done than dollars to support that ministry. Recently ordained transitional deacon Holly Cardone ('14) and the community of St. Stephens, Hollywood have gotten creative in their efforts to find ways to stretch their ministry capacities. Holly has started the Hollywood Curate Go Fund Me site to raise the funds needed to create a curacy at St. Stephens. If she is able to raise the necessary funds, the church will commit itself even more deeply to a vital and active ministry to the poor, the young, and mentally ill residents of their LA neighborhood with Holly as a catalyst for those ministries.



St. Stephen's is just one example of how clergy and congregations are finding ways to imagine vital ministry in ways that stretch beyond the finite limits our immediate fiscal situations may tempt us to succumb to. To the right is a picture of Holly and Jaime Acton-Edwards, rector of St. Stephens.

2017-18 Academic Calendar Set

Those considering applying for Fall or Spring of 2017-18 can find the academic calendar below

Bloy House 2017-18 Academic Calendar

Fall

August 12 New Student Orientation

Aug. 18/19

Aug. 25/26

Sept. 8/9

Sept. 22/23

Sept. 29/30

Oct. 13/14

Oct. 27/28

Nov. 10/11

Nov. 17/18

Dec. 8-9

Spring

Jan. 19/20

Jan. 26/27

Feb. 9/10

Feb. 23/24/25 LRW

March 9/10

March 23/24

April 6/7

April 13/14

April 27/28

May 11/12

Bold dates indicate the second of back to back weeks in the semester. LRW is long retreat weekend.

Duncan Ely of the General Board of Examining Chaplains to Visit Bloy House November 18

Duncan Ely, Chair of the General Board of Examining Chaplains will be visiting Bloy House on November 18, 2017 to share information about the General Ordination Exams. His lunch presentation will begin at 12:15 following chapel in Haddon Hall. At that conversation, seminarians and those who are interested in learning more about the GOEs will have an opportunity to hear about the purpose, structure, evaluation process, and church-wide expectations that surround that exam. GOEs are taken by candidates for priestly ministry during the January of their final year at seminary. The exam process takes four days and exams are then read by teams of GOE readers from across the Episcopal Church..



Save the Date Feb. 24 & 25

Music and Ministry

Once again we are delighted to have as our spring retreat leader Dr. Lisa Sylvester of the University of Southern California School of Performing Arts. Lisa, who is also the Music Director at St. Mark's Altadena and has extensive experience in working with Christian and Jewish congregations, will be leading a retreat designed to empower participants to lead in community through their own engagement with music, including acquainting retreatants with the rich repertoire of contemporary service music available in our day. This event is open to all those wishing to attend. See future Bloy House News articles for details on times and cost for the retreat.



From the Dean

I've been thinking about conversation lately. Not so much the polite decorous back and forth we sometimes engage in at coffee hour, but true conversation. The kind only grown-ups dare risk. The theological definitions of conversation that scholars like Hans Gadamer and David Tracy have articulated call for a risk-filled level of full engagement with an other that has the potential and the capacity to change one or both of the conversation partners forever.

This kind of conversation is dangerous, because it dares to upset the status quo. It invites (without requiring) change, and change (we all know) can be complicated and messy. It is this kind of conversation that makes ecumenical and inter-faith dialog possible. It is this kind of conversation that can help broker peace. It is this kind of conversation that Eric Law at the Kaleidoscope Institute seeks constantly to ignite in his efforts to bridge cultural divides. It is this kind of conversation that seminarian

Antonio Gallardo hopes to frame through the strategies he has developed for cross-cultural conversations within a multi-cultural faith community. In these conversations each party is willing to go in with some vulnerability and willingness to have their own worldview changed by the encounter. Points of easy agreement can be discussed, but so can the touchy subjects, especially those that may uncover the inherent cultural, class, ideological, or racial prejudices we bear, often without even knowing how deeply embedded they are within us.

These kinds of conversations are sadly much less frequent than we'd hope. It takes two parties willing to be vulnerable, willing to trust, willing to allow their best selves and their less than best selves to become publicly exposed to another human being. It takes courage to do that, and it takes an absolute commitment to the value of the relationship to continue into those waters even after we become uncomfortable and self-conscious. I am of the mind that it is just such conversations that our church and our nation are in desperate need of right now. If only we can find the courage to risk with one another! But buyer, beware! This life work is not without cost. I will attest to that.

This summer I have been working through a conversation that began for me in late May. While attending Preaching Excellence Program I had the opportunity to work with Will Mebane, the dean of the cathedral in Buffalo, New York. It was not the first time we had worked together. And that is an important part of this story. Will and I had already been teammates on the Episcopal Church's Taskforce on Marriage. In that setting we most often saw eye to eye and struggled to listen and learn from others who held perspectives significantly different from our own. We both like and respect each other very much. But this year's conversations about forgiveness at PEP helped me to see that forgiveness does and must mean different things when one is black than if one is white. Did I mention that my friend Will is a black man and I am a white woman? Both of us raised in the South in the 60's and 70's.

After I had written a sermon that I thought was quite progressive and compelling, I wanted to check out a small needling unease I still had with it. I had heard through Will that the PEP program dynamic of having a Southern privileged white man with a PhD telling seminarians of color that they must forgive and how they should engage in the journey of forgiveness; I had heard that this rankled for some. Because they knew from their own lives that forgiveness can mean very different things for those who have power and agency than for those who experience sustained, unrelenting, ongoing oppression. For some, this externally imposed one-size-fits-all model of forgiveness felt oppressive. It asked of those who had the most to forgive that they just keep forgiving more and more and more with seemingly little agency about when, why, and how to forgive.

After hearing this, I wondered quietly if the wonderful sermon I had written for PEP might inadvertently have fallen into just such a pitfall. Maybe it wasn't such a wonderful sermon after all, how was I to know? So I asked Will to critique it for me. To his absolute credit, Will's critique was clear and forthright. Instead of finding the sermon inspiring, uplifting, challenging and moving, he found the sermon deeply offensive and destructive. His critique said, as diplomatically as possible, that he heard in my sermon a voice of self-satisfied white privilege speaking with virtually no awareness of how these words sounded for him from his own very different historical, cultural, ethical, and racial perspective. This feedback was not fun to receive, but it was absolutely illuminating for me. I thanked him for his feedback, tried to explain what my desire had been, lest I be completely misunderstood, and stored this conversation away for further pondering. And ponder I have for months now. Good conversation is like that. It requires revisiting and reconsideration. It invites us to grow and mature.

These months later after lots of pondering on that conversation, I understand a little better, two things. One: I know that privilege means there are certain things one never has a right to say to or about a person who holds less privilege. "You must forgive that person" is one of those things. It doesn't really matter if we believe our admonitions are inherently true. It doesn't matter that the person "should" know us well enough to hear what we're really trying to say. It doesn't matter that we are trying our best to talk about a different subject. What matters is that the playing field of life is painfully uneven and that impacts all that is said, all that is heard, and all that is experienced in response. Try as we might (and should) to put ourselves in someone else's shoes, we need to be clear that, really, we cannot and never will be in their shoes.

The second thing I appreciate much more some weeks later is what a gift Will Mebane is and chose to be in my life; and what a gift that conversation was. It is in the meeting, the learning, the trusting, the sharing, the risking, and the fullness of encountering someone in our likeness and in our differences that we engage in holy conversation: Life transforming redemptive conversation that has the capacity to make of us more faithful people than we ever before knew how to be. Committing one's self to the discipline of holy conversation is what it means to live in faithful faith-filled community where love and, yes, forgiveness form our hearts, our minds, and our bonds.

Seminary is a place where such conversations happen. If people are brave, churches can be too. My prayer for all of you is that you have a Will Mebane in your life speaking truth, sharing the hard messages, inviting you to become more than who you are today. Telling you a little bit about what the world looks like for someone different from you. May your life be peppered with such holy conversations, and may those conversations lead you deeper into God's omnipresent love, a love that invites each of us toward the One who is wholly other and who beckons us into the most profound life changing

conversation of all!

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