From the GDR Chair

In early August of 2009, Stephen Moore solemnly conferred on me a CD full of Microsoft Word documents and PDF files—appropriate insignia of office for the GDR Chair, as I have come to understand. We all owe Stephen a huge debt of gratitude for his five years of tireless leadership, creating the Graduate Division of Religion as we now know it, a vibrant academic home for Drew’s Ph.D. programs in religion. I do not face the challenges Stephen faced as the first GDR chair, nor can I hope to match his wit and eloquence on ceremonial occasions! But I’ll do my best to keep things running smoothly for the next three years, with a lot of help from Kim Booth, Rose Ellen Dunn, and the excellent student assistants of the GDR Office. I’ll no doubt also leave my mark on the documents in the electronic archive, as modest testimony to the meetings and memos, rules and regulations that sustain the daily life of an institution….

In the meantime, there is much to celebrate. A talented class of sixteen doctoral students joined us in September, and they have already become active contributors to our community. The GDR Colloquium, which is now in its second year, continues to evolve, as students and faculty become ever more comfortable and confident inhabitants of this shared space of intellectual exchange. Last fall we spent three lively Monday afternoons conversing across our disciplines about religion, history, and race; this spring we look forward to conversations about globalization, ecology, and poststructuralism. The GDR Student Association officers have also worked with me to sponsor a series of practical workshops on library research skills, comprehensive examinations, dissertation prospectuses, and alternative careers. Dean Yardley ran TA training sessions, and Dr. Westfield led a series of colloquia on teaching. Dean Beach hosted a wine and cheese reception at Davies House in September, and the GDRSA hosted a family barbecue in October; more social events will be planned for the spring.

But all of that is just the public face of the GDR, the most formal aspect of its institutional articulation. The more telling indicators of the vitality of our community of scholars are the books read and papers written, the conversations had both inside and outside the classroom, the friendships formed. Augustine once cataloged the pleasures of intellectual communion as follows: “to speak and to laugh with one another, to yield to each other willingly; to read pleasant books together, to joke and to be serious together; sometimes to disagree without rancor, as one would with oneself, with the rare discord itself seasoning the more usual accord; to teach or to learn things from one another, to long impatiently for those who are absent, to welcome those who arrive with joy” (Confessions 4.8.13). The articles in this newsletter will give some hint of the Augustinian delights of the past year!

Virginia Burrus
Chair of the Graduate Division of Religion,
Professor of Early Church History
The Ninth Drew Transdisciplinary Theological Colloquium (TTC), themed “Polydoxy: Theologies of the Manifold,” took place in Seminary and Mead Halls on October 1st through 4th. Continuing the TTC’s tradition of gathering ambitious and innovative scholars from diverse locales and disciplines, this year’s colloquium inaugurated a discussion of “polydoxy” as a term to signify a conversation that by its very nature resists codification. “As a constructive methodological alternative,” this year’s theme statement reads, “polydoxy supports neither a reified orthodoxy nor an atomistic pluralism. Its manifold theology engages the internal multiplicity of the doctrinal heritage as well as its productive slippages and failures.”

A gathering of scholars crossing disciplinary and international boundaries, the TTC was, both in spirit and in voice, a Drew event. Drew faculty members Catherine Keller, Virginia Burrus, and Hyo-Dong Lee presented papers, and Christopher Boesel, Melanie Johnson-DeBaufre, and Ernest Rubinstein were panelists for the energetic discussion. Drew alums Sharon Betcher (Vancouver School of Theology), Marion Grau (Church Divinity School of the Pacific), and Mayra Rivera (Pacific School of Religion) returned to present papers to the colloquium, and Anna Mercedes (College of Saint Benedict and Saint John’s University) served as a discussant. Invited presenters also included Monica A. Coleman (Claremont School of Theology and Claremont Graduate University), Roland Faber (Claremont School of Theology and Claremont Graduate University), Mary-Jane Rubenstein (Wesleyan University), Laurel C. Schneider (Chicago Theological Seminary), and John J. Thatamanil (Vanderbilt University). Invited discussants included Elisabeth Gerle (Uppsala University), Jason Mahn (Augustana College) and Kathryn Tanner (University of Chicago).

Sunday, the 4th, was set aside as the student session, which included students...
In the summer of 2009 I participated in the archaeological excavation conducted at Ramat Rachel, Israel. This unexpected turn in my dissertation studies developed from my interests in the polemics of the books of Ezra and Nehemiah which led to an investigation of the social context surrounding their composition. Earlier course work convinced me of the influence the physical world has on any construction of the social world. However, assessing this relationship for the ancient Jerusalem community is difficult when access is limited to written texts. So for four weeks I traded in my books and papers for buckets and brooms to explore the physical context of Jerusalem.

Ramat Rachel is two kilometers south of Jerusalem, situated on a high hill half way between Jerusalem and Bethlehem. Its location provides a clear view of Jerusalem as well as two major highways into the city. This made it an ideal location for military and governmental supervision of the area. The biblical text gives it no press (we’re not even certain of its ancient name), but initial buildings included a palatial citadel with Proto-Aeolic capitals, a courtyard and gardens with pools suggesting royal investment.

“A highlight for everyone at the dig was a visit by Israel’s president, Shimon Peres.”

The Transdisciplinary Theological Colloquium is an annual event hosted by Drew. “Committed to the long-range transformation of religio-cultural symbolism, this series continues Drew's deep history of engaging historical, biblical and cultural hermeneutics, current philosophy, practices of social justice and experiments in theopoetics.” For more information about this year's colloquium or those of years past, please visit [http://depts.drew.edu/tsfac/colloquium/](http://depts.drew.edu/tsfac/colloquium/).

Sam Laurent is a Ph.D. candidate in the Theological & Philosophical Studies Area.

Notes from the Field

Exploring Ancient Judah
At Ramat Rachel
by Donna J. Laird

In the summer of 2009 I participated in the archaeological excavation conducted at Ramat Rachel, Israel. This unexpected turn in my dissertation studies developed from my interests in the polemics of the books of Ezra and Nehemiah which led to an investigation of the social context surrounding their composition. Earlier course work convinced me of the influence the physical world has on any construction of the social world. However, assessing this relationship for the ancient Jerusalem community is difficult when access is limited to written texts. So for four weeks I traded in my books and papers for buckets and brooms to explore the physical context of Jerusalem.

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“A highlight for everyone at the dig was a visit by Israel’s president, Shimon Peres.”
Constructed after 722 BCE (possibly by Hezekiah), it continued in use until about 1000 CE. Hundreds of stamped lmlk (belonging to the king) jar handles have been found at the site. Dating from the times of Hezekiah and Josiah and into the Persian and Hellenistic periods, they mark Ramat Rachel as a collection center for taxes. Although initially built by a Judean monarch, in later centuries it was most likely occupied by representatives of the ruling empires. Persian remains include large buildings, carefully laid out gardens and over 250 Yehud stamped jar handles confirming the site as one of the most important administrative centers during that era.

Since this was my first experience at a dig, I had to learn about excavating from the ground up, so to speak. We worked from 5:00 AM until about 1:30 PM and like most participants I spent time digging and moving dirt, hauling rocks, sweeping walls and sifting through soil for pottery. One might wonder—well, I occasionally wondered—if all this hard work would pay off.

By being part of an archeological team I learned about archaeological methods and how archeologists evaluate their findings. Overlooking Jerusalem from Ramat Rachel (and viewing this site from Jerusalem) I also grew to understand the effect of this imperial site in ways not accessible through books.

In addition to working at an imperial administrative site active in the Persian era, I was also fortunate to interact with two scholars knowledgeable in the time period of Ezra and Nehemiah. Dr. Manfred Oeming (from Heidelberg, Germany) and Dr. Oded Lipschitts (from Tel Aviv University) direct this particular excavation and together have edited several volumes on Judah in the Persian era. Several evenings a week there were academic lectures by guest scholars or tours of the site with the directors sharing the results of that week’s work. Weekend travel to sites within Israel and frequent visits to Jerusalem also allowed me to explore the wider region.

A highlight for everyone at the dig was a visit by Israel’s president, Shimon Peres. Although interested in the findings and history of Ramat Rachel, he was especially pleased that digs such as this bring together people from all over the world.

One question I am often asked is, “Did you find anything?” The answer is, yes. I found some ancient floors and I found broken pottery in foundation trenches that helped date a number of walls. However, I did not find the six lmlk stamped jar handles from our site, nor the Roman era jewelry or glass bottles found in a separate area, nor did I uncover the complete mosaic tile floor near the Byzantine church. My last week there, I did spend one day in the locus of the lmlk jar handles and I unearthed a classic 8th century BCE iron age oil lamp. Yes, it was fun, but it was also less important than finding a few shards of pottery that dated some of the numerous walls in our area. For me, finding something was trumped by understanding something. Ultimately the study experience at Ramat Rachel provided a framework by which to construct a more knowledgeable and nuanced judgment of the biblical text. For now, I’ll be burning the mid-night oil as I work on my dissertation, and I believe for me, the experience means the light shines a bit brighter on life in the ancient world.

Donna Laird is a Ph.D. candidate in the Biblical Studies & Early Christianity Area
Drew Presenters at the Annual Meeting of the American Academy of Religion (November 2009, Montreal, Quebec)

Richard Bohannon (student)
Religion and Ecology Group: Re-placing Epistemology: Thinking that Matters to the Earth (presiding)

Luke Higgins (student)
“Becoming Bestial as Spiritual Politics: Virtual Animals in Deleuze-Guattari and Origen” (presenting)

Charon Hribar (student)
Poverty “Immersion Courses: The Challenges of and Possibilities for Creating Sustainable Partnerships with Poor Communities and Working Together for Change” (presenting); “Something We All Need to Live”: Politics and Ethics from Above and Below in the Struggle over Water Privatization in Detroit (co-presenting)

Ada Maria Isasi-Díaz (faculty)
Latina/o Religion, Culture, and Society Group: Taking “La Lucha” to Heart, responding; Women’s Caucus, SWP, REM, and LGBTIQ Women’s Mentoring Lunch (panelist)

Laurel Kearns (faculty)
Special topics Forum: To Sustain and Renew: AAR, NatureEnergy, and Building Supportive Partnerships between Academia and First Nations/First Peoples (presiding)

Catherine Keller (faculty)
Open and Relational Theologies Consultation: Relations and Freedom for God and Creation, responding; Christian Systematic Theology Section: The Apocalyptic Turn in Theology (panelist)

Sam Laurent (student)
“A Riff on a Love Supreme: A Model for Theological Engagement Based on the Improvisation of John Coltrane” (presenting)

Otto A. Maduro (faculty)
“Becoming Pastor: Latina Pentecostal Women’s Stories from Newark (NJ)” (presenting)

Dhawn Martin (student)
“Resurrections, Insurrections, and How Identities Might ‘Get a Life’” (presenting)

Jea Oh (student)
“Donghak and Ecotheology: A High Regard for Life,” (presenting); “Decolonization of Life: A Postcolonial Reading of Korean Concept of Life in Donghak” (presenting)

Ealine Padilla (student)
World Christianity Group: Global and Local Perspectives and Patterns in World Christianity (presiding)

Karen Pechilis (CLA faculty)
Comparative Studies in Hinduisms and Judaisms Group: Menacing Spirits: Critical Comparative Study of Spirit Encounters in Hinduism and Judaism (presiding)

Ernest Rubinstein (faculty)
“Secularization in a Pre-Raphaelite Spirituality: The Case of Henry Holiday and His Stained Glass Tribute to Theology at Drew University” (presenting)

Traci C. West (faculty)
Women of Color Scholarship, Teaching, and Activism Consultation: Beyond Multiculturalism and Identity Politics: Unexpected Allies, Unexpected Opponents, (panelist); Women’s Caucus, SWP, REM, and LGBTIQ Women’s Mentoring Lunch, (panelist); Queering Communities of Color (panelist)

GDR Student Association Update
by Christina Riley

2009-2010 Executive Committee
Jennifer Barry-Lenger, spring Co-Chair
Suzanne Duchesne, fall Co-Chair
Shanell Smith, Co-Chair
Jennifer Kaalund, Financial Officer
Christina Riley, Administrative Officer

The Graduate Division of Religion Student Association (GDRSA) continues its work into the 2009-2010 academic year, enhancing the experience of the students in the Graduate Division of Religion (GDR). In addition to its regularly scheduled meetings, the GDRSA focused this year on providing educational workshops designed to prepare the students for upcoming academic hurdles. In the fall, the GDRSA provided a workshop on library research resources led by Theological Librarian Dr. Ernest Rubinstein. The GDRSA also organized a workshop in the fall on Comprehensive Exams led by Dean Yardley. The spring promises to hold the excitement of several other workshops, including a Dissertation Prospectus workshop, and even a continued on p. 16

20 current GDR students presented papers at the Regional Meeting of the Mid-Atlantic AAR-SBL, March 11-12, 2010, in New Brunswick, N.J. View the program online (PDF).
The GDR Welcomes New Students

In fall 2009, the GDR welcomed sixteen new Ph.D. students. At right, members of the faculty greet new students at an orientation-week luncheon on the Mead Hall porch.
Sitting in the ancient Ephesian theatre, accidental spectators to a full-throated religious display by a group of college-aged “pilgrims” on the stage below, a group of doctoral students and faculty reflected on the (blurry) line between going on tour and making pilgrimage during their January travel seminar to ancient sites across Greece and Turkey. Perhaps drawn for reasons other than the impromptu chorus singing below, we considered the fact that we were, nonetheless, similarly compelled to visit such places in search of an encounter with the haunted traces of the ancient past.

Whether ogling the mosaic atop the oh-so-high Galerius rotunda at Thessaloniki from the vantage point of (creaky!) scaffolding offering a close-up view of the images rarely afforded in its history; rinsing their hair with the spring water used by the ancient pilgrims to Apollo’s temple at Delphi; walking through a powerful display of Roman imperial identity in the form of relief sculptures from the Sebasteion at Aphrodisias; or merely wandering amidst the buses, street-side souvenir stands, and camera flashes—the students and faculty from Drew and Union Theological Seminary in New York who undertook a contemporary tour of Greek, Roman, and Byzantine antiquity shared a range of experiences both professionally and personally formative. From Athens to Istanbul, Thessaloniki to Sardis, and points in-between, the interaction of their contemporary visitors with these ancient spaces introduced provocative conversation and new perspectives afforded an experience only made possible by “being there.”

While on site, we discussed the ways that material culture forms and is formed by identity and how the construction of archaeological sites provokes the viewer to remember specific kinds of events, people, and social structures but not others. We were, of course, unable to escape the impact of empire—in particular the Roman version—and were invited to think about the ways that imperial projects form the lives of its subjects. We saw the contested character of these spaces too, not only in the ancient past but also in the more recent past and the present. Reflection on all these themes is undoubtedly related to, and informed by, the larger intellectual work of the GDR.

Lest it sound as if we did nothing but engage in esoteric discussions of material culture, space, and empire, it should be emphasized: the trip was so much fun! The opportunity to build collegial relationships with one another was an invaluable part of the experience, as was the continued encouragement of an on-going relationship with Union’s New Testament department.

continued on p. 18
The Bishop Edmund S. Janes Prize
Suzanne Horn
Awarded for academic excellence by a Ph.D. student in coursework

The James Pearsall Prize
Neal Presa
Awarded to a Ph.D. student who has completed the comprehensive exams with exceptional academic distinction

The James McClintock Prize
Dhawn Martin
Awarded to a Ph.D. student who has demonstrated exceptional ability, dedication, and promise as a teacher

The Edwards-Mercer Prize:
Richard Bohannon
Awarded to a Ph.D. candidate for travel expenses associated with religion-related dissertation research

The Priscilla Patten Benham Prize in Biblical Studies
Donna Laird
Awarded to a Ph.D. candidate for expenses associated with dissertation research in Biblical Studies

The Helen LePage & William Hale Chamberlain Prize
Krista Hughes
Awarded for the Ph.D. dissertation that is singularly distinguished by creative thought and excellent prose style

The Rabbi Dr. Sheldon J. Weltman Prize
Scott Eliott
Awarded for the Ph.D. dissertation in Biblical Studies that is singularly distinguished by creative thought and prose style

The Florence A. Bell Prize
Kevin Newburg & Luther Oconer
Awarded in recognition of outstanding scholarly contributions to the field of Wesleyan/Methodist Studies
Drew Hebrew Bible Professor Danna Fewell first discovered the art of Holocaust survivor Samuel Bak while teaching at Southern Methodist University. “A student brought me a catalogue from a recent Bak exhibition, exclaiming that Bak was painting about the Bible what I was teaching in the classroom.” Her initial encounter with Bak evolved into a longstanding professional relationship, culminating most recently in two works, *The Icon of Loss: The Haunting Child of Samuel Bak*, co-authored with Gary A Phillips (Syracuse, 2009) and *Representing the Irreparable: The Shoah, the Bible, and the Art of Samuel Bak*, a collection of essays edited with Gary Phillips and Yvonne Sherwood (Syracuse, 2008).

For Fewell, Bak’s layered juxtaposition of biblical stories with images of the Holocaust challenges readers to look again at the “narrative wreckage” that comprises much of the Hebrew Bible. “By visually disrupting biblical stories and themes with fragments of worlds shattered by genocide,” write Fewell and Phillips, “[Bak] offers an ironic commentary on traditions of creation, catastrophe, covenant and redemption.” From his perspective as a survivor and a self-described “God-fearing atheist,” Bak challenges us to rethink those untroubled interpretations of the Bible that permit easy answers in the face of human loss and suffering.

Bak’s *Holding a Promise* challenges the ways readers have traditionally whitewashed the violence and volatility of biblical narratives by immersing the viewer into the raw and often chaotic story-world of Genesis. The events of Ararat, Moriah, Sinai and Warsaw collide in one meditation on the uncertainty of God’s promises and the gamble of covenantal relationship. The iconic boy from the Warsaw ghetto coexists in time and space with a young Noah clutching an improvised rainbow-sail, a dispirited Isaac saddled with kindling and a defenseless Moses adrift in the Nile. Survival is uncertain; trauma disrupts hope. We as viewers/readers are no longer unprotected outsiders looking in. We can no longer be satisfied with the comfortable, uncritical readings of our childhood.

Bak’s art shares with the Bible the capacity to “represent the irreparable.” Both art and text are composed from places of deep trauma. Like the contemporary artist, the biblical writers often create their story-worlds in order to understand life fractured by violence and loss. At the same time artist and writer tentatively propose an alternative vision of life that resists despair and dares to hope. In the wake of the Holocaust and other unthinkable tragedies, we are summoned, write Fewell and Phillips, “to join in the struggle to figure out, as Bak gives figure to, how an individual, a community, a world proceeds forward with a ragged hole at its core.”

*Reading the Bible through the Artist’s Lens: Samuel Bak Comes to Drew* by Amy Jones and Stephanie Powell

| See p. 12 for a description of Icon of Loss, by Danna Fewell and Gary Phillips | Bak’s *Holding a Promise* challenges the ways readers have traditionally whitewashed the violence and volatility of biblical narratives by immersing the viewer into the raw and often chaotic story-world of Genesis. The events of Ararat, Moriah, Sinai and Warsaw collide in one meditation on the uncertainty of God’s promises and the gamble of covenantal relationship. The iconic boy from the Warsaw ghetto coexists in time and space with a young Noah clutching an improvised rainbow-sail, a dispirited Isaac saddled with kindling and a defenseless Moses adrift in the Nile. Survival is uncertain; trauma disrupts hope. We as viewers/readers are no longer unprotected outsiders looking in. We can no longer be satisfied with the comfortable, uncritical readings of our childhood. Bak’s art shares with the Bible the capacity to “represent the irreparable.” Both art and text are composed from places of deep trauma. Like the contemporary artist, the biblical writers often create their story-worlds in order to understand life fractured by violence and loss. At the same time artist and writer tentatively propose an alternative vision of life that resists despair and dares to hope. In the wake of the Holocaust and other unthinkable tragedies, we are summoned, write Fewell and Phillips, “to join in the struggle to figure out, as Bak gives figure to, how an individual, a community, a world proceeds forward with a ragged hole at its core.” |

Amy Jones and Stephanie Powell are Ph.D. candidates in the Biblical Studies & Early Christianity Area

Read about the Bak exhibition held on Drew’s campus in October & November 2009 at http://www.drewedu/theologycontent.aspx?id=66638
S. Wesley Ariarajah  
*The Bible and People of Other Faiths*  
(New edition, Wipf & Stock, 2009)  

From the Publisher: Most Christians in the modern world live in situations of religious pluralism. They are constantly challenged, at many levels, to relate to people of other living faiths. But is the Bible supportive of a life in dialogue? That is the question *The Bible and People of Other Faiths* seeks to answer.  
Wesley Ariarajah serves as Professor of Ecumenical Theology in Drew’s Graduate Division of Religion and Theological School.  

Debra Moody Bass (G’02)  
*God Comforts Israel: The Audience and Message of Isaiah 40-55*  
(University Press of America, 2006)  

From the Publisher: What was the message in Isaiah 40-55? Who was the intended audience? Chapters 40-55 of the book of Isaiah, also known as Second Isaiah or Deutero-Isaiah, have been examined and discussed by many biblical scholars. In this new work, Debra Moody Bass synthesizes the work of noted authorities on Deutero-Isaiah, recent scholarly analysis, and archaeological work from prominent archaeologists such as E. Stern to identify the audience and message in this critical passage. *God Comforts Israel* identifies the message God gave to the people of Israel in the 6th century B.C.E. as a message of comfort. This comfort was all encompassing and was meant to encourage the exiles to return to Jerusalem and become the “Servant of Yahweh” and proclaim to “the ends of the earth” the salvation of God.  

Chris Boesel & Catherine Keller, eds.  
*Apophatic Bodies: Negative Theology, Incarnation, and Relationality*  
(Fordham University Press, 2009)  

From the Publisher: The ancient doctrine of negative theology or apophasis—the attempt to describe God by speaking only of what cannot be said about the divine perfection and goodness—has taken on new life in the concern with language and its limits that preoccupies much postmodern philosophy, theology, and related disciplines. How does this mystical tradition intersect with the concern with material bodies that is simultaneously a focus in these areas? This volume pursues the unlikely conjunction of apophasis and the body, not for the cachet of the “cutting edge” but rather out of an ethical passion for the integrity of all createfully bodies as they are caught up in various ideological mechanisms—religious, theological, political, economic—that threaten their dignity and material well-being. The contributors, a diverse collection of scholars in theology, philosophy, history, and biblical studies, rethink the relationship between the concrete tradition of negative theology and apophatic discourses widely construed. ... The volume interrogates the complex capacities of religious discourse both to threaten and positively to draw upon the material well-being of creation.  

With essays by GDR faculty members Chris Boesel, Virginia Burrus, and Catherine Keller; Ph.D. candidate RoseEllen Dunn; and alumni Sigridur Gudmarsdottir (T’07), Krista E. Hughes (T’09), and David L. Miller (G’63)  
Chris Boesel is Associate Professor of Christian Theology and Catherine Keller is Professor of Constructive Theology in Drew’s Graduate Division of Religion and Theological School.
Virginia Burrus, Mark D. Jordan, and Karmen MacKendrick  
*Seducing Augustine: Bodies, Desires, Confessions*  
(Fordham University Press, forthcoming, April 2010)

*From the Publisher:* Augustine’s *Confessions* is a text that seduces. But how often do its readers respond in kind? Here, three scholars who share a longstanding fascination with sexuality and Christian discourse attempt to do just that. Where prior interpreters have been inclined either to defend or to criticize Augustine’s views, Virginia Burrus, Mark Jordan, and Karmen MacKendrick set out both to seduce and to be seduced by his text.  
Virginia Burrus is Chair of the Graduate Division of Religion and Professor of Early Church History in Drew Theological School.

Jeremiah Cataldo (T’07)  
*A Theocratic Yehud? Issues of Government in a Persian Province*  
(Continuum, 2009)

*From the Publisher:* This book offers a fresh re-evaluation of Yehud in the Persian period, addressing in particular the dynamics of its relationship to the Persian imperial government. Among the variety of social-political reconstructions of Persian-period Yehud, one ‘consensus’ stands out—one which states that the Jerusalem priesthood enjoyed a prominent level of authority, symbolized in the Jerusalem temple.  
Unfortunately, this leads easily into conclusions of a theocracy in Yehud. The problem, in part, is due to the immediate association of priests assumed to be authoritative with that of a theocratic governing structure. To address this problem, at least three aspects of Yehud’s governing structure(s) require further attention: the social implications of a particular governing structure within a society; the developments of a society leading up to that governing structure; and, a clearly articulated definition of the term and concept of theocracy. Since many scholars appear to depend upon a theocratic ‘structure’ or ‘spirit’ at some point in their discussions of Persian-period Yehud, one would usually expect to find a clear definition of theocracy. Instead, a hasty and ill-equipped definition that seems to avoid addressing the social and political complexities is often used. The conclusion is that no power or political vacuum appears to have existed allowing the priesthood to claim power in Yehud. The Persian empire did not allow territories to develop autonomous governing structures (Chapter 2). The social, economic, and political realms of Yehud functioned within the framework of Persian imperial administration (Chapter 3). And the term theocracy, when defined according to social-scientific requirements (Chapter 4), does not accurately describe the social-political context of Yehud during the Persian period (Chapter 5).  
Jeremiah Cataldo serves as Visiting Assistant Professor of History at Grand Valley State University (Mich.)

Meesang Lee Choi (G’02)  
*The Rise of the Korean Holiness Church in Relation to the American Holiness Movement*  
(Scarecrow, 2008)

*From the Publisher:* The Korean Holiness Church originated as an evangelical holiness movement through indigenous work and the American holiness mission. From its inception, the Korean Holiness Church believed that its primary task was not only to promote “scriptural holiness,” as John Wesley and primitive Methodism had preached, but also to preach the “fourfold gospel,” which may be summarized as regeneration, sanctification, divine healing, and the premillennial second coming of Christ.  
The *Rise of the Korean Holiness Church in Relation to the American Holiness Movement* argues that the theological foundation of the Korean Holiness Church can best be understood by analyzing the fourfold gospel in the history of the Korean Holiness Church and its internationally connected holiness movement. The brief, though rich, biographical accounts of the Korean Christians and American and British Missionaries woven into this book finally give these great men and women their due.  
Meesang Lee Choi serves as Associate Professor of Church History at Asbury Theological Seminary (Ky.)

Robert S. Corrington  
*A Semiotic Theory of Theology and Philosophy*  

*From the Publisher:* The concern of this work is with developing an alternative to standard categories in theology and
philosophy, especially in terms of how they deal with
nature. Avoiding the polemics of much contemporary
reflection on nature, it shows how we are connected to
nature through the unconscious and its unique way of
reading and processing signs. Suggestions are made for a
post-Christian way of understanding religion. Finally, our
connection with the infinite is described in detail, especially
as it relates to the use of sign systems.

Robert Corrington is Professor of Philosophical Theology in Drew’s
Graduate Division of Religion and Theological School.

David B. Dillard-Wright (G’07)
Ark of the Possible: The Animal
World in Merleau-Ponty
(Lexington Books, 2009)

From the Publisher: In his uncompleted last
work, The Visible and the Invisible, Maurice
Merleau-Ponty wrote of the thesis of
“interanimality,” a project that was to
“make explicit” the connections between humans and
other creatures. David Dillard-Wright uses the suggestions
in the Working Notes to re-read Merleau-Ponty’s textual
corpus through the lens of animality. The “wild meanings”
that result suggest new directions for philosophical
anthropology as well as environmental ethics and animal
philosophy. The fact that humans know the world through
a fleshly engagement with other animals and non-sentient
entities means that reason is unseated from its throne as the
ruling attribute of human nature and that consciousness
can no longer be viewed as something interior to an
individual self. The human cultural world is constituted
through contact with extra-human nature, such that
everything held to be distinctively human traces its origins
back to the Earth, the source of human rationality.

David Dillard-Wright serves as Assistant Professor of Philosophy at
the University of South Carolina, Aiken.

Danna Nolan Fewell &
Gary A. Phillips
Icon of Loss: The Haunting
Child of Samuel Bak
(Pucker Art Publications;
Syracuse University Press, 2009)

From the Publisher: In this examination
of paintings inspired by the little boy from the famous
Stroop Report photo taken in the Warsaw Ghetto in April
1943, Gary A. Phillips and Danna Nolan Fewell consider
the historical and visual implications of this iconic image
and its contemporary evocations. A survivor of the Vilna
liquidation and a child prodigy whose first exhibition was
held in the Vilna Ghetto at age nine, Bak weaves together
personal history and Jewish history to articulate an
iconography of his Holocaust experience. Bak’s art
preserves memory of the twentieth-century ruination of
Jewish life and culture by way of an artistic passion and
precision that stubbornly announces the creativity of the
human spirit.

Danna Nolan Fewell is Professor of Hebrew Bible in Drew’s
Graduate Division of Religion and Theological School. Gary A.
Phillips is Dean of the College at Wabash College (Indiana).

Scott Thomas Kisker (G’03)
Foundation for Revival: Anthony
Horneck, The Religious
Societies, and the Construction
of an Anglican Pietism
(Scarecrow, 2007)

From the Publisher: Anthony Horneck
(1641-1697) is a key figure for the migration
of the continental Pietist sensibilities into Restoration
Anglicanism and ultimately Methodism. Horneck was
educated at Heidelberg and Leiden in Germany and then
immigrated to England in 1661, the year of the
Restoration. He became a committed Anglican, but his life
and ministry were influenced by his early experience with
continental Pietism: He preached salvation, avoided
disputes over nonessentials, and—most significantly—
organized religious societies of awakened souls, beginning
in 1678. the rules Horneck drew up for these societies bear
many of the marks of continental Pietism and laid the
foundation for philanthropic and revivalist movements in
England. At Horneck’s death, a number of religious
societies were located in and around London. For the next
twenty years they expanded throughout the city and
surrounding counties, profoundly affecting Anglican piety.
By the 1720s their network provided the matrix of
relationships through which Moravians (a continental
Pietist group) and Oxford Methodists met in what became
the Anglo-evangelical revival. In the 1730s and ‘40s these
societies enabled Methodism’s rapid spread and were
united into a new movement-anglican Pietism.

Scott Kisker holds the James C. Logan Chair as the E. Stanley Jones
Associate Professor of Evangelism, and serves as Associate Professor
Basit Bilal Koshul (G’03)
The Postmodern Significance of Max Weber’s Legacy
(Palgrave Macmillan, 2005)

From the Publisher: One of Max Weber's contemporaries described him as “a child of the Enlightenment born too late” whose work is a “vitriolic attack on religion.” Subsequent Weber scholarship has largely affirmed this valuation of Weber and characterized his scholarship as a manifestation of the very disenchantment that Weber describes. In The Postmodern Significance of Max Weber's Legacy, Basit Koshul challenges this idea by showing Weber to be a postmodern thinker far ahead of his time. Koshul's reading demonstrates that Weber implicitly bridged the religion vs. science divide and offers us new directions in Weber scholarship.

Basit Koshul serves as Associate Professor in the Department of Humanities and Social Sciences at Lahore University of Management Sciences (Lahore, Pakistan)

Seung Gap Lee (G’05)
The Hope of the Earth: A Process Eschatological Eco-ethics
(VDM Verlag, 2008)

From the Publisher: Today, any effective response to the ecological crises requires that traditional dominant worldviews be complemented by an alternative worldview that gives a crucial priority to an ecologically sustainable future for the earth, or helps to prevent not only ethnic and religious conflicts and economic injustices but also environmental degradation. Now, when challenged by a process-relational eschatology and its eco-ethical implications, with its world-affirming emphases upon the uncertainty of future possibilities, the cooperation of God and humanity in the continuation of creation, and the preservation of this present world in eschatological realities, our new eco-spirituality and theological eco-ethics might express the relevance of Christian faith to conscientious people in the present world, who need an ultimate ground for their ineradicable confidence in the final worth of human and non-human lives. In this book, especially having his attention to South Korea, the writer proposes an example of a more relevant eschatological eco-ethics for the churches and Christian believers that should be challenged to respond more responsibly to their suffering neighbours in creation.

Seung Gap Lee serves as Research Professor at Presbyterian College & Theological Seminary (Seoul, Korea)

Swee Hong Lim (G’06)
Giving Voice to Asian Christians: An Appraisal of the Pioneering Work of I-to Loh in the Area of Congregational Song
(VDM Verlag, 2008)

From the Publisher: Daniel Thambyrajah Niles (1908-1970) and I-to Loh (1936-present) stand out as pioneers in the 20th Century in the emerging field of Asian congregational song. This book examines the groundbreaking contribution of I-to Loh; highlighting his formulation of a paradigm for the contextualization of Asian church music that guided his pioneering efforts. At the same time, it assesses the viability of this paradigm, taking into account the broader expression of Asian church music within Asia. Drawing on the scholarship in the fields of liturgical studies, contextual theologies and ethnomusicology, the author critiques the paradigm and suggests modifications and enlargements to enable it to guide the development of Asian church music in the 21st century. Appendices in this book make some of his non-English writings available in English for the first time. This book will prove to be a valuable resource for scholars of contextual liturgics and can serve as the base for future dialogue and research.

Swee Hong Lim serves as Director of Field Education at Trinity Theological College (Singapore)

Surekha Nelavala (T’08)
Liberation beyond Borders: Dalit Feminist Hermeneutics and Four Gospel Women
(Lambert Academic, 2009)

From the Publisher: Introducing Dalit feminist biblical hermeneutics, this book is written to discuss various pressing hermeneutical issues such as the factors of subjectivity and representation, while asking who can speak of Dalit feminism, what can be defined as a Dalit feminist standpoint, and why Dalit feminist hermeneutics cannot be part of the already existing contextual methodologies such as Dalit biblical theology, feminist hermeneutics and cultural hermeneutics.
In this new endeavor of biblical criticism, the narrations of auto/biographical experiences assumed a crucial role in the interpretive process. The texts that I have selected from the gospels are: The story of the Canaanite Woman (Matthew 15:21-28); the story of the Hemorrhaging Woman (Mark 5:25-34); the story of the Sinful woman (Luke 7:36-47), and the story of the Samaritan woman (John 4). Auto/biographical experiences are used as lens for interpretation, which provided tools for critical analysis of both the text and its interpretive tradition to address the particular questions that emerge from a Dalit feminist context.

Surekha Nelavala serves as Lecturer in Biblical Studies at Lutheran Theological Seminary at Gettysburg (Pa.)

Ernest Rubinstein

Religion and the Muse: The Vexed Relation between Religion and Western Literature (SUNY Press, 2008)

From the Publisher: Ever since Plato banished poets from his ideal state, Western religion and literature have been in tension. Through close readings of selected texts, Religion and the Muse explores the alternately complementary and conflictual ways that religion and literature have appealed to the Western spiritual sensibility. The book constructs a turbulent line of mutual critique, with joint origins in Plato and Dante. It finds theoretic harmony above the historic fray, through the ideas of creativity, beauty, experience, and ethics, in which both religious and literary texts participate. However, the dimensions of ambivalence in the relations between religion and literature are shown in both the concordant and discordant interpretations that the religious and literary texts make of six perennial themes: love, death, evil, suffering, forgiveness, and saintliness.

Ernest Rubinstein serves as Theological Librarian at Drew’s Rose Memorial Library

Eric A. Seibert (G’02)


From the Publisher: How should we understand the authority of Scripture? How does the often wrathful God portrayed in the Old Testament relate to the God of love proclaimed in the New Testament? Is that contrast even accurate? Disturbing Divine Behavior addresses these perennially vexing questions for the student of the Bible. Eric A. Seibert calls for an engaged and discerning reading of the Old Testament that distinguishes the particular literary and theological goals achieved through narrative characterizations of God from the rich understanding of the divine to which the Old Testament as a whole points. Providing illuminating reflections on theological reading as well, this book will be a welcome resource for any readers who puzzle over disturbing representations of God in the Bible.

Eric Seibert serves as Associate Professor of Old Testament at Messiah College (Pa.)

Hyuk Seonwoo (T’09)

Immersion into the Reign of God: Initiation Process of the Marginalized of Asia (VDM Verlag, 2009)

From the Publisher: This book employs historical and theological approaches to liturgical texts and contexts, which deal with the initiation process of the marginalized in Asia. In the first half of the book, the case study of the early period of Protestant history in Korea shows that becoming a Christian through the rites of Christian initiation often meant becoming “civilized” and Americanized. In this period, Christ was
presented as the best of American culture, and the United States was presented as an earthly model of God’s Kingdom. In the second half of the study, the theological construction of the initiation process of the marginalized in Asia is explored. This book especially engages in a dialogue with Asian theological perspectives on the problems and promises of Asian Christianity in relation to justice issues and inculturation, which are inseparably connected to one another, and become essential components of the initiation process.

Leonard Sweet
So Beautiful
(David C. Cook, 2009)

From the Publisher: More than 50 years ago scientists made a remarkable discovery, proclaiming, “We have found the secret of life, and it’s so pretty!” The secret? That life’s biological code is helixical, two strands surrounding a single axis—the foundation for DNA. Yet this divine design points to an even deeper, and more poignant, secret.

Just as DNA’s three strands make life possible, three other elements work in harmony to make life not just pretty, but beautiful. And it’s in the church where we find the greatest expression, and ultimate fulfillment, of these three components to a beautiful life.

Renowned professor and theologian Leonard Sweet presents an extraordinary look at life as it was intended. In this landmark work, Sweet shares the secret of God’s design for His people, three interwoven elements that form the heart, soul and calling of the Christian life. Far from a novel concept, far from a new idea, and perhaps far from the congregations of today, So Beautiful boldly declares God’s original plan for His church.

Leonard Sweet serves as the E. Stanley Jones Professor of Evangelism in Drew’s Graduate Division of Religion and Theological School.

Bernie A. Van De Walle (G’04)
The Heart of the Gospel: A. B. Simpson, the Fourfold Gospel, and Late Nineteenth-Century Evangelical Theology
(Pickwick Publications, 2008)

From the Publisher: The Fourfold Gospel, most often associated with Albert B. Simpson, founder of the Christian and Missionary Alliance, which focuses on the doctrines of Christ as Savior, Sanctifier, Healer, and Coming King, has been identified as a key contributing factor to the birth and development of the modern Pentecostal movement. Through a close observation of the doctrinal themes of select and renowned Evangelical leaders in America (A. J. Gordon of Boston, D. L. Moody of Chicago, A. T. Pierson of Philadelphia/Detroit, and A. B. Simpson of New York), this work shows that the Fourfold Gospel and, therefore, the theological source for modern Pentecostalism, rather than being a marginal movement within late nineteenth-century Evangelicalism was, instead, its very heart.

Bernie A. Van De Walle serves as Associate Professor of Theology at Ambrose University College and Seminary (Alberta).

Christian T. Collins Winn (G’06)
Jesus Is Victor! The Significance of the Blumhardts for the Theology of Karl Barth
(Pickwick Publications, 2009)

From the Publisher: In this innovative work, Christian T. Collins Winn examines the role played by the Pietist pastors Johann Christoph Blumhardt (1805-1880) and Christoph Friedrich Blumhardt (1842-1919) in the development of Karl Barth’s theology. The disparate theological themes and dynamics of the two Blumhardts were crystallized in their eschatology, and Collins Winn argues that as early as 1916 Barth had appropriated this Blumhardtian eschatological deposit in ways fundamental to his own theological development. Against the grain of current Barth scholarship, this book establishes how the theology of the Blumhardts, though critically reconstructed, was not merely an episodic influence on Barth’s work. Instead, the Blumhardts had a complex and enduring impact on Barth, such that their imprint can be detected even in the mature theology of his Church Dogmatics. In treading new ground into Barth’s theological formation, Jesus Is Victor! represents an important contribution to the field of Barth studies.

Christian Collins Winn serves as Assistant Professor of Historical and Systematic Theology at Bethel University (Minn.)
Attention Alumni/ae:
*We want to hear from you!*

If you have news to share—a career update, new publication, or faculty position—and would like to share it with the Drew community, send us word at gdradm@drew.edu.

Theopoetics after the Death of God: David L. Miller on Theology and *Poiesis*

by Beatrice Marovich

The relationship between poetry and philosophy has long been fraught—at least since Plato’s censorious treatment of *poiesis* in *The Republic*. The relationship between theology and poetry has thus been, unsurprisingly, fraught as well. C.S. Lewis, responding to the question “is theology poetry?,” felt obliged to address concerns that (on the one hand) theology could never suffer to be mere poetry and (on the other) that theology would make for rather pathetic poetry. He spoke, in other words, to concerns that these two spheres of life and culture would suffer from an erosion of mutual boundaries—from a collapse of the one into the other.

But Syracuse University’s Emeritus Professor David L. Miller—in his address to attendees of the 2009 Tipple Vosburgh Lectures on October 22nd and in conversation with Drew PhD students, and faculty, later that afternoon—was unequivocal about the necessity to hold theology and poetry in a close tension. To think, that is, *theopoetically*. What the theopoetical confronts, he suggested, is nothing other than the problem of idolatry—as the metaphorical, compositional energy of *poiesis* erodes or exposes objectifying discourse about (especially) God. And Miller was also particularly intent on reviewing Drew’s historical relationship to the most radical edges of the theopoetic impulse.

Plug the term “theopoetics” into a Google search box and the result is likely to be a strange concatenation

continued on p. 17

On October 22, 2009, Drew alumnus David L. Miller (G ’63) delivered the lecture, “The Brokenness of Beauty and the Beauty of Brokenness: Toward a Postmodern Theopoetics,” as part of the Tipple-Vosburgh Lectures at Drew Theological School.

continued from p. 5

workshop on alternatives to academic careers led by President Weishuch. Also in the spring, the GDRSA intends to have a “students only” workshop designed for students to pass on wisdom and knowledge of their experiences within the program to other students entering into the various stages of their doctoral work. The GDRSA will also hold its annual party in the spring to celebrate the conclusion to another successful academic year. The GDRSA maintains representatives on several university committees, which adds to the ever growing dialogue between the GDRSA and the wider Drew University community. Also, the GDRSA continues to provide reimbursements for students presenting or participating in various academic conferences throughout the year.

The GDRSA began utilizing a Moodle site to enhance student to student dialogue on issues and concerns facing the GDR student body. The GDRSA continues to thrive in its advocacy for students and in its commitment to community life.

Christina Riley is a Ph.D. candidate in the Biblical Studies & Early Christianity Area
Recent Graduates: October 2008

**Ph.D. Candidates**
Hong Pyo Ha
Christopher Demuth Rodkey
C. Insun Yoon
Baek-Yong Sung
David Robert Morris
Riwha Hong

**M.Phil. Candidates**
Charles Aye-Addo
Richard Bohannon
Lia Diorio
Hyung-Rak Kim
Okjoo Kim
Hyung-Gug Park
Yong-Sup Song
Eric Trozzo

Recent Graduates: May 2009

**Ph.D. Candidates**
J. Barrie Bates
Rychie Bridenstein
Soonyang Choi
Carol Cook
Wayne Croft
Martha Dyson
Scott Elliott
Joel Elowsky
Hong-Pyo Ha
Sin Ho Kim
Krista Hughes
Carietta Jackson
John Jordan
Shin Whan Kang
Ho Sung Kim
Ashley Lierman
Yen-ru Lin
Wei Jen Liang
John McNassor
Anna Mercedes
Luther Oconer
Sam-Kyung Park
Hyuk Seonwoo
Glen Segger
Myoungho Yang

**M.Phil. Candidates**
Daniel Bramer
Kenneth Jason Coker
Amy Davis
Grant Gieseke
Hyung Rak Kim
Hana Kim
Donna Laird
Elaine Padilla
Eunsung Park
Vivian Jacquette
Rhoades

Associate Academic Dean Anne Yardley and Professor Heather Murray Elkins celebrated with graduates from the Liturgical Studies Area after the May 2009 hooding ceremony.

Professors Traci West and Wesley Ariarajah greet graduates and guests in Seminary Hall after the GDR’s May 2009 hooding ceremony.

David L. Miller continued from p. 16

of blog entries or improvisational forums, all seeming to address the nexus between God-speak and poetry, but in often quite distinct and irreconcilable ways. Since the 1960s, when the term came into use at a series of conferences on language and hermeneutics (put together by Drew professor Stanley Hopper and his graduate students, including Miller, at Drew and Syracuse University), Miller suggested that the popularity of the term (and variants of it, such as theopoetry) has grown “somewhat like topsy.”

Miller proposed a clarification in theopoetical terms—one that would preserve an historical distinction. The theopoiesis which emerged in the context of Stanley Hopper’s work (and in Amos Wilder’s 1976 volume *Theopoetic*) pointed toward a very particular academic conversation that Miller described as “the intersection between left-wing Bultmannian Biblical interpretation, the thought of the period of Heidegger’s existential phenomenology, and the Religion and Literature movement.” Heidegger was, in fact, scheduled to

continued on p. 18
We wish to use this venue to publicly and heartily thank our benefactor, Dean Maxine Beach. Her support of this trip shows her commitment to graduate students and scholarly growth, and we look forward to continued support for future travel seminars. Lastly, Professors Melanie Johnson-DeBaufre and Virginia Burrus’s careful planning and leadership, along with the scholarly contributions of Professors Hal Taussig and Brigitte Kahl provided for an engaging, stimulating experience that has influenced and will continue to shape our development as scholars and our appreciation for the ways that natural and built environments, shards of pottery and towering sculptures, can tell stories as complex and alluring as the texts that more often command our attention.

**Brantley Dean is a Ph.D. candidate in the Historical Studies Area, and Kathleen Gallagher Elkins is a Ph.D. candidate in Biblical Studies & Early Christianity**