From the concert hall at Dorothy Young Center to the rafters of Seminary Hall, Drew sang, cheered and paraded in style to celebrate Dr. Kah-Jin Jeffrey Kuan’s installation as dean of the Theological School on April 8, 2011. Esteemed guests Vivian Bull of Linfield College, Orlando Espin of the University of San Diego, Choon-Leong Seow of Princeton Theological Seminary, Beauty Maenzanise of Africa University, as well as seminary presidents Dale Irvin of New York Theological Seminary and Gregg Mast of New Brunswick Theological Seminary participated in the Symposium on Global Theological Education. Mark Miller lead the Seminary and Ubuntu Pan-African choirs in a concert that featured original works by Miller, including Let Justice Roll, a setting of Martin Luther King’s “Letter From Birmingham Jail,” with choir, brass, timpani and organ. The service of installation included a laying on of hands by Bishop Sudharshana Devadhar of The United Methodist Church and Drew University provost Pamela Gunter-Smith, as church and academy found common cause for excitement in Drew’s emergence into the future of global theological education.

NEW ASSOCIATE DEAN FOR ACADEMIC AFFAIRS MORRIS DAVIS

by Kah-Jin Jeffrey Kuan
Dean of the Theological School

In the spring semester I appointed Professor Morris L. Davis as the new associate dean for academic affairs of the Theological School, effective July 1, 2011. Professor Davis succeeds Dean Anne Yardley, who retired at the end of the last academic year.

Professor Davis is currently also associate professor of the history of Christianity and Wesleyan/Methodist studies in the Theological School. A graduate of the Drew University PhD program in 2003, Professor Davis joined the faculty of the Theological School that same year. Hence, he brings with him into this position of academic leadership a good history and familiarity with the Theological School and the University. He is well liked and respected among his faculty and staff colleagues and students. He is also a very respected scholar among his peers in the field of Christianity in the Americas in general and Wesleyan/Methodist studies in particular in academia. Professor Davis is described by his colleagues as a very

(photos on page 3)
From the Dean

I had the honor of welcoming a new class of students to the Theological School. This new class is composed of 50 MDiv, 7 MAM, 4 STM, 12 MA and 13 PhD students. In addition, we have also admitted 58 DMin students who will be starting the program in the various cohorts around the country. There is a lot of excitement and energy among the students, even as the university recovers from the devastation that Hurricane Irene left behind.

We began this academic year with a new Associate dean for academic affairs in Dr. Morris L. Davis, Associate Professor of the History of Christianity and Wesleyan/Methodist Studies. Dean Davis is already hard at work in carrying out his administrative duties and meeting with students. We also welcomed two new faculty members and a post-doctoral fellow. Dr. Kate M. Ott joins us as assistant professor of Christian social ethics and Dr. Elías Ortega-Aponte as assistant professor in Afro-Latino/a religions and cultural studies. Dr. Ortega-Aponte will teach courses both in the Theological School and the College of Liberal Arts, an appointment that strengthens our collaboration within the university. Dr. David F. Evans, our own PhD graduate, is appointed to the post-doctoral fellow position as lecturer in the history of Christianity. We know that all three new faculty will be excellent teachers for our students.

As we begin a new academic year, I am reminded of Drew Theological School’s impact and contribution in the global context. I had the privilege of visiting Drew alumni/ae in Hong Kong, Taiwan and South Korea this summer. Many of the alumni/ae I met are involved with and contributing to theological education in their own countries. They spoke with great appreciation of the education they received at Drew and the professors who taught them. Drew’s influence in Korea, in particular, is historic. Methodism was brought to Korea by Henry G. Appenzeller, a graduate of the Theological School in 1885. As such, Methodists in Korea continue to feel a sense of gratitude and indebtedness to Appenzeller (see page 14 for more on Appenzeller and also TheoSpirit, Vol. 4, No.1 [2005]). Appenzeller’s connection with Drew has brought hundreds of students from Korea to Drew. Today, a number of our alums are serving as presidents of universities and seminaries, and we have alumni/ae teaching in almost all of the Protestant seminaries in Korea. I have been told by many alumni that Drew sounds much like a Korean word meaning “everywhere.” Indeed, Drew alumni/ae are “everywhere” in Korea and other parts of the world. That is the legacy of Drew, and I am proud to be associated with it!

Kah-Jin Jeffrey Kuan

DEAN DAVIS (continued from page 1)

energetic person with strong administrative gifts. In his work as a faculty, he is known to be a careful, creative thinker, one who has a vision for theological education as well as the capacity to think institutionally. As a teacher, he cares very much for his students.

I am already working closely with Professor Davis as the new associate dean for academic affairs since he stepped into the position. I am very confident that he will provide strong leadership to the academic life of the Theological School.

Visit Drew Worship and Drew Theological School on Facebook for video and photos.

facebooks.com/pages/Drew—Worship/342968014801

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drew.edu/theo/spirit
We Abide
Commissioned for the dean’s installation
Written by Laurie Zelman and Mark Miller

If we lay all we seek
On the altar of Love
The work of our hands and our minds
Trusting all that we need
Flows and flowers from God
Our thirsting will be satisfied

When we burn with a holy desire
To fulfill everything that God requires

Making justice together
Walking close to each other
Reaching past all the things that divide
Humbly offering kindness
Singing hope and forgiveness
We abide in God’s love, we abide

For the cities shall bloom
And the earth be restored
The hurts that we bear start to heal
As the faith of the past
Is refreshed and reformed
The word of our God is made real

to make a gift in honor of Dean Kuan, visit drew.edu/alumni/giving-to-drew
INSTALLATION ADDRESS: JOURNEY TO THE EAST
by Kah-Jin Jeffrey Kuan
Dean of the Theological School

President Robert Weisbuch, Provost Pamela Gunter-Smith, Bishop Sudarshana Devadhar, Bishop Jeremiah Park, Bishop Hee-Soo Jung, Bishop John Shelby Spong, the Rev. Dr. Hae-Jong Kim, members of the Board of Trustees, fellow deans and presidents of the Association of United Methodist Theological Schools, deans and presidents of seminaries, delegates of academic institutions and ecclesial bodies, especially the General Board of Higher Education and Ministry, colleagues on the cabinet, faculty and staff, alumni/ae and students and distinguished guests, greetings in the name of Jesus Christ and of all that is holy!

I stand before all of you today keenly aware of the enormous honor and task that the communities of faith and higher education have conferred upon me. I stand in a long tradition of significant presidents and deans of the Theological School. I am honored by the presence of three of my predecessors, Dean Fishburn, Dean Sweet and Dean Yardley.

I am grateful for the presence of my family with me today from the Bay Area, Australia and Singapore. I hope that my late parents are smiling upon me this day. My parents grew up in Malaysia during the Second World War and never had the educational opportunities that they eventually made sacrifices for all their eight children to have. My father would always tell all of us that the inheritance we would receive from him is our education, and so he worked hard so that he could send all of us abroad for our college educations. I wish they could have lived this day to witness their son serving as chair of the Division of Higher Education of GBHEM and installed as the dean of a university’s theological school. By conferring this high honor upon me, you join me in honoring the legacy of my late parents.

As a child growing up in Malaysia, I had a particular fascination with the Chinese legend and folktale, Journey to the West (Xi You Ji; 西游記), also known as the legend of the Monkey King, Sun Wukong. This is a fictionalized story of the journey of a famous Chinese Buddhist monk, Xuanzang (玄奘), who set out on a journey to India to retrieve the Buddhist sutras of “transcendence and persuasion for good will” back to the East in order to help deal with the endemic greed and evils of his society. On his way, he met and took on four disciples, most notably, Sun Wukong (孫悟空) and Zhu Bajie (豬八戒), Monkey King and Pig, respectively. As a child, I was most fascinated with Monkey King, who is bold, daring, mischievous and rebellious. He has also mastered the art of polymorphic transformation.

This story reminds me of my own journey into theological and higher education, one I would describe as a Journey to the East. It all began with a call to ordained ministry when I was 17. My journey took me slightly eastward to Singapore for my theological education. There I was known as a mischievous and rebellious seminarian. Returning to Malaysia to serve as a pastor, I quickly discovered that I needed to expand on my learning, and so with boldness and daringness as a young adult, I uprooted and took my family eastward, crossing the Pacific Ocean to the United States, first to Dallas, and then to Atlanta, where studying the sacred scriptures became the focus. That journey would take me westward to teach at the Pacific School of Religion for almost 20 years. Since then, I have criss-crossed the four directions so much that it is hard to tell which is east and which is west, let alone north and south. In defiance of any GPS system, I am beginning to see that what I am called to in this Journey to the East, much like the fictional journey of Monkey King, is a calling to the pursuit of “transcendence and persuasion for good will.” In the lingo of theological schools, we say it is a calling to prepare leadership for the transformation of the world.

Whenever we hear “trip,” we are bound to ask for a “destination”; when we hear “journey,” we likely think of laborious wilderness wanderings. However, as it is found in all great stories and histories of our human experience, we all know that there is never a fixed “point of arrival,” and the adventure lies in Monkey-King-like polymorphic transformations on the way. “When do we get there?” seems secondary to “how?” and “why?” In higher and theological education for the training and preparation of religious and academic leadership, we call this the obsession with “content” and “method.” Put differently, how do we as theological educators help our students embark on their journeys, and how do we walk alongside them in their journeys?

Drew Theological School has been on a journey in theological education for more than 140 years. Along the
way, there have been incredible polymorphic transformations, and such a legacy cannot be more apropos for theological education in the 21st century. As many of Drew’s distinguished faculty have expressed, in this increasingly plural world, in which localities are intricately linked in webs of global connection, theological education must find expression in multiplicity, communal and global partnerships, and such critical hermeneutic frameworks as pluralism, feminism, liberationism, postcolonialism and ecological and environmental responsibility toward the pursuit of the flourishing of humanity and the Earth. Additionally, theological education must be attentive to the multiplicity and polyvalency of tongues, making necessary the particularity and centrality of voices from across racial, cultural and religious demarcations. Taking seriously our shared lot in a global community, theological education is not just interested in “small talk”—we strive for hard talk, demanding friendships and challenging partnerships. This particular orientation of our journey in theological education requires polymorphic transformations of our cultural and theological imagination, as Taiwanese cultural theorist Kuan-Hsing Chen puts it, to “[diversify] our frames of reference, multiply our perspectives and enrich our subjectivity” (Asia As Method, 255).

Drew Theological School is already positioned to respond to polymorphic shifts. We not only have a very diverse student body, but our mission statement also speaks succinctly about “historical commitments to African, Asian, African-American and Hispanic ministries.” We teach ministry as culturally contextualized because we understand human beings and human communities to be culturally contextualized. De-centering monolithic centers, we robustly seek ways to develop polycentric curricula, to prepare “pastors, preachers and prophets, deacons, activists and teachers” for changing cultural and religious landscapes in the United States.

My hope as dean is that our theological education here at Drew will increasingly become more global in its orientation. Expanding transnational teaching and learning relationships, I hope we can begin to explore together what progressive Christianity and progressive religion can look like in a global context. I am very confident that Drew Theological School’s pioneering legacy will help move us in our journey of theological education.

Founded by the audacious spirit of the Methodist Episcopal Church to establish a national seminary, Drew has been a pioneer in many aspects. It was this spirit that led to the appointment of Mildred Moody Eakin as the first full-time woman faculty in 1932, to be followed by the appointment of Nelle Morton in 1956. It was this pioneering spirit that led the school to appoint George Kelsey as the first African-American and non-white person onto its faculty in 1951. It was this pioneering spirit that led the school to appoint Maxine Clarke Beach as the first woman to lead a United Methodist theological school in 2000. Here I stand today, a beneficiary of this pioneering spirit, which has become a hallmark of Drew Theological School, a spirit of boldness and daringness to call me as the first Asian American to lead one of our United Methodist theological seminaries. It is this pioneering spirit that has allowed Drew to form numerous clergy, religious leaders and scholars in these last 144 years, leaders who are in turn transforming faith communities and shaping new academic disciplines.

And it is all of this, my friends, which makes Drew Theological School “a very special place.”

We have a responsibility as inheritors of this special place. We are accountable to our forebears who lived out Drew’s longstanding pioneering spirit. We have a responsibility to the church, to faith communities to form religious leadership that is relevant and responsible to the 21st century. We are accountable to academia for maintaining rigorous intellectual traditions that are freeing, equitable and accessible. We are responsible to public life that our theological education leads to the dismantling of all forms of oppression exercised on account of gender, race, class, sexual orientation, religion, ability. We believe in these responsibilities because we are persuaded by the transcendence of the common good.

In the conclusion of the story of the Journey to the West, Xuanzang, the monk, and Sun Wukong, the Monkey King, are both transformed and achieve Buddhahood. My Journey to the East, which started with theological education and ministry and pushed me toward a global theological education, has been a journey of polymorphic transformations. As I continue to head east and eventually come full circle back in Asia, I am no longer the same person that began this journey 36 years ago, nor is Asia the same place that I left. Likewise, Drew Theological School is hardly the same school that began 144 years ago. In our respective and intertwining journeys, I hope that “we’ve been changed for the better,” and that “we’ve been changed for good!”
NEW THEO SCHOOL FACULTY

Elias Ortega-Aponte
Assistant Professor of Afro-Latino/a Religions and Cultural Studies

Dr. Elias Ortega-Aponte is an Afro-Latino scholar from Puerto Rico whose areas of expertise are critical race theory, critical theory, cultural sociology, Latino/a cultural studies, Africana studies, and religious ethics. He received his PhD in social ethics from Princeton Theological Seminary. His primary concern is with the theorization of how the intersection of race and political actions leads to acts of resistance among Afro-diasporic communities. Dr. Ortega-Aponte approaches teaching from a transdisciplinary perspective that is committed to social justice. His research interests includes prison and economic justice, social mobilization, and issues broadly affecting Black and Latino/a communities.

Kate M. Ott
Assistant Professor of Christian Social Ethics

Dr. Kate M. Ott holds a doctorate from Union Theological Seminary in New York. Her recent academic and activist work place children and youth at the center of inquiry using a feminist and critical social ethics lens. She recently published “Searching for an Ethic: Sexuality, Children, and Moral Agency” in New Feminist Christianity: Many Voices, Many Views, in addition to her forthcoming book, Let’s Talk about Sex: A Christian Parent's Guide from Toddlers to Teens. Dr. Ott is also co-editor of Just Hospitality: God’s Welcome in a World of Difference and the forthcoming Faith, Feminism, and Scholarship: The Next Generation.

In fall 2011, Dr. Ott will offer a seminar on ethics and agency in children and youth and a medical and healthcare ethics course. In spring 2012, she will teach the Christian ethics core course and offer a seminar in Feminist Ethics. Prior to coming to Drew, Dr. Ott taught as a lecturer at Yale University Divinity School and Union Theological Seminary. In addition, she was the deputy director of the Religious Institute, a nonprofit committed to sexual health, education and justice in faith communities and society. There she led the project and publication of Sex and the Seminary: Preparing Ministers for Sexual Health and Justice.

HEATHER MURRAY ELKINS
Named Scholar/Teacher of the Year

The Rev. Dr. Heather Murray Elkins was named the 2010-2011 University Scholar/ Teacher of the Year, an award funded in part by the General Board of Higher Education and Ministry of The United Methodist Church. Dr. Elkins is professor of worship, preaching, and the arts at Drew Theological School and the Graduate Division of Religion at Drew University. An ordained elder in The United Methodist Church, she served congregations for eight years in her home conference of West Virginia. She began her teaching career as an instructor at Rough Rock, Ariz., the first bilingual community-run school on the Navaho Reservation. In 2001 she helped to initiate the faculty exchange program at Ewha Woman’s University in Seoul, South Korea, teaching liturgical theology and worship. One nomination of Dr. Elkins for Scholar/Teacher of the Year reads, “As a creative and imaginative teacher, Dr. Elkins continually helps Theo students to deeply and richly experience the meaning of worship and preaching and has actively served various churches and academic areas, Academy of Homiletics and North American Academy of Liturgy and as a prominent lecturer/scholar. I am convinced that she deserves to be the Theo School Scholar/Teacher of the Year.”

Another student writes, “I would like to nominate Dr. Heather Elkins for her amazing sensibility and gift for inviting diverse groups of students at Drew to classes, groups, works and worship moments.” Congratulations, Dr. Elkins!
Spring 2011 Lectures: Challenge, Enlighten, Question

by Nancy VanderVeen
Director for Continuing Education

Spring 2011 provided the Drew Theological School community with three outstanding lectures, bringing to campus major scholars in the areas of women’s issues in society and theology, religion in antiquity and Latino/a theology and religion. These lectures offered opportunities beyond the classroom to challenge our awareness, enlighten our thinking and question our understanding.

The Nelle Morton Lecture, on March 1, featured guest speaker Dr. Evelyn Parker, associate professor of Christian education at Perkins School of Theology. Her lecture, “Black, Red, and Yellow Bone: Contours of Young Adult Female Bodies,” explored the stereotypes about black young women/girls’ bodies, broadly, and mixed-race girls’ bodies in particular, in the context of a white supremacist ideology in North American society. Dr. Parker emphasized the sociocultural and sociohistorical contexts that shape the discourse about mixed-race young women’s bodies. While all girls struggle with stereotypes about their bodies, the struggle is particularized with racial/ethnic minoritized young women/girls and even more specific with those of mixed-race heritage.

On March 16 the Halstead Lecture, “Philosophical Meditations on Mysticism and Messianism,” brought Karmen MacKendrick, the Joseph C. Lieberman Professor of Hebrew and Judaic studies at New York University, to Craig Chapel. Dr. MacKendrick spoke on “Oblivion, Hope, and Infinite Suspense,” and Dr. Wolfson addressed, “Awaiting without an Awaited: Messianic Patience and the Futural Undergoing.” These dialogical reflections on messianism, both Jewish and Christian, pre-modern and post-modern—indeed post-messianic!—traversed the thought of Rosenzweig, Levinas, Derrida, Blanchot and Agamben.

The 16th-Annual Hispanic/Latino/a Theology and Religion Lecture was held on March 31 with Bishop Juan Vera-Mendez, bishop emeritus of the Methodist Church of Puerto Rico, speaking on “Prophesying from within a U.S. Colony: A Puerto Rican Pastoral Journey.” He questioned: What does it mean to be a Christian and try to share God’s prophecy in the present moment in a country called Puerto Rico? And what traits and response should our faith in, and faithfulness to God entail in a country that, like the Palestine of Jesus, lives in a colonized context? As a pastor for the past 33 years, Bishop Vera-Mendez explained that answering these questions required him to serve as an activist in many initiatives. Some demanded participation in debates, arrests and suffering the agony of misunderstanding, while others were filled with deep satisfaction, respect and recognition for the work done. This lecture was the Bishop’s first speaking engagement outside of Puerto Rico.

You are invited to join us for lectures held throughout the academic year. Please visit drew.edu/theological/continuing-education/lectures for an up-to-date listing and schedule.
A TRIBUTE TO DAVID GRAYBEAL

by Lydia York, PhD Candidate

This spring marked Dr. Graybeal’s second retirement from the Drew community, who spent the day on March 23 joyfully revisiting the wisdom, humor and warmth of all we learned during 55 years of searching with him for the beloved community. Dozens more former students left messages on the online event guest page to pay tribute to his legacy of teaching practical ministries of hospitality and transformation, especially in non-parish settings. A few of those comments are recorded here.

“When I got here, the classes were mostly made up of 20-something, rosy-cheeked boys still living the college life,” Dr. Graybeal says. “Now we are getting people with all kinds of life experience, some of them working one or two jobs while they study, and from all over, including Africa and Korea. My students have a lot to teach me.”

According to his students, learning from Dr. Graybeal has as much to do with who he is as what he knows. Curiosity, constant encouragement and an infinite quest for justice are the heart of his gift to them. This summer Dr. and Mrs. Graybeal resettled in Morristown, Tenn., the rural town where they met when Dr. Graybeal was doing research on Christian church life there.

One of the legacies of David and Shirley Graybeal is the Graybeal Prize, awarded to students for use in a ministry that will enhance community life. To help endow the prize, contact Melissa Fuest, director of Theological School advancement, 973.408.3695.

What have I learned? What are you learning? Is there anything you would do differently?

“On behalf of all the international students at Drew I say, “Thank you!” Many of us could not have received Drew educations without your compassionate intervention at some point. I still remember that autumn afternoon in 1986 when you took me in your car from church to church encouraging them to support me financially because I would be “useful to the whole church someday.”

~ Dr. Obiri Addo T’94

“What to do in the first 100 days in a new church: I sat on the front porch and talked with all the neighbors going by, got to know all the restaurants, all the things you had told me to do. And I am doing all this with love, as you showed us.”

~ The Rev. Dottie Morris T’03

“You were always as interested in us as you were in the content of your courses.”

~ David and Jane Gregory T’68

It took me a long time to realize that, like the Kingdom of Heaven, the Good Community is here among us and within us, even as it is in process of Becoming. Your quiet generosity, sense of humor and willingness to allow students to explore and discover has stayed with me and is (on good days) a model in my own ministry and life.

~ Carol Horton T’92

“When your class and you constantly live on in my work and in me.”

~ Sandra Jenkins T’04

incisive honest questions humble hands sliced sunlit coffee donut contentment thoughtful chapel waiting mischievous eyes breaking professor-student solemnity

~ Adapted from Suzanne Duchesne PhD Candidate

When people I know are stressed out about a complex situation or a challenging person, I encourage them to act like my dad, “Pretend you’re an inquisitive sociologist: Ask them about their experience, why they think the way they do, what it means to them, how it’s a benefit to them and is there anything they’d do differently?” It always seems to work.

~ Clay Graybeal
A TRIBUTE TO ANNE YARDLEY
by Lydia York, PhD Candidate

Ten years of Anne Yardley’s deanship have proven that as much harm as red tape can do in academia, that is how much good a good administrator can do.

Simultaneously an advocate for students and an upholder of standards, Dean Yardley somehow discovered the art of balancing tough love and generosity, practicing remarkable efficiency while paying close attention to the real life realities of her students. Both helpful and unflappable, Dean Yardley is famous for her perpetually open door and round-the-clock lightning-quick email responses. Described by one student as a reassuring presence who can get things done, she redefined for many of us the work of care in institutional life. In addition to thousands of successful graduations, Dean Yardley’s most important legacy to her students might be the witness that administration can be a ministry in the creation of a healthy community.

This is not to mention the scholarship, teaching contributions, and passion for church music that she brought to Drew beginning part time in 1985 and full time since 1995. Dean Yardley’s combination of “boundless energy and insistence on living up to her own high standards,” as Dean Samuels describes, is surely to be missed at Drew. So far, retirement seems to suit her as she continues in her ecclesial commitments and eagerly pursues a long dreamed of tour of U.S. national parks. On April 13, 2011 Drew was joined by Dean Yardley’s family and the girls’ choir of St. Peter’s Episcopal Church in Morristown, NJ to celebrate her contributions.

ASK DEAN YARDLEY
by Stephen D. Moore, Professor of New Testament Studies

An associate academic dean must be efficient,
But efficiency alone is not sufficient.
For an AAD to be fully proficient,
She must also be wholly omniscient.
An unomniscient AAD would be sadly deficient.

As we are about to see,
Dr. Yardley has been an all-knowing AAD.
And to prove it
I call on Alma Tuitt,
Dean Yardley’s beloved assistant,
Who is positively insistent
That when she is weary
Of query after query—

“I’m ready to take ‘Biblical Literature 3,’
But where in the catalog can it possibly be?”

“I’m hoping to graduate in 2013.
Will Commencement be sunny or should I plan for rain?”

The answer that is always best
To lay every mystery to rest
Is “Why don’t we ask Dean Yardley?”

“Can I transfer ‘The Spirituality of Golf’
to my MDiv degree?”

“Surely. I’ll ask Dean Yardley.”

“When will the next cross-cultural trip to Antarctica be?”

“Shortly. Let’s ask Dean Yardley.”

“May one sit at a meeting of the Academic Standing Committee?”

“Rarely. But ask Dean Yardley.”

“If the coefficient of 3 is abc,
Is $\sqrt{def} > xyz$?”

“Barely. Better ask Dean Yardley.”

When the serpent aiming to deceive
Had cunningly put the question to Eve,
“Can you really not eat the fruit from this tree?”

How much happier our fallen world would be
Had Eve replied
“Hardly. Just ask Dean Yardley.”

“When I counted on you for assistance, you were always there for me.”

~ Chuck Yrigoyen
General Secretary, Emeritus UMC
General Commission on Archives and History

“Besides your ability to create miraculous order out of bureaucratic chaos and log-jams of demanding, complaining students and faculty, you have done so with grace and humor.”

~ Traci West
Professor of Ethics and African American Studies

“When I counted on you for assistance, you were always there for me.”

~ Allison Aylesworth T’09

“From the tiniest detail of academic logistics to the life-size changes and challenges that this seminary journey brings, you have been a reliable, faithful center. When the commute or course load seemed overwhelming, you were the glue helping to keep the pieces of my own center intact. And just as important to keeping things together is your gift of helping things move apart – shifting and sliding into the next necessary configuration – with your wisdom, guidance, humor and care.”

~ Allison Aylesworth T’09
Macon, Ga. Mayor Robert Reichert has a vision for Shalom in his city. In 2009 he invited Communities of Shalom, based at Drew, to offer Shalom Zone Training to city and community leaders. After six months of training led by Annie Allen, coordinator for training and the intern program, five new Shalom sites were organized and began working for transformation in their neighborhoods. Drew has sent Shalom interns to Macon for the past two summers to work with the mayor and the sites.

“When I heard about Shalom Zones I thought it was a perfect fit. How you ask the neighbors what they want and empower the residents to join together. And then you bring municipal government into the picture to connect the resources,” the mayor told a reporter.

This summer, Drew assigned MDiv student Ieisha Hawley-Marion, one of five current shalom interns, to spend 10 weeks in Macon working with Shalom Zones out of the mayor’s office. “Shalom is the kind of community outreach where you can tap into the assets of a community, tap into the love of that community and connect all the groups,” she explained to Drew video-journalist Ted Johnsen who did a feature on the Macon Shalom Zones, which aired on the local news and is posted on the city’s website. “For example, in one of our Shalom Zones there is a family of 24, which formed when the four adult parents were incarcerated and all their children were left behind to care and raise themselves. Lacking social service assistance, leaders of the Shalom Zone lent their support and help. In this particular neighborhood, over 75 percent of the homes are abandoned and boarded up, but hope from systemic poverty to a healthy community is being built.”

Annie Allen explains why it works: “Shalom Zones seek to transform communities through active resident participation, community organizing and asset-based community development. Using an asset-based approach, organizers identify all the gifts and talents within a community, they seek out and highlight the good in the community and build upon the strengths instead of focusing only on need. Systemic change takes a generation to achieve, but with sustained effort and motivation, we are beginning to see real change in the City of Macon, Ga.”
A TRIBUTE TO REBECCA LAIRD
by Misty Howick T’11
On April 26, 2011, the Drew community gathered to express gratitude for the Rev. Dr. Rebecca Laird’s ministries of wisdom, caring and affirmation in her roles as teacher of pastoral formation and architect of the new certification program in spiritual formation at Drew. She has returned to San Diego, Calif., to serve as associate professor of Christian ministry and practice at Point Loma Nazarene University, her alma mater. Misty Howick delivered a sermon in her honor, an excerpt of which follows.

I don’t know about you, but I can get caught up in what I call my own world sometimes. I get occupied doing schoolwork, church administration, trying to stay healthy for myself. It is during these times that God will nudge me and place a person in my path who reminds me that my purpose is intricately tied to their well being. A word for this is Ubuntu. “I am because you are.” We do not have meaning without one another. We cannot live into our belovedness without loving and caring for one another. We cannot live into our belovedness without loving and caring for one another.

Rev. Laird, Rebecca, you have touched each one of us by sharing your life, your experience and your truth with us. Because of you, we know God a little better and we know ourselves through God a little more. You have made us beautiful in the light of God that shines from you, and though geographical distance will separate us, we will never lose sight of that light. Knowing you has changed us and has given us a new identity and for that, we thank you.

I am who I am because of who you are. And we are who we are because of our God, who formed us, who knows us, who loves us. We don’t need brands and labels or even names to give us meaning. We have identity that stretches deeper and wider than the language we have to describe ourselves. We are beloved children of God, part of the body of Christ, intimately entangled with one another and with the Holy Spirit that resides within each one of us.

We give thanks for you, Dr. Laird.

UMC BRAZILIAN PASTORS

From June 21 to 24, 2011, Drew hosted a leadership development seminar for pastors and lay leaders of Brazilian ministries in United States with the theme “Essential Methodist Doctrines.” Promoted by the General Board of Higher Education and Ministry of The United Methodist Church through the Methodist Global Education Fund, the seminar was coordinated by Dr. Saul J. Espino of the Ordained Ministry Division of the General Board of Higher Education and Dr. Vivian Bull of Drew University, assisted by Dr. Luis Wesley de Souza of the Candler School of Theology of Emory University.

In addition to fundamental topics of Wesleyan theology and Methodist doctrines, participants also discussed the needs of technical and higher education for Brazilians living in United States. A multi-year partnership between the United Methodist Church General Board of Global Ministries and United Methodist Church in Brazil has enabled the development of the Methodist community of Brazilian immigrants in New Jersey and Massachusetts.
PRIZES AND PARTICULARITIES
HONORS CONVOCATION ADDRESS

By Anne Yardley
Former Associate Academic Dean

LaS	ast week as I was doing some errands in Morristown, I glanced over at the signboard in front of the United Methodist Church. It read, as it has read for months, “Jesus loves you, and so do we.” I found myself feeling irritated as I regularly do when I run into a rather simplistic, formulaic expression. I thought back on the number of times in this chapel when a leader has exhorted us to turn to our neighbor and say “Jesus loves you, and so do I.” I admit that I often feel a bit hypocritical in that moment unless I happen to be sitting next to someone I know and care about. (I want to be clear that I’m talking about my reception of this sign—not the congregation’s intent and belief in posting it.)

Now before you can say “agape, philia and eros” to me, let me acknowledge that I do know that there are different Greek words to indicate different types of love—the loves of passion, of friendship and of affection or a self-giving love. So I am not envisioning a whole congregation at the Methodist Church feeling passionate about me or even wanting to be my best friend. But actually, if I’m honest, I don’t find it comforting or attractive to think that this whole congregation is full of self-giving love towards me. So why is that? I am not averse at all to being loved. I positively reveled in the wonderful things that people said about me a few weeks ago. I have appreciated immensely the prayers and support of this community, as well as other friends and family, as I have battled cancer these past few months.

As I wrestled with my unease over this simple slogan, I came to realize that I want to be loved for the particularity of who I am—not in some generic sense. And I want to interact with others with that same respect for the distinctiveness of each person. It is precisely the wonderful quirks and idiosyncrasies of people that make life interesting and compelling to me. Each person who walks into my office has a different story, a new approach, and offers me a unique window into human experience. And each of us is a work in progress—something I see so very clearly in the choristers I work with at church. It is in that very specificity that I find the important human connection of love. Or as Martin Buber would put it, “When two people relate to each other authentically and humanly, God is the electricity that surges between them.” Billboards don’t invite me into that authentic relationship.

If I’m honest, I will admit that the God-spark isn’t always there. Sometimes I’m too preoccupied with whatever else I’m doing and am positively annoyed with whoever walks into the office. Sometimes, the “Jesus in me” just doesn’t seem to connect with the “Jesus in you.” And on those occasions, I am just not feeling love in any of its forms. And that is probably why I’m suspicious about that whole congregation loving me!

Loving and honoring particularities are precisely what this honors convocation is all about. The prizes that we give out today have been, for the most part, endowed in honor of the specific gifts of a specific person who has a connection with the school. I love this ceremony because it offers us a very real connection to the people who have walked these halls before us. It does this by lifting up selection criteria that emulate the gifts people perceive in the person they are honoring. I’d like to share with you the descriptions of a few of the prizes and the people whose names they bear.

One of our newest prizes was established by the Class of 1956 as their 50th-year reunion gift to the school. It holds up the work of Professor Franz Hildebrandt. The description reads, “The Franz Hildebrandt Prize was established by the Class of 1956 for an outstanding student who has exemplified Dr. Hildebrandt’s qualities by combining deep faith and excellence in theological studies with effective ministry as an intern or pastor in a field education assignment leading to the MDiv degree.” What does the Class of 1956 remember about Dr. Hildebrandt? They remember his deep faith, his excellence in theology and his effective ministry. Those are wonderful gifts for students to remember 50 years later! Hildebrandt was born in Berlin in 1909 and died in Edinburgh in 1985. From 1953 to 1967 he taught Biblical theology at Drew. Drew alum Maxwell Tow co-authored a book about him entitled Dr. Franz Hildebrandt: Mr. Valiant-For-Truth. The blurb on that book reads: “Franz Hildebrandt was Dietrich Bonhoeffer’s closest friend in the 1930s. A remarkable preacher and able scholar, he was a leading figure in the German Confession Church’s struggle against the Nazis. As the youngest signatory of the Baumen declaration against Nazi doctrine, he was a marked man. The Bonhoeffer family aided his flight from Germany, but after 1937 he was never to see his friend Dietrich again. Hildebrandt went to England, where he gathered around him many German refugees in a Lutheran congregation in Cambridge. Subsequently a Methodist minister, he was professor of theology at Drew University for 14 years, specializing in the study of Luther and Wesley.”

The Al Haas Prize is “awarded to students in the master of divinity degree program who have made significant contributions to the worship life of the Theological School and pursued advanced coursework in the area of liturgics.” Alfred Haas lived from 1911 to 1987. He received his bachelor of divinity degree from Drew in 1937 and served on the faculty in the Department of Practical Theology from 1944 to 1968, becoming chaplain at Lycoming College from 1968 to 1971. The Class of 1957 honored him with their 50th-anniversary gift. Stan...
Menking, former Drew faculty member and trustee as well as a member of the Class of 1957, comments, “Al had a deep affection for Drew, having been a student at Drew in addition to the 24 years he served on the faculty. His passion was for worship and hymns, having served as a consultant for the 1964 United Methodist Hymnal. He was always deeply interested in the students and in effect served as an “unofficial” chaplain, supporting, guiding and counseling students. In his own cheerful way he communicated his commitment to excellence in worship based on a sound theological understanding of the nature of worship. He was friendly and accessible while at the same time insisting on high-quality work from those who took his courses. One of Al’s gifts was his ability to prepare his students for what they would be expected to do when they went into ministry, and he modeled an approach to ministry that set an example for several generations of students.” How wonderful to have those particular gifts recognized in the prize that bears his name.

Some of our prizes have emerged out of tragedy. The Patricia Wickham Prize came to be as a way to honor the particular gifts of a student who died a few months into her ministry. Fourteen years ago on Memorial Day weekend, Patricia Wickham was riding her bicycle when she was struck and killed by a motorist, who would subsequently be charged with her third DUI. Sloane Drayson-Knigge remembers meeting her when she appeared and introduced herself: “Hi, I’m Pat Wickham. I know nothing about doing theater, but I’m here to work.” Catherine Keller remembers her as “a lovely haunting person, such a fine mind, probing carefully into the folds of feminism.” It is the particularity of that fine mind and its interest in feminist scholarship that we honor in the prize given in her name.

Each of the prizes has a story and in some way honors particular gifts. Taken in aggregate they represent the great “cloud of witnesses” that surrounds us here at Drew Theological School. In my mind, the honors convocation is a great celebration of both the past and present embodiments of many traits this community honors—good scholarship in specific areas, pastoral skills, creativity and participation in the life of the community.

But—and this is a critical caveat—they certainly don’t represent all of the things that we value. Every year truly excellent students graduate without ever having won a prize. Their unique gifts do not happen to fit one of our unique prizes even though they embody something that we care about. We don’t, for example, have a prize for activism in ecological matters. Perhaps 50 years from now the Class of 2011 will endow the Laurel Kearns Prize for eco-theological activism and scholarship. But I’m afraid we don’t have that one to give out today! And so it is incumbent upon us to find other ways apart from this ceremony to cherish the gifts that each of us brings to this enterprise of theological education. Who is the person in your classes who has most often made you repeat Dean Samuel’s mantra—“don’t judge, wonder”—when they’ve made a statement that you’ve disagreed with but that has opened your mind to another way of thinking? Who is the person who was quietly there for you when you hit a bump in the road? Which faculty colleague’s voice echoes in your mind so that you can’t make a corporate decision without taking it into account?

“When two people relate to each other authentically and humanly, God is the electricity that surges between them.” When that happens here in our community, let the other person know how much that matters to you. Then perhaps we can sing with integrity, “The Jesus in me loves the Jesus in you.” I don’t think it is usually “so easy” to get to that authentic love, but it is definitely worth the effort; and, like the mouse in the poem, we may just make the universe take notice.

For more information or to make a contribution to any of the Theo School prizes, please contact Melissa Fuest, director of Theological School Advancement, 973-408-3695.
One evening in the spring of 1897 in Korea, in a tiny and remote village of peasants southeast of what is now Seoul, the capital city, a small group of people gathered in a house—a thatched Seoul, the capital city, At the strategically crucial mountain pass of Ugeumchi, it was met by the combined forces of the Imperial Japanese Army and the client Korean government troops, well entrenched in their defensive positions and armed with artillery. Gatling guns and modern high-powered rifles. There, after four days of bloody battle, their dream of a new world, a new era, died, together with the short-lived democratic self-government that they had established in the most populous southwestern province under their control. Haewol was the spiritual leader who had inspired that dream, while being reluctant to use force to achieve it.

Now on the run and in hiding, in what was probably the darkest hour for himself and his followers—in fact with only a year left before he was to be captured, tried and executed—Haewol taught his last teaching, which many in the West or North Atlantic world might misinterpret as a secular-humanistic disavowal of higher spiritual powers, but which was in fact the spiritual climax and culmination of the Donghak revolutionary dream. To explain what I mean, we need to go back 37 years, to the year 1860. In that year, the British and French expeditionary forces captured Beijing, the capital of the neighboring Chinese empire, after a series of brutal campaigns, and burnt down the summer palace of the emperor, the Son of Heaven. It was an event with earth-shaking repercussions in Korea as China’s model client state within the old imperial order. The British and the French, together with their U.S. and Russian allies, forced various humiliating territorial and trade concessions upon the Chinese Qing dynasty, including—significantly—unimpeded Christian missionary activities. In the other neighboring nation, Japan, the gunboat diplomacy of the United States had forced open its doors to the West several years earlier and helped it begin a process of rapid modernizing, “enlightening” transformation, which was to enable Japan to “escape” Asia and join the ranks of the modern imperial powers. Japan was soon to copycat, at the Korean port of Incheon, the same tactics taught it by the U.S. navy, forcing its way into the heart of the Korean peninsula as the first act of its eventually successful colonizing project. Internally to Korea, the 500-year-old rule of the Confucian literati of the Joseon dynasty, called yangban, had exhausted the socially and culturally reforming impulses of its beginning, and was losing its once firm grips on the people and their everyday way of life, as it faced the widespread corruption in the government and the repeated revolt of the exploited mass of peasants. Roman Catholic Christianity had reached the Korean shores many decades earlier and was spreading its revolutionary message of the equality of all people before one God, called Lord of Heaven (cheonju); yet its Vatican-directed condemnation of traditional Confucian rituals and customs—such as the ancestor veneration as pagan idolatry and its repeated appeal to the intervention of the European imperial powers—put on Catholic Christianity an indelible stamp of being an alien threat, leading to brutal persecutions that drove it underground.

In such a time of external and internal crises, in a remote village located in the southeastern corner of Korea, someone heard God’s voice. That person

CONSECRATE THE OFFERINGS TO YOURSELVES

Matriculation Address—February 4, 2011
by Hyo-Dong Lee
Assistant Professor of Theological Philosophy

O
was Choe Je-u, whose honorific name was Su-un. Su-un was Haewol’s teacher and spiritual predecessor. He was an ex-Confucian scholar, born of the ruling class of Confucian literati, but whose once illustrious family line had fallen to the nadir of poverty in his generation. Forced into what was the degrading occupation of trading in and peddling needles and yarn, he had travelled all over the country and witnessed the suffering of people in a highly tumultuous, confusing and oppressive time, under the looming threat of foreign imperial powers and the corrupt and tyrannical hands of the ruling elites. To find an answer to the spiritual and social ills of his time, Su-un had returned to his hometown, secluded himself in a mountain cave, a Buddhist place of retreat, and started to pray fervently to the highest spiritual power yet unknown to him. After a year of spiritual wrestling, praying for 49 days at a time like a devout Buddhist, he finally had a life-changing encounter with haneullim or Lord of Heaven, whose teaching he initially thought was the Christian teaching, only to be immediately corrected by the Lord of Heaven. In the wake of that encounter, Su-un started to proclaim a new teaching (i.e., a new way or do (dae)) which promised a new age of peace and harmony and which he claimed to encompass the traditional teachings of Confucianism, Buddhism and Daoism. He named the new teaching Donghak, or Eastern Learning, in a self-conscious attempt at providing a revolutionary yet non-alien, indigenous alternative to what he considered was the inadequate, if not entirely false, teachings of Western Learning (i.e., Christianity).

Su-un’s new teaching consisted in a simple truth: All of us were bearers of the Lord of Heaven. The core tenet of his teachings that enabled him to make that claim was the notion of qi or qi (i.e., the notion of vital cosmic energy), which is part of the commonly shared cosmology among North East Asian cultures even today. The vital cosmic energy, it is said, has two modalities of yin and yang, or receptive and active, whose dynamic combination and constant turning into each other constitute the creative-transformative processes of the universe that give birth to all things. In this worldview there is nothing that is not the vital cosmic energy, for that energy is both mind and body, ideal and material and spiritual and natural. Su-un made this notion of vital cosmic energy the crucial connecting link between the Lord of Heaven and human beings, when he went a step further to speak of the Lord of Heaven as jigi or Ultimate Energy.

By Ultimate Energy, he meant the cosmic energy in its primordial and ultimate form, being mysterious, indescribable, ineffable, beyond existence and non-existence, yet all-encompassing and omnipresent as the ground of being and becoming, as the dynamic creativity at the root of all things, and as the womb filled with chaotic waters from which the myriad creatures were born. Su-un taught his followers a regimen of bodily and meditational practices to cultivate and rectify their vital energy in the attitude of sincerity, reverence and trust. And at the core of this practice lay the recitation of the devotional incantation that we all read today. ³ By earnestly desiring and praying to be united with the Ultimate Energy, people could come to be aware of the intimate connection between their own vital energy and the Ultimate Energy because the Ultimate Energy within them would speak to them as a personal deity, as the Lord of Heaven, and tell them the following earth-shaking truth: “My heart-and-mind is no other than your heart-and-mind.” Humanity is Heaven—this short sentence became the principal motto of the Donghak movement.

When one of his disciples asked a question about the difference between his teachings and Western Learning or Christianity, Su-un’s answer was telling: Christians (or Westerners), he remarked, did not have in their bodies “the spirit of the harmonious becoming of the vital energy.” He explained what he meant as follows: Western Learning or Christianity lacked an understanding of the vital and intimate connection between God and humanity, between human beings and between human and non-human creatures. As a result Western Learning excelled in the production of inauspicious death-dealing technologies and violent instruments of domination, as proven by the formidable armaments of the Western imperial powers, while at the same time promoting the selfish pursuit of individual salvation from this oppressive world by imagining a heavenly world where the Lord of Heaven was believed to dwell and to which people needed to go after death in order to be saved.

What Su-un envisioned as his task was to create a community of God-bearers who were all equal to one another, here and now. As one of his first acts after his awakening to the truth, he emancipated his two female bond servants, adopted one as his daughter and took the other in as his daughter-in-law—something virtually unthinkable for a person of his lineage. And as a growing number of people of diverse backgrounds gathered around him, he selected Haewol, who was a lowly son of poor peasants and nearly illiterate, as his spiritual successor. When Su-un was arrested and executed for alleged acts of treason after merely three years of “public ministry,” even after his disciples were all scattered to the four winds and the community dissipated, Haewol did not disappoint his teacher. For three decades, as a hunted man constantly on the run, Haewol carried the torch, kept alive Su-un’s teaching, rebuilt the community person by person, gathered the manuscripts of Su-un’s writings to print the Donghak scriptures, propagated the good news that every human being embodied the Lord of Heaven and attracted an ever-increasing multitude of people downtrodden and oppressed for millennia, by giving them a sense of dignity as God-bearers and the hope for a new world in which none was to be treated as a non-person just because he or she happened to be born as a peasant, a slave or a woman—a new world in which even an animal, a bird or a single blade of grass would be honored and respected as an embodiment of the highest spiritual power.

The passages we have read from the Donghak scriptures today give us a glimpse of that new world;² and I will read one more:

The teacher said, “The Lord of Heaven relies on humans and humans rely on food. To be intimately attuned to all beings is simply a matter of eating a bowl of rice.... Therefore, feed the Lord of Heaven by means of the Lord of Heaven, and serve the Lord of Heaven by means of the Lord of Heaven.”

“My heart-and-mind is no other than your heart-and-mind. Humanity is Heaven.”

(continued on page 16)
If the Lord of Heaven is embodied in every being, including ourselves and even in the very food that we are consuming to nourish ourselves, then we could even say that we are feeding and nourishing the Lord of Heaven by means of the Lord of Heaven in the simple act of sharing a bowl of rice or a loaf of bread. Then, we can perhaps understand why Haewol’s last instruction—“From now on, set up the offerings for yourselves”—was the climax and culmination of the subversive dream of the multitude, who had accepted the way of the Lord of Heaven proclaimed by Su-un and Haewol, and whose vital energy had powerfully interrupted in the revolutionary resistance of 1894. By consecrating the food and drink offerings to ourselves—by returning the fruit of the labor of the unholy, ignoble, subjugated and colonized multitude to the multitude themselves—we would be resisting the forces that try to sever the vital link of cosmic energy between heaven and earth, the holy and the unholy, the noble and the base, male and female, the ruler and the ruled, the colonizer and the colonized. We would be re-establishing the free circulation of the vital cosmic energy in the entire okeumene, the whole inhabited earth, without the artificial obstruction and excessive concentration of that cosmic energy in the hands of just a few or even one. By doing so, we would be sounding the death knell of God as a perfectly transcendent monarch—the very God whom Su-un criticized as devoid of the harmonious becoming of the vital cosmic energy.

Today’s readings from the Bible are all about spirit.3 “God is Spirit,” one of the readings declares. We, as spirits, are bodily temples of God’s Spirit, we are told. There seems to be a connecting link (i.e., a mediation by spirit) between God and creatures, between the holy and the unholy, between the noble and the base, in the Good News of Jesus Christ, which the apostle Paul proclaims. Su-un might have rethought his criticism of Western Learning, had he had in his possession Paul’s letters, though he may still have disputed the vitality and thoroughness of the Christian version of God-bearing. Today’s Bible readings tell us further that the Spirit of God indwells us in Christ as the sign of our adoption to be heirs of the new world, the reign of God, in which the whole creation will obtain the freedom of the glory of the children of God. Haewol would be sympathetic to such a vision, provided that the heirs do not forever remain mere heirs or inherit the new world merely as retainers in the imperial court of the Christ the Crown Prince, the true heir. Neither Su-un nor Haewol had access to the Bible. What they likely had access to was only a widely circulated Catholic doctrinal and apologetical treatise written by Matteo Ricci, the famous Jesuit missionary to China. The treatise was called “The True Meaning of the Lord of Heaven”—one Lord of Heaven, but two different teachings, one from the West, the other from the East.

Had such encounters taken place, the history of Christianity in Korea might have taken a slightly different course. “Appenzeller found Korea in pagan barbarism,” wrote one of his biographers. Korea was for him “an inhospitable hermit kingdom, the abode of cruelty, oppression, mental darkness, ignorance and disease.”4 What Appenzeller saw in Korea largely was the greedy, corrupt and tyrannical rule of the Confucian elites on the one hand and the ignorant, superstitious and completely victimized and passive populace on the other. For him, therefore, the only hope for the suffering people of Korea, whom he genuinely loved, was the shining beacon of Protestant Christianity and the enlightening benefits of Western modernity it afforded. It was apparently beyond the realm of possibility for him that these hapless people, mired in darkness, misery and abject poverty, could rise up to become the subjects and agents of their history. Otherwise, it is hard to understand how Appenzeller and the other Western missionaries almost completely failed to notice the true significance of the titanic struggle taking place right before their eyes—the struggle that was to decide the future of the land that they so loved as to give up their own lives for it.

Nonetheless, it’s not all about what might have been. The arrival of many forms of Anglo-European Christianity was certainly good news to the Korean people, for they not only provided access to the benefits of modern science, medicine and education, but also harbored within themselves, despite all the baggage of imperialism they carried, the potential to offer a different yet kindred vision of a new world—Jesus’ vision of the reign of God—after the crushing of the Donghak revolutionary dream. The new world of Donghak, had it been realized, would have needed them and welcomed them. What needs still to take place, rather, is an honest dialogue between equals, a conversation between present-day Appenzellers and present-day Haewols, both men and women, for they have much to learn from each other. And that ought to be true in every corner of the world today, if Christianity is to become World Christianities, not one World Christianity, with battles yet to fight over the question of where to locate its imperial center.

(continues from page 15)
IN MEMORIAM

JOHN DREW GODSEY

T’53

by Lydia York
PhD Candidate

Former Drew professor and renowned scholar of Dietrich Bonhoeffer John Drew Godsey died of cardiac arrest in Gaithersburg, Md., on Oct. 12, 2010. His first year as a Drew theological student in 1950, John recalls blossoming under the impact of the thinkers and teachers he encountered. As he reflected in 1990, “Drew opened up a whole new world for me, and after that first year [my wife] Emalee said she had never seen me so happy. I knew I had finally found my true calling!” At the urging of the faculty, he moved his young family to Switzerland to pursue a ThD under Karl Barth, finishing insigni cum laude. His published dissertation, *The Theology of Dietrich Bonhoeffer*, was the first comprehensive study of Bonhoeffer in any language. He returned to Drew Theological School as well as the graduate school in 1956 to teach and administer for 12 years, first with and then in place of his mentor, Carl Michalson. As professor of systematic theology, he taught the history of Protestant thought, Bonhoeffer, Barth, Schleiermacher and dialectical theology. In 1964 he was awarded a Fulbright Research Fellowship and spent a sabbatical year at the University of Goettingen, Germany. In 1968 after protracted controversy between the university board and the Theological School, culminating with the firing of Dean Charles Ranson, Dr. Godsey left Drew along with many of his colleagues. Fortunately, Wesley Theological Seminary in Washington, D.C., had made an offer two years before, which he’d initially declined out of loyalty to Drew. He remained at Wesley until officially retiring in 1988. In 1995, Dr. Godsey received Drew University Theological School’s Distinguished Service Award. Dr. Godsey authored and co-authored numerous books and other scholarly works, including Ethical Responsibility: Bonhoeffer’s Legacy to the Churches, and was a founding member of the International Bonhoeffer Society, English Language Section; a past president of the American Theological Society; and active in the American Academy of Religion, the Biblical Theologians and the Karl Barth Society of North America.
IN MEMORIAM

ESQUIRE HOLLAND
MDiv Student

by Tanya Lynn Bennett
University Chaplain,
Director of the Chapel & Religious Life

At Drew University, we call our approach to education “lifelong learning”—Drew conception, Esquire Holland’s reality. After a very successful career as an attorney, Esquire was called to pursue theological education, a journey with an uncertain path and destination, but one she was compelled to follow. For Esquire, this was not simply a process of acquiring knowledge; it was a journey towards gaining understanding, a relational process of deep conversations, discussions, calling into question our assumptions of who we thought we were at Drew and who we actually are at Drew.

She made me rethink my role as pastor, chaplain, teacher, worship leader. Her approach to learning pushed many of us to reconsider what we looked like and felt like and how we communicated in the chapel and in the classroom.

In the brief time, just over two years, that Esquire was part of the Drew community, she certainly impacted our campus life, our academic world. She strengthened and brought new energy to Spectrum, our GLBTQI organization, and reached out to young college students in need of people to dialogue with others who had, like herself, explored who they are and who they might become.

Her big smile, her larger-than-life presence.

Some of us mourn the notion that

Esquire’s journey ended too soon—that it was abbreviated and left unfinished on August 9, 2011 due to myeloma related illness. I dare to say that Esquire was so fully engaged and had achieved so much because with each step on the path, Esquire took giant leaps of faith and risk. Esquire never failed to ask the hard questions and was always willing to engage in difficult conversations, which could be had because she always approached them in a spirit of authenticity and trust. She never passed up an opportunity to be in relationship or to try something new.

One of my favorite quotes hangs on my office wall as a reminder to me. It’s written by Holocaust victim Anne Frank, and it reads: “How wonderful it is that nobody need wait a single moment before starting to improve the world.”

I am grateful for Esquire’s living among us, and in her leaving us physically, she leaves with us this inspiration—that we need not waste a single moment in building relationships, exploring and learning and asking the questions no one else wants to speak out loud. May it be so.

RITA BERMINGHAM
C’90, G’92, T’97

by Rosemarie Collingwood-Cole
G’00, P’00

For a woman whose father refused to let her go to college, Rita Bermingham eventually arranged the sweetest revenge: She earned a baccalaureate degree and two advanced degrees, and forged a career in academia among people and ideas she cared for so deeply. A brief illness took Rita Bermingham’s life on March 20, 2011, but not before she had made Drew colleagues and Drew alumni members of her family away from home.

Rita Bermingham attended to Drew alumni as few others have, beginning as an administrative assistant under Alumni Director Bob Sturtivant in 1978 when she returned to work once her daughter started college. Rita stayed until 2009 when she retired as assistant director of alumni relations after decades of assisting with CLA reunions, editing classnotes, organizing Theological School reunions, traveling to United Methodist Annual Conferences for alumni gatherings and serving as travel agent for university tours to the canals of Brugge, the Holy Land, Mexico, North and South America, Russia and eastern and western Europe.

“She was a caregiver,” said the Rev. Dr. Bruce Grob C’73, G’84, another former alumni director for whom Rita worked. “She was welcoming. She embraced and practiced hospitality. She was very real in a setting and a job that often asked us ‘to put on a face’ that would please or encourage or invite others to give or to get involved. Rita did all those things, but it was never a matter of pretending. It was just Rita. She embraced and practiced hospitality.”

Her greatest love at Drew was the seminary. After being named the alumni office’s liaison to the Theological School, the devout Roman Catholic was determined to learn about the United Methodist Church and its doctrines and enrolled in the master of theological studies program. As a result she came to know the school, its students and its alumni as few outsiders ever do. She also earned a master of letters from the Caspersen School of Graduate Studies, becoming one of only a handful of alumni to have earned degrees from all three of Drew’s schools. And she never stopped welcoming her fellow alumni.
1 Recognizing that Ultimate Energy is all around me here and now, I pray to be one with it. I embody the Lord of Heaven; and the divine work of harmonious becoming is being established in me. If I never forget the divine presence within, I will become intimately attuned to all.” (Donggyeong Daejeon [The Great Scripture of Eastern Learning])

2 At Seo Taek-sun’s house, the teacher (i.e., Haewol) heard the sound of Taek-sun’s daughter-in-law weaving. He asked Taek-sun, “Who is weaving?” Taek-sun answered, “It’s my daughter-in-law.” He asked again, “Is it really your daughter-in-law weaving?” Taek-sun did not understand. The teacher said, “When someone visits you, do not say so-and-so has come for a visit, but say the Lord of Heaven has come.”

“What fills the entire universe is the one vital energy of chaotic beginning. Refrain, therefore, from taking even a single step lightly. One day as I was resting, a child ran across the yard in front of me wearing a pair of wooden sandals. Alarmed by the tremor of the earth caused by the sound, I stood up, massaging my chest, and said, “My chest hurts, because of the sound of the wooden sandals.” Cherish the earth like the flesh of your own mother.” (Haewol Sinsa Beopseol [The Sermons of Haewol the Divine Teacher])

3 Romans 8:9–17; John 4:24; 1 Cor 3:16


(Notes continued from page 16)
The Global Bible: How People and Place Matter
Tipple-Vosburgh Lecture
October 18–20, 2011

with
Fernando Segovia
Cheryl Kirk-Duggan
Benny Liew
Kenneth Ngwa
and
Kah-Jin Jeffrey Kuan

What does it mean to read a global Bible? What new exegetical vistas await us?

Seminary Saturdays
October 8, 2011
November 5, 2011
December 3, 2011

Fall 2011 Webinar Series
Work and Meaning in Ministry
November 7, 14, 21, 2011

Classes Without Quizes
September 30, 2011
Bullying: Ministerial Perspectives and Congregational Action
October 30, 2011
Cognitive Psychology in a Church Context
November 18, 2011
Worship for a Digital Culture

For more information, event schedules and online registration, please visit
drew.edu/theological/continuing-education