



Convocation

THE SEATTLE SCHOOL OF THEOLOGY & PSYCHOLOGY

Saturday, the Second of October, 2021

St. Mark's Episcopal Cathedral
Seattle, Washington

| ma·tric·u·la·tion | to admit into a school or a body of persons and, especially, to do so by acknowledging the place for your name on the register of members. Its Latin roots relate to the word Mater for mother, specifically in the sense of adopting a child.

So this is our official welcome to you – your adoption into the community of learners at The Seattle School of Theology & Psychology. It is an ancient tradition that harkens back to Oxford University in England, where all new students were officially welcomed into the community and asked to commit themselves to the culture and mission of their new school. Our act of commitment today is a symbol that envelops you into the life of the community at The Seattle School. Please receive our hand of welcome, of adoption, of inclusion. From this point on you will be considered a part of our community always.

THE COMMITMENT OF MATRICULATION

Processional

Please Stand

Rigaudon · *André Campra*

Opening Acclamation & Invocation

Presider · *J. Derek McNeil, PhD, President & Provost*

PRESIDER: God be with you.

ASSEMBLY: And also with you.

PRESIDER: Let us pray.

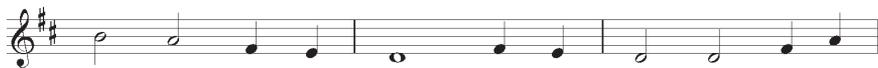
ASSEMBLY: God be in my head, and in my understanding;
God be in my eyes, and in my looking;
God be in my mouth, and in my speaking;
God be in my heart, and in my thinking;
God be at my end, and at my departing.
Amen.

- From an Old Sarum Primer

Opening Hymn · *Come Thou Fount*



1 Come, thou fount of ev - ery bless - ing, tune my
2 Here I find my great - est trea - sure; hith - er,
3 Oh, to grace how great a debt - or dai - ly



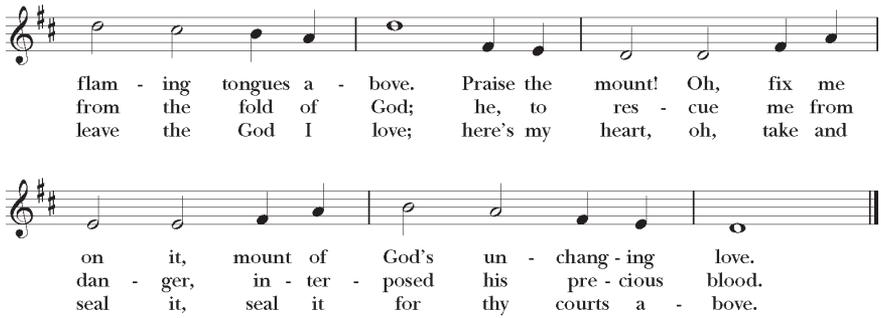
hears to sing thy grace! Streams of mer - cy nev - er
by thy help, I've come; and I hope, by thy good
I'm con - strained to be! Let thy good - ness, like a



ceas - ing, call for songs of loud - est praise.
plea - sure, safe - ly to ar - rive at home.
fet - ter, bind my wan - dering heart to thee:



Teach me some me - lo - dious son - net, sung by
Je - sus sought me when a stran - ger wan - dering
prone to wan - der, Lord, I feel it, prone to



flam - ing tongues a - bove. Praise the mount! Oh, fix me
 from the fold of God; he, to res - cue me from
 leave the God I love; here's my heart, oh, take and
 on it, mount of God's un - chang - ing love.
 dan - ger, in - ter - posed his pre - cious blood.
 seal it, seal it for thy courts a - bove.

Text by Robert Robinson, 1735-1790. Music by Wyeth's Repository of Sacred Music, Part Second

Please be seated

Readings From the Word of the Lord

Psalms 19:1-10 · Read by Doug Shirley, EdD, Assistant Professor of Counseling

The heavens are telling the glory of God; and the firmament proclaims his handiwork. Day to day pours forth speech, and night to night declares knowledge. There is no speech, nor are there words; their voice is not heard; yet their voice goes out through all the earth, and their words to the end of the world. In the heavens he has set a tent for the sun, which comes out like a bridegroom from his wedding canopy, and like a strong man runs its course with joy. Its rising is from the end of the heavens, and its circuit to the end of them; and nothing is hid from its heat. The law of the Lord is perfect, reviving the soul; the decrees of the Lord are sure, making wise the simple; the precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is clear, enlightening the eyes; the fear of the Lord is pure, enduring forever; the ordinances of the Lord are true and righteous altogether. More to be desired are they than gold, even much finer gold; sweeter also than honey, and drippings of the honeycomb.

READER: The Word of the Lord.
ASSEMBLY: Thanks be to God.

Colossians 1:3-20 · Read by Stephanie Neill, PsyD, Associate Professor of Counseling Psychology

May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience, while joyfully giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light. He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers

or powers – all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.

READER: The Word of the Lord.

ASSEMBLY: Thanks be to God.

Acts 17:22–28 · Read by Paul Hoard, PhD, Assistant Professor of Counseling Psychology

READER:

Then Paul stood in front of the Areopagus and said, “Athenians, I see how extremely religious you are in every way. For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, ‘To an unknown god.’ What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps grope for him and find him—though indeed he is not far from each one of us. For ‘In him we live and move and have our being’; as even some of your own poets have said. ‘For we too are his offspring.’”

READER: The Word of the Lord.

ASSEMBLY: Thanks be to God.

Acclamation of Matriculation

Faculty, Staff, Alumni, New & Returning Students, & Assembly

PRESIDER:

As a sign of the emergence of our learning community, during the Call to Matriculation, faculty, staff, alumni, returning students and new students will stand and join together in a circle surrounding the pews. The remainder of the assembly will remain seated until they join the community at the conclusion of the litany of commitment.

Litany of Commitment

FACULTY, STAFF, & ALUMNI	God has called us to this time.
NEW & RETURNING STUDENTS	God has called us to this place.
FACULTY, STAFF, & ALUMNI	God will do a new thing in our midst.
NEW & RETURNING STUDENTS	God makes all things new in our presence.
FACULTY, STAFF, & ALUMNI	God calls us forth to be God's holy people.
NEW & RETURNING STUDENTS	God brings us forth for full communion.
FACULTY & STAFF	God does not call us into place without purpose. We, the faculty and staff, take seriously God's intention for our meeting and offer our minds, our hearts, and our souls to mentor and to nurture you. As we enter into relationship with you, we do so with the hope and the prayer that we will all be transformed through our commitment of learning together.
NEW STUDENTS	God has brought us here for a purpose. We, as students, accept your offer, and commit to be students who engage with you, our faculty and staff, with our minds, our hearts, and souls, that we too may be persons of transformation.
RETURNING STUDENTS	God has brought us here for a purpose. We reaffirm our commitment to engage you, our faculty and staff, with our minds, our hearts, and souls, in this journey to become a people of transformation.
FACULTY	With humility we will study, prepare, and enter our work with you, mindful that God is in our midst.
NEW STUDENTS	With humility we too will study, prepare, and enter our work together with you, mindful that God is in our midst.
FACULTY	We will strive to be scholars of excellence. We will value what we know as we surrender to what is yet to be known. As we value knowledge, we will also acknowledge mystery and live as persons of faith, waiting for the full revelation. We pray that we will be granted wisdom, keep you from the harm of our arrogance, and do as the Lord has required of us: To do justice, to love kindness, and to walk humbly with our God.
NEW STUDENTS	We will strive to be students of diligence, to value knowledge, and to seek wisdom, and to do justice, love kindness, and walk humbly with our God.

RETURNING STUDENTS We will strive to continue to be students of diligence, to value knowledge, to seek wisdom, and to do justice and walk humbly with our God.

FACULTY & STAFF We have been called to love and learn together, and to become persons of transformation in our world.

NEW & RETURNING STUDENTS Bind us together in learning, O Lord.

FACULTY & STAFF We have been called to explore together, to discern the gifts and talents that we have been given; to use them in creative ways for mutual understanding, and to be change agents to our hurting world.

NEW & RETURNING STUDENTS Bind us together in your Spirit, O Lord.

FACULTY & STAFF We have been called to mission together, to prepare to be persons of healing and of ministry. We have been called to be persons who study text, within the context of our relationships, as the living presence of Christ within our culture.

NEW & RETURNING STUDENTS Bind us together in mission, O Lord.

All assembly please stand

ALL ASSEMBLY (EXCEPT NEW STUDENTS) We invite you to our community and pray that you will run with perseverance the race that is marked out for you. We pray that you will keep your eyes on Jesus, the author and perfecter of our faith. We, your friends, fellow students, alumni, staff, and faculty surround you with our love and support.

NEW STUDENTS Mold us, lead us, guide us, and empower us, so that we may discover the full intention of God's plan in our lives.

ALL ASSEMBLY (EXCEPT RETURNING STUDENTS) We are grateful to those of you students who have entrusted us with your training and continued transformation, and pray you will continue to run with perseverance the race marked out for you. We pray you will continue to keep your eyes on Jesus, the author and perfecter of our faith. We, your friends, fellow students, alumni, staff, faculty and our families surround you with our love and support.

RETURNING STUDENTS Mold us, lead us, guide us, and empower us, so we may continue to discover the full intention of God's plan in our lives.

PRESIDER In our unity in Jesus Christ, through the Holy Spirit, we proclaim

ALL ASSEMBLY Now we know only in part, then we shall know fully, even as we are fully known. But these three things remain: Faith, Hope, and Love. But the greatest of these is Love.

PRESIDER Almighty God, Creator Lord, lend us your loving hand, and bless our days ahead with your presence. Thank you for these students, thank you for sending them to us and placing them within our care. Be ever in their hearts, in their minds, and on their lips, that we all may come to know your Word, find joy in your presence, and worship you in holiness all our days, through Jesus Christ our Lord.

ASSEMBLY Amen.

Hymn · *Be Thou My Vision*

Remain standing in the circle for the singing of the hymn

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1 Be thou my vi - sion, O Lord of my heart;
2 Be thou my wis - dom, and thou my true word;
3 High King of hea - ven, when vic - tory is won,
all else be nought to me, save that thou art—
I ev - er with thee and thou with me, Lord;
may I reach hea - ven's joys, bright hea - ven's Sun!
thou my best thought, — by day or by night,
thou my Re - deem - er; my love thou hast won;
Heart of my heart, — what - ev - er be - fall,
wak - ing or sleep - ing, thy pres - ence my light.
thou in me dwell - ing, and I with thee one.
still be my vis - ion, O Ru - ler of all.

PRESIDER: The peace of the Lord be with you.

ASSEMBLY: And also with you.

Charge to Students

J. Derek McNeil, PhD, President & Provost

The Nicene Creed

Ron Ruthruff, DMin, Associate Professor of Theology & Culture

Please stand

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.

For us and for our salvation
he came down from heaven,
by the power of the Holy Spirit
He became incarnate from the Virgin Mary
and was made man.

For our sake he was crucified
under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory to judge
the living and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
Who with the Father and the Son
is worshiped and glorified,
He has spoken through the prophets.
We believe in one holy catholic
and apostolic Church.
We acknowledge one baptism
for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come.
Amen.

Please be seated

The Celebration of Holy Communion

Celebrants · *Daniel Tidwell-Davis, MDiv, Manager of Accessibility & Vocational Programs*

Becca Shirley, MDiv, Manager of Student Life Programs

Assistant Celebrants · *Members of Student Leadership*

Element Presenters · *Robert and Aftyn Leyder*

Please stand

CELEBRANT: The Lord be with you.

ASSEMBLY: And also with you.

CELEBRANT: Lift up your hearts.

ASSEMBLY: We lift them up to the Lord.

CELEBRANT: Let us give thanks to the Lord our God.

ASSEMBLY: It is right to give God thanks and praise.

CELEBRANT: It is our duty and delight that we should every where
and always offer thanks and praise to you, O God,
through Jesus Christ.

Holy God, mighty Lord, we give you thanks and praise, for
in the beginning you created all things and it was good.
All things found their unity in you. All things found their
favor and blessing in your care. And when our first parents
rebelled against your word of love, and disunity entered the
world, you did not forsake them or us. In love, you sent your
Son to be our Savior, to reconcile all things through him.
And so with the church on earth, all creation, and the host
of heaven we praise your name and join in the unending
hymn:

ASSEMBLY: Holy, Holy, Holy are you, God of power and might,
Heaven and Earth are filled with your glory, Hosanna
in the Highest, Hosanna in the Highest. Blessed is the
one who comes in your name, Hosanna in the Highest.
Hosanna in the Highest!

Christ is our hope. Christ is our life. Christ is our unity in
you, O God.

CELEBRANT: Christ has died. Christ has risen. Christ will come again.

ASSEMBLY: Glory to you, O God.

CELEBRANT: Before he drew all things to himself upon that cross of reconciliation, Jesus gathered the disciples he loved around his table, and taking bread, he gave thanks, broke it, and gave it to all of them saying: Take and eat. This is my body, given for you. Do this in remembrance of me.

Again after supper, he took the cup, and when he had given thanks, he gave it to them, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sins. Whenever you drink it, do this in remembrance of me.

Having this promise of forgiveness and presence, we boldly pray:

ASSEMBLY: Christ, our host, be present for us at our communion table, in our eating and in our drinking. Through Christ, in Christ, in the unity of the Spirit, all glory and honor are yours, O God, now and forever. Amen.

CELEBRANT Gracious God, we remember with thanksgiving, all that our Savior did for us, his love of the lost, his care of the dispossessed, his word that shattered self-righteousness, his teaching that we should love one another, his prayer for our unity in him. Above all we remember his life-giving death, his glorious resurrection and ascension, and the sending of the Holy Spirit to bring us to unity and faith. Gather this Seattle School community together to be a representative community of our Savior. May our ears be tuned to the Holy Spirit as we are taught and may we become participants in bringing unity to all.

Send now your Holy Spirit, that through this bread and cup we might be forgiven the sin that divides us and be strengthened in our faith and resolve to live our lives together for the sake of the gospel.

ASSEMBLY: Reconcile us to you, O Lord, and to one another, in the breaking of bread and the sharing of the cup.

CELEBRANT: All honor and glory are yours, O God, Father, Son and Holy Spirit, in your Holy Church, now and forever.

ASSEMBLY: Amen.

CELEBRANT: As our Savior has taught us to pray, we boldly proclaim:

ASSEMBLY: Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power and the glory, forever and ever. Amen.

CELEBRANT: Come, the table is ready.

Special Music Selection

Lori Bailey, MATC, Student

Evan Wilson, MATC, Alumnus 2014

Hymn • *Let Us Break Bread Together*



1 Let us break bread to - geth-er on our knees; _____
2 Let us drink wine to - geth-er on our knees; _____



let us break bread to - geth-er on our knees; _____
let us drink wine to - geth-er on our knees; _____

Refrain



when I fall on my knees, with my face to the ris - ing sun,



O Lord, have mer-cy on me. _____

3 Let us praise God to - geth-er on our knees; _____



let us praise God to - geth-er on our knees; _____

Refrain



when I fall on my knees, with my face to the ris - ing sun,



O Lord, have mer-cy on me. _____

CELEBRANT: The body and the blood of our Lord Jesus Christ strengthen you and keep you in his grace.

ASSEMBLY: Amen.

CELEBRANT: Let us pray.

ASSEMBLY: Loving God, we give thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's body and blood. Now send us forth as a people, forgiven, healed, and renewed - eager to join in a community

of learning together, to proclaim your love to the world, and to continue in the risen life of Christ our Savior. Amen.

CELEBRANT: The Lord bless you and keep you. The Lord make his face shine on you and be gracious to you. The Lord look upon you with favor and give you peace.

ASSEMBLY: Amen.

Closing Hymn • *Praise to the Lord the Almighty*

Please stand

Descant

4 Praise to the Lord! O let all that is in me a -
1 Praise to the Lord, the Al - might - y, the King of cre -
2 Praise to the Lord; o - ver all things he glo - rious - ly
3 Praise to the Lord, who doth pros - per thy way and de -
4 Praise to the Lord! O let all that is in me a -
dore him! All that hath life and breath come now with
a - tion; O my soul, praise him, for he is thy
reign - eth: borne as on ea - gle - wings, safe - ly his
fend thee; sure - ly his good - ness and mer - cy shall
dore him! All that hath life and breath come now with

prais - es be - fore him! Let the a - men sound from his
 health and sal - va - tion: join the great throng, psal - ter - y,
 saints he sus - tain - eth. Hast thou not seen how all thou
 ev - er at - tend thee; pon - der a - new what the Al -
 prais - es be - fore him! Let the a - men sound from his

peo - ple a - gain; glad - ly for ev - er a - dore him.
 or - gan, and song, sound - ing in glad ad - o - ra - tion.
 need - est hath been grant - ed in what he or - dain - eth?
 might - y can do, who with his love doth be - friend thee.
 peo - ple a - gain; glad - ly for ev - er a - dore him.

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Benediction

Prsider · Paul Steinke, MA, Vice President of Student & Alumni Development

Dismissal

PRESIDER: Go in Peace to Love and Serve.

ASSEMBLY: Thanks be to God.

Recessional

Trumpet Tune in D · David N. Johnson

Please allow the procession of faculty and alumni representatives to exit before you depart.

We are grateful to Canon Michael Kleinschmidt, Organist at St. Mark's Cathedral, Lori Bailey and Evan Wilson for their contributions that have enhanced our celebration.

Thank you to the ushers, Kelsey Wallace & Members of Student Leadership

Please join us in welcoming our new community at the Community Picnic at Volunteer Park.

PROCESSIONAL SYMBOLS

THE PROCESSIONAL CROSS & FLAGS The cross represents our hope in Christ. It leads the procession to symbolize that we are led by Christ. Borrowing from the liturgical colors of the Church calendar, the flags in the processional represent the mission and vision of The Seattle School of Theology & Psychology.

THE BURNING OF INCENSE Incense is a mixture of perfumed spices used as a sign of prayer, honor, and solemnity. It is the process of preparation and represents a purification and foundation for God's presence. In Psalm 141 we pray that our prayers may be set before God like incense, lifting up our hands as a sacrifice.

THE PURPLE FLAG REPRESENTS TEXT In the church year, purple represents the season of preparation and is used during Advent and Lent. They are seasons of penitence, of self-examination, of study, fasting, and works of Love. Purple signifies a "turning around" or reorientation of our lives towards God. Within this context, The Seattle School community seeks to approach the text eager to be reoriented, redirected, and renewed through the Living Word of God.

THE RED FLAG REPRESENTS SOUL In the church year, red is used at Holy Week and at Pentecost to represent seasons of a great flame that is struck among us. Red symbolizes fire and the Holy Spirit. On Pentecost the Holy Spirit overcomes the barriers of culture and of race and we stand common in our humanity – each of us dependent upon the breath of God breathing life into our very existence. Pentecost is the great day of realization that God has given us life! Red also symbolizes the first Sunday after Pentecost and celebrates the Trinity. Red is a reminder of the incarnational nature of our relationship with God and with one another. It is the prayer and hope of The Seattle School of Theology & Psychology that we will never lose sight of our dependence on the breath of God and his revelation through our relational endeavors.

THE GREEN FLAG REPRESENTS CULTURE In the church year green is used to represent the season after Pentecost and the longest season of the liturgical year – Ordinary time. It is the time in the church when we react to the story of salvation proclaimed in the preceding cycle of seasons. Green is used to symbolize growth – growth of grass, of trees, and of crops, growth of the church and growth of Christians together in the fellowship of faith, eager to share the Good News. It is the prayer of The Seattle School that we will be bearers of the Good News and bring hope and healing to our wounded world.

THE WHITE FLAG IS THE OFFICIAL FLAG OF THE SCHOOL At its center sits the Seal of the School that represents our mission which invites and challenges us to engage text, soul, and culture, in our teaching, in our learning, and in our living.

FACULTY REGALIA Academic traditions are an occasion of a solemn procession of academics wearing colorful raiment that originally derived from the interconnection between the medieval European universities and the religious establishment.

SYMBOL BEARERS Paul Steinke, Becca Shirley, and members of Student Leadership.

THE HISTORY OF THE SEATTLE SCHOOL

FORMATION The dream of The Seattle School of Theology & Psychology began around a kitchen table, where a gathering of a few passionate dreamers dared to imagine a new kind of theological, psychological, and cultural training. What would become known as The Seattle School of Theology & Psychology was initially established under the auspices of Western Seminary in 1997. After a three year incubation period, the school launched out as an independent institution named Mars Hill Graduate School, located in an office park in the Seattle suburb of Bothell. Becoming independent of Western Seminary in 2002, these early years were met with formative turmoil as the school struggled to find stability and identity.

MOVE TO BELLTOWN Out of desire to become more locally rooted and invested in the city of Seattle, the school moved to the heart of the city in 2006, where it now occupies a renovated luggage factory. The old exposed brick, combined with the century-old wooden floors and beams inspire students and faculty to continue the creative interdisciplinary work central to our mission. Over the next few years, our community matured as our faculty grew, our degree programs strengthened, and our alumni lived out the mission of the school in the world.

NAME CHANGE After much discourse, the Board of Trustees voted to change the name of Mars Hill Graduate School to The Seattle School of Theology & Psychology in 2011. This name change continued the work of tying our mission to our city and culture while establishing ourselves as leaders at the intersection of theological and psychological thought. Since its renaming, The Seattle School has focused on strengthening the curriculum for our three core degrees—Master of Divinity, Master of Arts in Counseling Psychology, and Master of Arts in Theology & Culture—and becoming a thought leader both within the Pacific Northwest and nationally.

THOUGHT LEADERSHIP The Seattle School established The Forum at The Seattle School to invite individuals from the Pacific Northwest and across the country to the table for thoughtful engagement and meaningful dialogue at the intersection of text, soul, and culture through an array of conferences, lectures, events, and experiences. The Seattle School now also houses The Allender Center to steward the legacy of Dr. Dan B. Allender and his work, fostering redemption and healing in individuals, couples, and communities by helping them tell their stories with awareness and integrity while training leaders and professionals to listen to the stories of others with courage, artistry, and care. Through The Allender Center and The Forum, The Seattle School has launched three certificate programs for practitioners: The Leadership in the New Parish Certificate, The Lay Counseling Certificate, and The Advanced Counseling Certificate.

THE FUTURE The school has been identified as a leader and innovator among theological graduate institutions nationwide. In 2013, the Association of Theological Schools' Commission of Accrediting voted to grant The Seattle School of Theology & Psychology full accreditation for seven years, the longest period allowed for initial accreditation. As The Seattle School looks ahead to our role as a thought leader in graduate education, we are still driven by our mission: training students to be competent in the study of text, soul, and culture in order to serve God and neighbor through transforming relationships.

The Seattle School
OF THEOLOGY & PSYCHOLOGY