Maxine Beach’s Legacy of Leadership Celebrated

By Anne B. Yardley, Interim Dean

The 2009–2010 academic year was one long “farewell tour” for Maxine Beach, dean of the Theological School from 2000 to 2010. Beginning with reminiscences at the faculty retreat in September 2009 and continuing through Tipple-Vosburgh and many other occasions, the celebration culminated in the Legacy of Leadership celebration on Thursday, April 15. Over 300 people gathered to worship in Craig Chapel, share a celebratory lunch, listen to tributes and then enjoy dessert and a bluegrass band.

The tributes ranged from the serious to the comical (see the limerick on page 4) to the poetic. Speakers included Robert Weisbuch, president of Drew University; Catherine Keller, professor of constructive theology; Jeffrey Markay, former Alumni/ae Association president; Michael Christensen, national director of Communities of Shalom; Stephen Moore, professor of New Testament; Mary Ann Moman, associate general secretary of the General Board of Higher Education and Ministry; Morris Davis, associate professor of the history of Christianity and Wesleyan/Methodist studies; Sharon Jacob, Ph.D. student; Kyung Sik Park, M.A. student and M.Div. alum; Daniel Aleshire, executive director of the Association of Theological Schools; Sudarshana Devadhar, bishop of the Greater New Jersey Conference of the UMC; and

(continued on page 4)

Jeffrey Kuan Named New Dean

From Drew Communications

Drew University President Robert Weisbuch announced the selection of Kah-Jin Jeffrey Kuan as the new dean of Drew’s Theological School.

“Jeffrey brings with him a wealth of experience and high ambition for Drew,” said Weisbuch. “His commitment to theological education that addresses the challenges of the wider world will broaden our students’ experience and better prepare them for leadership.”

Kuan, an active member of the United Methodist Church (UMC), has served on the board of directors of the General Board of Higher Education and Ministry since 2004, and looks forward to being able to serve the church as dean of one of its leading theological schools. He will be the first Asian American to serve in this capacity.

“There is a perfect match between my values and the institution’s values—

(continues on page 2)
a deep commitment to the church, to diversity and justice and to academic excellence,” said Kuan. “Drew is now poised to be a pioneer in reimagining and transforming theological education, and in the preparation of religious leaders and scholars for ethnically diverse and global societies.”

Kuan comes to Drew from the Pacific School of Religion (PSR) and the Graduate Theological Union (GTU)—both in Berkeley, California—where he serves on the faculty of both institutions. At PSR, he has been a professor of Old Testament since 1991. He has also served since 1997 as the director of the school’s Certificate of Ministry Studies program. In the fall of 2007, he was named PSR’s acting vice president for academic affairs and dean. Since 1994, he has been a member of the core doctoral faculty at the GTU. In 2009, he was named a convener of GTU’s Biblical studies area. He has also served as the chair of the managing board of the school’s Asia project and as the director of its Asia Pacific Bridges project.

From 2003 through 2009, Kuan served as an associate editor of The New Interpreter’s Dictionary of the Bible. He was also an editorial board member of the Journal of Biblical Literature from 2000 to 2005.

Kuan began his career serving a church as an associate pastor from 1980 to 1983 in Malaysia. In 2002, he became an ordained elder and full member of the California-Nevada Annual Conference of the UMC. Since 2008, he has served as the vice president of the board of directors of the UMC’s General Board of Higher Education and Ministry.

Kuan is co-editor of Ways of Being, Ways of Reading: Asian-American Biblical Interpretation and the author of numerous articles, the most recent of which include “Biblical Interpretation and the Rhetoric of War and Violence” and “Reading Race, Reading Rahab: A ‘Broad’ Asian-American Reading of a ‘Broad’ Other.”

In addition to winning several grants and fellowships, Kuan has received numerous awards and honors throughout his career. In 2004, the Reconciling Ministries of the California-Nevada Annual Conference named him the winner of the Turtle Award for “sticking his neck out” for the LGBTQ community. He was listed in Who’s Who in Biblical Studies and Archaeology in 1993 and in Who’s Who Among Asian Americans in 1994. He holds a Ph.D. in Old Testament from Emory University, a master of theological studies degree from Southern Methodist University and a bachelor of theology degree from Trinity Theological College in Singapore.

Kuan is expected to begin in this position in January 2011.


TTC10—Divine Multiplicities: Trinities & Diversities

by Chris Boesel, Associate Professor of Christian Theology

This coming fall will mark the 10th year of Drew Theological School’s annual Transdisciplinary Theological Colloquium, which meets October 1–2 with a graduate student session on October 3. As the name suggests, each fall a small cohort of scholars from various disciplinary locations are invited to engage a specific theological theme of current interest. The colloquium brings together thinkers who share a commitment to interrogating the ethical, material impulses and effects of theological discourse, an appreciation for the always surprising complexity of theological and religious traditions, as well as an interest in contemporary theoretical approaches to scholarship, such as postmodern, postcolonial and liberationist methodologies. For the colloquium this fall, an enduring TTC interest in the radical relationality of divinity to, with and in creaturely diversity is taken up again with the title, “Divine Multiplicities: Trinities and Diversities.”

The following are some of the questions participants will be exploring together through the colloquium’s distinctively intensive conversational mode. Can pluralist and trinitarian discourses be put into fruitful conversation with one another? Can divine multiplicity become a new site for the discourses of interreligious dialogue and religious pluralism? Is there an ethical common ground for theological resistance to oppressive socio-political hierarchies that can bear the weight of real religious and theological difference—even of divine difference?

Invited presenters include Kathryn Tanner, Peter Ochs, Mark Heim, Karen Baker-Fletcher, among others, together with Drew’s Wesley Ariarajah and myself, Chris Boesel. Updated information is available at http://depts.drew.edu/tsfac/colloquium/2010.
myself, Anne Yardley.

Traci West, professor of ethics and African-American studies, preached at the farewell chapel service. Tanya Bennett, director of the chapel, presided at communion and Mark Miller and the Seminary Choir provided music.

Even the festivities on April 15 did not end the farewell tour, however. The trustees honored her at her last trustee meeting. The faculty toasted and roasted her at the end of the year party. At the Senior Dinner, the graduating seniors presented Dean Beach with stained glass windows for the atrium in her honor (see page 8) and the staff celebrated her time here at a party on July 1.

The Girl Who Dreamed of Being a Dean

A poem by Stephen D. Moore,
Professor of New Testament

There was a young girl from Nebraska.
Sarah Palin? No, she’s from Alaska.
Our heroine was named Maxine,
And so precocious is she said to have been
That already at the age of thirteen
She had a rather singular dream:
She thought, “When I grow up I should like

to be a dean.”
A more unusual teen had never been seen.

Cut to 1999,
Rather an anxious time.
Our outgoing dean was Sweet,
But we thought it would be neat
To have a dean from Nebraska
Instead of a dean from the state
below Alaska—
And so we asked ya!
And at your interview
You declared it was true
That you had been born to lead Drew
To pastures new
And usher in a golden age
In which excellence would be all the rage.

The search committee exclaimed,
“Wow! But how?”
And you replied, “Now, now;
It’s a theological mystery.”
And the rest, as they say, is history.

We searched for a dean
And found a queen—
Queen Maxine.
Your reign has been the best that Drew has ever seen;
A better-loved Queen there never has been.
We’re so glad that you grew up
to be the dean
That you dreamed of being when
you were still a teen.

Sarah Palin is convinced she could do better.
It’s rumored she will campaign to be your successor.
But why should we want a Dean from Alaska?
You’ve shown us that the best deans come from Nebraska.
TRIBUTES AND REFLECTIONS. Faculty members and friends offering their thanks to Dean Beach include (top to bottom, left to right): Drew President Robert Weisbuch, Professor Catherine Keller, the Rev. Jeffrey Markay, Dr. Michael Christensen, Professor Stephen Moore, the Rev. Mary Ann Moman, Professor Morris Davis, Sharon Jacob, Dean Anne Yardley, Kyung Sik Park, Dr. Daniel Aleshire and Bishop Sudarshana Devadhar.

THE THEO SCHOOL CHOIR offers their musical gifts during the chapel service in Dean Beach’s honor.

DEAN BEACH worships in chapel with her son, Chris (left), and husband David (center).
If you would like to experience the April 15 Legacy of Leadership celebration again, video recordings of the event (including both the worship service of word and table and offering of tributes) are available to view online at http://drew.edu/theo/maxinelegacy.
Over the course of her tenure at Drew, Maxine Beach has overseen significant improvements to Seminary Hall. In 2005, an addition was completed that added an atrium, several seminar rooms and an elevator. The first and second floors of the original building were modernized and refurbished during the summer of 2007. During the summer of 2009, the basement was thoroughly renovated to provide more office space for faculty and new work areas for staff. A study area was given a complete facelift with new furniture and TV monitors. The Cyber Café was moved to a new location and continues to provide a selection of hot beverages at the decorative bar that defined the look of the older space. The summers of 2010 and 2011 will see the completion of the new heating and air conditioning system in the entire building. If you haven’t yet seen all these changes, be sure to take a look the next time you’re in Seminary Hall.
Senior Class Commissions Stained Glass Gift

by Brian Schlemmer T’10

As its senior class gift, the Theological School Class of 2010 commissioned a set of stained glass windows to adorn the atrium of Seminary Hall. These windows were given in honor of Maxine Beach’s tenure as dean of the school. Brian Schlemmer here describes the symbolism in the windows and the process of developing them.

From the beginning of the process, it was important to the senior gift committee to pick a project that everyone in the class could feel good about. We took a vote, and the senior class voted overwhelmingly for a gift that would honor Dean Beach’s time with us at Drew, and her ministry overall. We knew that one of Dean Beach’s dreams for the atrium that she helped create was a stained glass window that would speak to who we are as a theological school. With the help of one of our wise women in residence, Heather Murray Elkins, and our artist, Susan Gepford (daughter of Dan Gepford T’07), we were able to come up with a design that both spoke to our community at Drew and the work that Dean Beach has dedicated her life to.

Amos 5:24, “Let justice roll down like water; righteousness like an ever flowing stream,” served as the inspiration both for Dean Beach’s life in ministry and for our stained glass installation. To the careful observer, the word “justice” can be found in the water flowing down from the mountain in the first piece, and the word “righteousness” can be found in the waters of the middle frame. The three-panel window uses water as a through line, flowing from the far right panel, through the middle and into the third. It is trinitarian in nature, depicting the water coming down off the mountain top, just as God’s wisdom is depicted in the Hebrew Bible as coming down off the mountain top to the people below. It flows into the sec-

ond panel, which, along with the dove illuminated above it, recreates the baptismal scene of Jesus. In the third panel, the water flows to the roots of the tree of life, nurturing it as the Spirit nurtures our lives. The tree of life also parallels the Theological School logo and the trees that surround our school.

Finally, the piece represents two aspects of our Drew community that go beyond any particular image in the glass: our commitment to art as a viable medium for reflecting on God, and our commitment to justice and fair wages. When we first commissioned the project, many people were intimidated by the price tag of $12,000. It was more than double what any other senior class had ever raised, and no one was sure whether we should take on such a commitment. Our only alternatives were to go with someone who could work with glass but who may not be an artist, or to ask the artist to accept less money for the project. While Susan expressed some willingness to move on her price, we decided that we did not want to compromise on artistic integrity or to pay substandard wages. The cost was fair for the work, and the work was important enough to be done with integrity. And the senior class stepped up in a big way. Through the diligent work of the committee and the generous giving of the senior class, we set a record for giving, raising over $10,000 toward the cost of the project. The Theological Student Association gave the remainder of the money in order to honor Dean Beach, and the piece is already up and hanging in the Theological School atrium for all to see. We hope you enjoy it, feel honored by it and remember the important work of Dean Maxine Clarke Beach every time you look at it.
Senior Sermons and Reflections

It is the tradition of the Theological School to invite graduating seniors to deliver “Senior Sermons” in Craig Chapel during their final semester. A few of the members of the Class of 2010 are pictured below, along with three alumnae’s reflections about their future plans.

Donna Powell T’10
Upon graduation from Drew, I will be ordained in the Baptist tradition and serve in a part-time capacity as the assistant pastor at the Bethesda Baptist Church of New Rochelle, New York, for one year. During this year I will also be preparing applications for doctoral studies in the area of liturgy and homiletics, working on a book project that has been bubbling in my spirit and prayerfully having opportunities for rest and play (which I consider to be holy work).

Heidi Tierney T’10
I am so excited to be graduating this year with my master of divinity degree. I have been studying for five years, and the entire experience has meant life and ministry changes and challenges. Graduating is a bittersweet experience. The tears of rejoicing in accomplishments made and wonderful memories fill my eyes quite frequently these days. We have shared so much of ourselves with each other through laughter, tears, hugs and lively discussions. When I think back over the years, the support and accountability of this seminary community are like no other I have ever experienced (granted, I have only been to one seminary), and I will miss you all so deeply. My plans upon graduation are to relax, read for fun, spoil some people in my life that may be feeling the pinch of neglect, catch up on some much needed gardening (weeding, mostly) and home repairs and look for a place to serve in ministry. I am currently looking for a church staff position in the area of spiritual formation (hint, hint), as well as considering the possibilities of prison chaplaincy or hospital chaplaincy. There are not enough words in our limited humanity to express my grateful heart. It does not seem to be enough to say thank you to everyone for their generous support as I have navigated through life and academia these past five years, but it is all I have at this time. I am blessed, and all of you are a part of that blessing: thank you! May God’s blessings return to you a thousand fold. Peace always and hugs till we meet again!

Jessica Brendler T’10
I cannot believe that three years have flown by so quickly! The festivities of graduation have all been a bit bittersweet. While I am very ready to be taking a break from classroom learning and the rigors of balancing a seminary education with church work, I will desperately miss the community at Drew. After being commissioned in June as a provisional minister in the United Methodist Church, I will be appointed as a full-time associate pastor at Haddonfield UMC starting July 1. In this position, I will be putting my seminary education to use and continuing to build on it, as I oversee the programming and small group ministries of the church. I am looking forward to having the full measure of my time and energy available to devote to my parish ministry. If all goes smoothly, I hope to be ordained as an elder in full connection within the Greater New Jersey Annual Conference in two years. Enjoy the journey!
THEO SCHOOL GRADUATES FOR 2010 included both masters (above) and D.Min. (below) students.

THE KOREAN CAUCUS poses with Dean Beach and friends. THE KOREAN CAUCUS sings a blessing to Dean Beach at their final service of the academic year.

GUEST CHAPEL PREACHERS AND LUNCHTIME LECTURERS DURING THE SPRING 2010 SEMESTER INCLUDED: the Rev. Pat Barrett, the Rev. Dr. Jacqueline Lewis, the Rev. Dr. Eliseo Pérez-Álvarez, and Bishop Forrest C. Stith.
Each year the Drew Theological School invites major scholars to campus to participate in its various lecture series, in areas such as spirituality, peacemaking, sociology of religion and issues in society, theology and religious communities. The Theological School hosted the following outstanding lectures in spring 2010 that stretched our thinking, called us to action and provided new insights into the complex realities of our interconnected world:

• The Edward Leroy Long Jr. Lecture in Peacemaking: “The Origins and Nature of the Peacemaking Idea” on March 18. Dr. Edward Leroy Long Jr., professor emeritus of Christian ethics and theology of culture, Presbyterian minister of word and sacrament and past president of both the American Theological Society and Society of Christian Ethics, spoke on the history, emergence and ongoing development of the peacemaking idea. This movement has taken place in both ecclesiastical and academic institutions and may offer the promise of transcending the debate between pacifist and non-pacifist positions. This lecture inaugurated a continuing endowed series to look at the idea of peacemaking.

• The Frederick A. Shippey Lecture in the Sociology of Religion: “Domestic Violence and Communities of Faith: Linking Research and Social Action” on March 24. In this lecture, Dr. Nancy Nason-Clark, professor of sociology and chair of the Department of Sociology at the University of New Brunswick in eastern Canada, focused on ways to understand the intersections between congregations and their communities in developing trust between those who have been impacted by abuse and those assisting them on the journey to healing, justice, accountability and wholeness. Building bridges between the steeple and the shelter is central to responding compassionately and with best practices to domestic violence in families of deep religious faith.

• The Hispanic Lecture in Religion and Theology: “Towards the Decolonial: Dehumanization, U.S. Latina Feminist and Queer Thought, and the Nonviolent Politics of Love” on April 7. Dr. Laura E. Perez, associate professor in the Department of Ethnic Studies at University of California, Berkeley, advanced the central and durable contribution of U.S. women of color’s thought: the linkage of decoloniality as body-mind-spirit healing, with nonviolence, and a social politics of love. Since the late 60s and 70s, U.S. women of color have linked patriarchal racialization and heteronormativity to colonization as inseparable forces of oppression. The critique by Chicana and African-American feminists of the inadequacy of single-issue analyses, whether “race,” gender, class or sexuality, instead posits the simultaneous nature of oppression that colonization of the Americas has deeded us.

• Bishop John Shelby Spong: “Eternal Life: A New Vision: Beyond Religion, Beyond Theism, Beyond Heaven and Hell” on April 19. In his most recent book and his lecture, Eternal Life: A New Vision, John Shelby Spong, the longtime champion of progressive Christianity and pioneer for human rights, once again challenged traditional Christian theology. This time, he offered a deeply personal consideration of the question to which religion devotes so much energy: whether death might be a doorway into something more. This liberal theologian who disputes the existence of places like heaven and hell, among other traditional beliefs, answered a resounding “Yes!” to the question of whether there is life beyond death. Spong invited us into the journey that has brought him to a new vision of eternity.
By Nancy Vander Veen,
Coordinator of Continuing Education

The Theological School’s Center for Continuing Education invites seminarians, clergy, laity and all spiritual seekers to renew their minds and expand their knowledge through participation in the center’s fall programs. In the ongoing quest for personal growth and transformation within a constantly changing world, continuing education not only responds to change but also helps prepare for it. The center offers many opportunities for lifelong learning, growth and renewal through the following events.

**SEMINARY SATURDAYS**

The Seminary Saturdays program at Drew offers churches and individuals the opportunity to gain perspectives beyond the local church. Each Saturday morning session will offer one workshop on a spiritual topic and one on a theological topic, and will begin with a continental breakfast from 8:30 to 9 a.m. and concludes with soup and sandwiches from noon to 1 p.m.

**October 2**
*Theological*: “Finding the Lost Symbol: The Hidden History of the Enlightenment”
Dr. Robert Corin Morris, Founder and Executive Director, Interweave Center for Wholistic Living, Summit, NJ

*Spirituality*: “Spirituality of Space”
Dr. Heather Murray Elkins, Professor of Worship, Preaching and the Arts

**November 6**
*Theological*: “The Trinity: the Math Problem, Living Faith, and a Society of Equals”
Dr. Chris Boesel, Associate Professor of Christian Theology

*Spirituality*: “Spirituality of Chant”
Anne Yardley, Interim Dean and Associate Professor of Music

**November 19**
*Theological*: “The Financing of Ministry: Cultivating a Growing Church”
The Rev. Dr. Rich Hendrickson, Stewardship Development Coordinator, Greater New Jersey Annual Conference of the UMC

*Spirituality*: “Spirituality of Chant”
Anne Yardley, Interim Dean and Associate Professor of Music

**CLASSES WITHOUT QUIZZES**

Classes without Quizzes offers seminarians and new church leaders the opportunity to explore vital topics that are not often addressed in seminary curricula. Workshops will take place on Friday mornings from 9:30 a.m. to noon; refreshments will be provided.

**September 24**
“Conflict Resolution within the Church Community”
Varlyna Wright, Leadership Development Coordinator, Greater New Jersey Annual Conference of the UMC

**October 29**
“Developing a Personal Relationship with God”
The Rev. Dr. Charles McNeil, Retired UMC Clergy, Psychotherapist, Licensed Marriage and Family Therapist

**SPEAKERS’ BUREAU**

The Center for Continuing Education is pleased to introduce its new Speakers’ Bureau, which is comprised of many outstanding faculty members providing lectures and guest presentations to churches, organizations and businesses.

Topics include: Living the Questions of the Spiritual Life; Christian Response to Religious Plurality; Ethics and Worship, Spirituality, Preaching and Ministry; Biblical Archaeology; History of Missions; The Mary Magdalene Traditions; Pastoral Care and Counseling; U.S. Religious Landscape; Ways of Knowing Ourselves and Our World: Beyond the “Obvious”; Bible Study/Prayers with an Immigrant Church; and Wholistic Practices for Spirituality.

A complete list of available speakers and their presentation topics are available at drew.edu/theo/cue/speakersbureau.
COMMUNITY FELLOWS

Drew Theological School welcomes men and women of all ages and interests to study religion, theology, ethics and related disciplines as part of its Community Fellows program. This non-credit educational venture brings people from every walk of life into Drew classrooms to learn, explore, study and ponder great questions from a religious and theological perspective. Community Fellows participate in classes with theological students preparing for ministry and enrich classrooms with their perspectives and experiences. The Community Fellows program is open to all, from people grounded in their faith and committed to a religious institution to those who are beginning a spiritual exploration. A list of courses set aside for Community Fellows for fall 2010 is posted on the Continuing Education website at drew.edu/theo/cue/communityfellows.

Fall 2010 Community Fellows Courses
Comfe 177
Studies in Pauline Literature: The Letters of Paul
Althea Spencer-Miller
Tuesdays 4–6:30 p.m.

Comfe 187
Jesus, Mary Magdalene and the Kin-dom of God
Melanie Johnson-DeBaufre
Wednesdays 7–9:30 p.m.

Comfe 225
Approaching the Celtic Christian Tradition
Catherine Peyroux
Thursdays 4–6:30 p.m.

Comfe 339
Doctrine of God and the Trinity
Chris Boesel
Thursdays 4–6:30 p.m.

Comfe 348
Jewish Spirituality
Yehezkel Landau
Wednesdays 4–6:30 p.m.

Comfe 716
Christianity and Ecology
Laurel Kearns
Tuesdays 1:15–3:45 p.m.

Comfe 633
Spirituality of Joy
Angella Son
Wednesdays 4–6:30 p.m.

Comfe 596
Reel to Real: Portrayals of Women in Film
N. Lynne Westfield
Wednesdays 4–8 p.m.

Comfe 141
Beginning Hebrew
Instructor: TBA
Mondays & Wednesdays: 4–5:15 p.m.

To enroll in the program, new fellows complete a brief, one-time application process through the Office of Theological Admissions. After completing the admissions process, students fill out a Community Fellows Registration Form available with a list of courses set aside for fellows. Registration forms are available from the Office of the Academic Associate Dean in the Theological School.

2010 TIPPLE-VOSBURGH LECTURES
Soul-Work: A Conversation on Spiritual Practices October 19–21

What is spiritual well-being? What does it mean, in a digital age, to nurture the interior landscape of self and community? How do we foster a sense of connectedness with self, others, nature and God? What if the work of saving our planet is ultimately soul-work, involving a balance of mind, body, and spirit?

In continuity with Drew’s well-known theological vision linking personal and communal spiritual commitments with transformative actions, the 2010 Tipple-Vosburgh lectures explore the kinds of “soul-work” that support inclusive and sustainable life for all God’s people, creating opportunities for our spiritually diverse community of faith to explore age-old questions of meaning in creative, open and holistic ways. In addition to providing a forum for our alumni/ae and other religious leaders to explore the nature of “soul-work,” the lectures series will also inaugurate our certification program in spiritual formation, an initiative dedicated to addressing society’s need for leaders who are well-educated, who are spiritually astute and who understand the need for spiritual practices that can support individual, social and congregational vitality. Please join us as we gather for a time of revitalization and renewal!

Keynote Speakers
Father Richard Rohr, Founding Director, Center for Action and Contemplation
Leigh Schmidt, Charles Warren Professor of the History of Religion in America, Harvard Divinity School
Albert Raboteau, Henry W. Putnam Professor of Religion, Princeton University
Lynne Westfield, Associate Professor of Religious Education, Drew Theological School
Rebecca Laird, Director of Ministerial Formation, Drew Theological School, serving as moderator for the following Drew Theological School faculty panel:
Melanie Johnson-DeBaufre, Associate Professor of New Testament
S. Wesley Ariarajah, Professor of Ecumenical Theology
Catherine Peyroux, Associate Professor of the History of Christianity
Ada Maria Isasi-Díaz, Professor of Ethics and Theology

For more information, visit drew.edu/tipple.

For more information about any of these programs at Drew Theological School, contact Nancy Vander Veen, coordinator of continuing education at nvanderveen@drew.edu or at 973.408.3084, or visit drew.edu/theo/cue.
Shalom Zones in the United States, Africa and Haiti are benefiting again this summer from Drew students who were selected, trained, commissioned and assigned to summer internships, funded by the Jessie Ball duPont Fund. Through a selective application process, 11 M.Div. students and one college student with a calling and capacity for social justice ministry in the church and community were selected for four- to 10-week summer internships for three to six academic credits.

Eligible sites for student assignments include registered Shalom Zones involved in community development and prophetic congregations doing social justice. Student interns are trained in community organizing and community development skills before being commissioned as “ministers of Shalom” and sent to the field. After 50+ hours of community development and community organizing training, the students are commissioned and sent off to their ministry assignments for the summer. These duPont-sponsored students received stipends of $3,000 to $7,500 (depending on length of internship) plus reimbursement for travel and, in some cases, housing when the host site could not afford the cost, in return for their full-time ministry commitment.

In preparation for their assignments each year, M.Div. student interns enroll in two applied theology courses: “Theology and Practice of Shalom,” taught by the national trainers of the Communities of Shalom initiative; and “Leadership for Community Organizing,” led by the national trainers from the Industrial Areas Foundation. The “Theology and Practice of Shalom” course requirements included 20 hours of Shalom Zone training (four sessions) before the internship began, preparatory reading, site supervision, weekly blogging, online discussion, a theological reflection paper, report-back sessions and presentations in the fall. For supervised ministry students, an additional theological case study and a theology of ministry paper are required. For students seeking to fulfill their cross-cultural course requirement, additional reading and mentoring by a cross-cultural resource person in their assignment area is required.

In the course of their internships, students complete their reading of assigned texts, write three to four book reports and post weekly theological reflections for peer review and instructor feedback. Student interns work 40 hours per week in their assigned ministry site and participate in onsite supervision and reflection with a mentor, and online learning and reflection with their peers and the instructor. They stay in touch with each other and their instructor daily through Drew’s social networking site, www.ShalomNexus.org. Students thus have someone with whom to process their daily ministry and to reflect theologically on their assignment and learning.

A key component of the internships is a site visit by myself, the national director of Communities of Shalom, or Associate Director Annie Allen, who spends one day with each student intern at his or her site, joining each on a neighborhood walk, reflecting theologically and practically on the assignment and meeting those with whom they interact on a daily or weekly basis. This active learning exercise and onsite consultation with each intern have proven to be an integral and vital component of the program.

When the students return to campus in the fall, they have both formal and informal venues by which to share their experiences with the Drew community through a series of reflections and learnings that include a Shalom chapel service (September 15), faculty meetings and classroom sessions.

The 2010 Shalom team is the third group to participate in the Drew’s summer internship program focused on the theology and practice of Shalom.
The Rev. John Wesley Culp of Virginia Wingard Memorial UMC in Columbia, South Carolina, surprised Drew students and faculty by opening the Prophetic Leaders in Residence series standing in a trash can in Craig Chapel. During his sermon, “The Broken and Rejected,” Culp said that he “walks the ditch” picking up trash along the highway. “We live in a wasteful throw-away society,” he said. Since 1978, Culp has devoted himself to those in the ditch. As founder of Salkehatchie Summer Service program, he challenges young people to get their hands dirty by serving those in impoverished neighborhoods in South Carolina. He challenged Drew students to address systems of oppression and stand in solidarity alongside those who suffer. Culp engaged students and faculty in Seminary Hall by walking up to strangers, hand extended and saying in his loud southern drawl, “I’m John Culp; who are you?”

This year, with the generous support of the Jesse Ball duPont Fund, Drew students and faculty shared three weeks with Prophetic Ministers from Texas, South Carolina and Washington, D.C. The Prophetic Leaders in Residence program was conceived by Dean Maxine Beach in her efforts to expose students to grassroots leaders who maintain shalom in their communities. As part of Communities of Shalom and Dean Beach’s efforts to “bring the world to Drew,” visits from Prophetic Leaders have been a tremendous success. At the April 7 chapel service, Dean Beach spoke of the history and purpose of Communities of Shalom at Drew. “Communities of Shalom only makes sense here if it impacts the theological education of every student.” She told us, “we are achieving that through the Shalom summer intern program and by bringing prophetic leaders to campus.”

Sally Vonner, associate director of connectional ministries of the North Texas Annual Conference and Shalom conference coordinator visited Drew during her chapel sermon, “It’s a Family Affair,” she celebrated what it means to be part of the large family of Christ. She thanked the Drew community for welcoming her as a sister. “This feels like a family reunion,” she said. Dean Beach praised Vonner for “exemplifying the grassroots folks who are holding down the other side of ministry.” Vonner supervises seven Shalom Zones in and around Dallas, Texas. She shared with students the hard work it takes to build and maintain God’s shalom in diverse communities in Texas.

“Developing a Theology of Radical Hospitality” was the theme for Drs. Dennis and Christine Wiley, co-pastors of Covenant Baptist Church in Washington, D.C. This holy duo was the first couple to co-pastor a predominantly African-American Church in the Washington metropolitan area. They have also been in the forefront of the Marriage Equality Movement. The couple told students that once they had committed to lead an open and affirming church, they could not afford marriage rights to some in their church and deny others. During their two public lectures entitled “A New Paradigm for a New Day: A Black Church’s Struggle to Become the Beloved Community” and “A Gospel of Radical Inclusion: How the Message and Ministry of Jesus Challenge the 21st-Century Church,” the Wileys shared the realities of supporting gay, lesbian, bisexual and transgender persons within the faith community. Preaching from Romans 16:3–4, the Wileys characterized prophetic ministry as “risky business.”

In addition to public lectures and chapel services, prophetic leaders visited pastoral formation classes, providing every first-year student the opportunity to interact with them in small group settings. Communities of Shalom is committed to continuing the vision of Dean Maxine Beach in “bringing the world to Drew.”
What a great day this is. It is a day to rejoice in the accomplishments of our community! Of course, this is our second honors chapel—two weeks ago, we honored our beloved dean from Nebraska. I remarked to some colleagues on that occasion that I had never been more proud to say that I am a part of this Drew community. Dean Beach, you have made us proud to be who we are here at Drew, and for this, I give profound thanks.

Today we celebrate the honorees, and indeed some who will be graduating and in a very short while can declare: Free at last! Free at last! Thank God, almighty, we are free at last!

In preparation for today, I contacted the archives to see what information they might have concerning some of the earliest prize winners. They suggested I go to eBay and look there. I do owe a debt of gratitude to Chris Anderson who discovered financial aid in the form of scholarships toward two students in the 1870s. He also came across the Drew “school song” that was sung at commencement exercises 130 years ago this year in 1880, to the tune of “Auld Lang Syne.” The last verse goes:

Now, friends to all we say ‘good-bye,’
Till when, no tongue can tell;
Professors, brethren, president,
We bid a long farewell,
But if, as days and years glide by,
We e’er shall meet with you,
We’ll clasp your hand,
and drop a tear
In mem’ry of old Drew.

Alas, I did not find any particular information on any student prize winners. So imagine my delight when one evening, I was rummaging through an old chest in the seminary attic and came across a yellowed envelope. I gingerly opened it and found a letter written by the Rev. Ebenezer Poselswaithethe to his nephew attending Drew, sometime in the late 19th century; his nephew was a young man named Christian.

After reading this letter I realized that in the awarding of today’s honors and prizes we would be wise to refrain from worshipping at the altar of individual accomplishment and academic hierarchy, as if these were the basis for today’s celebrations. Indeed, we need to honor the individual while at the same time recognizing that no one achieves by themselves. If it wasn’t for the colleagues and friends and cousins and siblings and parents and grandparents, mentors and teachers, secretaries, administrators, custodians, coaches, pastors and professors, none of us would be where we are today. The song written by the African-American Margaret Douroux and based on the Psalms asks, “If it had not been for the Lord on my side, tell me where would I be?” Indeed, where would we be if it had not been for all those who have gone before us, the great cloud of witnesses, those whose shoulders we stand on, the people who sacrificed and saved up, and those who stand next to us, with us now, supporting and encouraging us on this journey?

By Professor Mark A. Miller

The illusion of an individual achieving by themselves coupled with a hierarchy of worthiness are twin enemies that attempt to obscure the truth of what God call us to be: servant leaders who live the reality of Ubuntu. Ubuntu, the word from the Bantu language of southern Africa describes the interconnectedness of all humanity. Archbishop Desmond Tutu characterizes the essence of Ubuntu when he says, “It is not ‘I think, therefore I am’; Ubuntu says, rather, ‘I am human because I belong. I participate, I share. I am, because you are.’” Another way to think of our interrelatedness is … mountain climbing!

It is said that the reason mountain climbers are tied together is to keep the sane ones from going home. At the most dangerous part of the climb, the climber decides, “I must be nuts, I’m going home.” That’s when you feel the tug on the rope, and you know someone in your group needs your help. My friend the Rev. Barbara Lundblad compared this to what it means to be a part of a church. We’re tied together to keep the sane ones from going home. On the days when your heart tells you to give up and your rational mind tells you to simply trust in things that make a lot more
sense—that’s when we feel that tug at the rope from someone else who is on this journey called faith. We are tied together to remind one another that we do not walk this lonesome valley by ourselves, we cannot do this on our own. As Martin Luther King wrote from the Birmingham jail, we are caught in an inescapable network of mutuality tied to a single garment of destiny. Whatever affects one directly affects all indirectly.

The living out of Ubuntu makes it very difficult to assign people a position of worth based on hierarchy. This process is antithetical to the concept of Ubuntu. However, the very institutions that many of us call home, the church and the academy, are typically hotbeds of hierarchy. I was in New Haven a few weeks ago when, in a sermon, Dr. Carolyn Sharp, associ ate professor of Hebrew scriptures, called Yale “a veritable ivy-covered crack house of addiction to credentials.” (Thank God we’re not like that here at Drew!)

Now the letter from Uncle Ebenezer:

“My dear Christian, we just received the glorious news of the high honor bestowed on you this past week at the theological seminary in Madison. Your garrulous aunt wasted no time informing the entire county of your academic achievements. Indeed, if Paul Revere had the gift of verbosity your dear aunt possessed, all 13 colonies would have known in a matter of hours that the British were coming!

“While remaining elated at the great boon that has attended you, I must confess to a certain unease about other news that has reached our ears concerning the present situation of your seminary life. Have we been misled, or is it true that colored people, Negroes, in fact, are to be found in the classrooms amongst you, learning next to you, dear Christian? Of course we have always been aware of the odd ways and queer manners of the people called Methodist, but really? What station in life exactly, would they ever imagine a black man to aspire in this country of ours?

“We are still happy over the prize you have obtained at Drew, but stranger rumors that there might exist at your seminary, in the very seed bed of God’s sacred school, the love that dare not speak its name.

“Oh, dear Christian, what good could ever come from a place that allows Negroes, women and sodomites to preach about God’s love? Imagine what the legacy of a place like Drew would spawn? What would be next? People springing up from lineages without property or proper breeding, those for whom English is a foreign tongue, the crippled who might not even be able to climb the glorious stairs to your chapel? Oh, just the thought of a place like that makes me shudder!

“My dear nephew, if there was one person who could ever defend a dissertation being that she should remain silent? Women have their place, but assuredly not in the halls of theological education.

“Finally, the somewhat pleasant surprise of your award has been completely overshadowed by ominous rumors that there might exist at your seminary, in the very seed bed of God’s sacred school, the love that dare not speak its name.

“Stay strong in your beliefs, Christian. In sincere concern, your Uncle Ebenezer”

So, what will you do, servant leaders, when you meet your “Ebenezer”? Will we let that uncle know the Gospel is not about accomplishment or achievement or station in life, but that the love of God is for everyone and that all humanity is created good by God and that all are the beloved of God? Friends, this is the hard, joyful work of a lifetime of discipleship. Ebenezer’s still out there, or more to the point, Uncle Ebenezer is still in here in this room, and in here in our hearts, and it is up to us to take what we have received in this very special place, in this sacred space, and by the grace of God, be transformed. And that transformation, of ourselves and of the world, is not one bright moment of conversion or revelation. As Jill Tundidor, senior in the college, sang so beautifully, “It’s not a cry that you hear at night. It’s not someone who’s seen the light. It’s a cold and it’s a broken Hallelujah.”

But you know what? Even on the mountain top moment of this day, even in the valley of the shadow, when we find ourselves cold and broken, God is with us, and we, the Ubuntu people on the journey, bearing the marks of both the cross and the resurrection, will be singing: “Hallelujah!”

Mark A. Miller is instructor in church music and composer in residence at Drew University Theological School. He delivered this address at the spring 2010 honors convocation on April 28 in Craig Chapel.
I'm intrigued anew, as at each matriculation service, by this solemn ritual of the book, by this book-signing ceremony that we enact each year. What is this book that the signing of it should be so freighted with significance? The book is a threshold, a portal. We pass through it together, but where does it lead? As much as anything it leads into another book, the Christian Book of books, the Biblia Sacra. More precisely, it leads us deeper into that other book, for most of us are already in it, otherwise we would not be in this theological school. Yet we are not all at the same place in the book. Some of us are bound to the book by ties that are urgent and immediate, others of us by ties that are so mediated, so indirect, that we rarely feel their tug. And for some of us who feel that tug most insistently, the book is still perfect. We long to be remade in the book’s image and likeness, to become compliant readers of the book. For others of us, however, the book is imperfect; the ethic it enjoins is archaic at best, at worst barbaric. We are resistant readers of the book, we read against its grain. And for still others of us, perhaps most of us, compliance and resistance do battle within us as we feel the book’s powerful pull and lean into or away from it.

But enough of abstraction. We do have a text of the day, and that text is Mark 15:39: “And when the Roman centurion standing opposite Jesus’ cross saw the manner in which he expired, he exclaimed, ‘Truly this man was a son of God!’” This verse is often regarded as the centurion’s confession the partition between outsider become insider—conceals far more than it reveals. What are we to make of the fact that the only human character in Mark seemingly granted full inside access to the mystery of Jesus’ identity is a non-Jew? With the centurion’s confession the partition between insider and outsider in Mark begins to resemble, or at least anticipate, another fence—the high barbed-wire fence of a Nazi death camp. Reading Mark with post-Holocaust hindsight, in other words, one might contend that by the time the culmination of the centuries-long history of Christian anti-Judaism occurs in the 1930s and 1940s, the insider/outside opposition in Mark, with its own climax in the Gentile centurion’s Christological confession at the expense of every Jewish character in the narrative, will have mutated into a double barbed-wire electric fence, one patrolled by jackbooted storm troopers with sub-machine guns and snarling guard dogs.

If this seems like an overly sinister reading of this Gospel, consider these further elements. As scholars have long recognized, Mark’s is the first Gospel to interpret the catastrophic destruction of Jerusalem and its temple by a Roman army in 70 CE as divine retribution for the rejection of Jesus by the Jewish people, embodied in their leaders (see, e.g., Mark 12:6–9). The problem is compounded by the fact that it was not just the Jewish elite who were destroyed in the Roman sacking of the city. The general population of Jerusalem, swollen by large numbers of Judean peasantry seeking refuge from the advancing Roman legions, was also massacred. And it is this indiscriminate mass slaughter that Mark seems implicitly to sanction. The blanket designation of Jews as “Christ killers”—the most insistent slur of Christian anti-Judaism and anti-Semitism through the ages—and as such divinely sanctioned targets for bloody retribution thus finds implicit expression in the earliest narrative Gospel, that of Mark.

But enough with reading Mark; let me take a moment to read your faces. By now the “that would never preach in my church” reflex has risen to dangerous levels in the room. Fortunately, that room is Craig Chapel. You may have noticed the motto over the door as you entered: “Everything preaches here.” My bleak reading has bottomed out, in any case, and we’re now ready to inch up the other side. For this reading too conceals as well as reveals. The path from the Gospel of Mark to the Nazi genocide I have been mapping has appeared to be a straight one, with no sharp turns, forks or dead ends. Implicitly it has run directly from Markan theological anti-Judaism, along with Matthaean the-

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**The Barbed-Wire Fence in Mark’s Gospel**

**(And How Not to Get Caught on It)**

By Professor Stephen D. Moore

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The blanket designation of Jews as “Christ killers”—the most insistent slur of Christian anti-Judaism and anti-Semitism through the ages—and as such divinely sanctioned targets for bloody retribution thus finds implicit expression in the earliest narrative Gospel, that of Mark.
ological anti-Judaism, Johannine theological anti-Judaism, etc., to patristic theological anti-Judaism, and from there to medieval theological anti-Judaism, arriving finally at modern racial anti-Semitism and its most horrific manifestation, the Nazi genocide. In Holocaust studies, indeed, this approach is termed the “straight path” interpretation of the Holocaust. Over against it is a “crooked path” interpretation, now widely embraced in Holocaust studies, which sees the Nazi “Final Solution” as the product of an ideology with exceedingly complex roots. While racial anti-Semitism, with theological anti-Judaism lurking in its shadow, was certainly a necessary condition for the Final Solution, it was by no means the sole condition. The Final Solution also had its roots in such toxic elements of modernity as European imperialism and colonialism with their demonization of racial and ethnic otherness, and extreme nationalism with its own concomitant xenophobia; along with more proximate pathologies such as a rabid anti-communism that included a construal of Jews as communist masterminds; and social Darwinism and eugenics. Theological anti-Judaism was a necessary, but insufficient, condition for the emergence of racial anti-Semitism. Racial anti-Semitism was a necessary, but insufficient, condition for the emergence of genocidal ideology. And genocidal ideology was a necessary, but insufficient, condition for the Final Solution, which emerged only in the complex specificity of the World War II and the events leading up to it.1

The path from Golgotha to Auschwitz is not only a crooked one, then; it is also a multiply forking one. And even the “multiply forking” metaphor fails on another level. A number of different paths converge at Auschwitz, and only some of them can be said to have originated in ancient or medieval theological anti-Judaism, and hence in early Christian texts such as Mark—not that Mark or any other early Christian text represents an absolute point of origin anyway for what I am, for convenience, terming “theological anti-Judaism.” And yet the fact remains that Mark as, apparently, the earliest surviving Gospel represents an enormously significant early moment in the history of theological anti-Judaism. Moreover, because Mark is now forever fixed in the amber of the New Testament canon, that early moment is always a present moment, perennially reappropriated in ever new circumstances by ever new audiences. Even after Auschwitz, Mark’s theological anti-Judaism continues to be reactivated, often unconsciously, by Christian readers and hearers.

All of which brings us back to the verse with which we began, the Roman centurion’s crypto-Christian “confession” at the foot of the cross. We haven’t yet begun to unravel the intricacies of what he is confessing. In declaring the bloody, lacerated corpse dangling before him to have “truly [been] a son of God,” the centurion succeeding spectacularly where Jesus’ elite cadre of disciples have so singularly failed, effortlessly coupling the concepts of divine sonship and dishonorable death where they could not, and thereby giving climactic and definitive expression to Mark’s theology of the cross? (Such has been the dominant interpretation of the utterance, as I mentioned earlier.) Or is the centurion merely engaging in grim gallows humor instead, the tone inflecting his “Truly this man was a son of God!” being one of scathing sarcasm rather than awed reverence?2 Thus complicated and counter-read, the centurion’s utterance seems to oscillate undecidedly between confession and oppression. The centurion has often been seen as a cardboard cutout, a stand-in in the narrative for Mark’s Gentile-Christian community. But he can also be seen as a stand-in for post-Constantinian imperial Christianity—Rome become Christian and Christianity become Roman. Intrinsic to imperial Christianity, most especially to the forms it would assume in Europe during the Middle Ages and beyond, was a systemic disavowal of its Jewish origins: no longer Christianity’s mother, Judaism became its abjected other, and Jews became the victims of some of Christians’ most appalling atrocities. And all of this can be said to be uncannily encoded or “anticipated” in the Markan centurion’s utterance at the foot of Jesus’ cross. The centurion’s ambiguous words teeter eternally between crypto-Christian Christological confession, on the one hand, and derision and dismissal, on the other—specifically, ethnic derision directed by a Gentile against a Jew, a stance that, again, will reach its historical climax in the Holocaust. All of which is to say that the Roman military officer overseeing the death-torture of three subaltern Jewish subjects shimmers uncertainly in the harsh Judean sunlight and morphs momentarily into an SS officer in a concentration camp. As such, the centurion’s words perfectly encapsulate subsequent Christianity’s profound ambivalence toward Judaism—its embrace of a Jewish Jesus interpreted through the lens of Jewish scripture, on the one hand, and its disavowal of its own consequent and ineradicable Jewishness, on the other, a rejection that regularly finds displaced expression through violence. A deconstructive dismantling of the centurion’s utterance in Mark would thus always keep its two warring semantic elements—Christological confession and anti-Jewish invective—in deliberate tension, and hence ever keep us mindful of how the first is always threatening to mutate into the second.3

Notes
1 And only because Mark has desired that it should be so. Compare Matthew’s Gospel in which Jesus is acclaimed Son of God by his disciples midway through the plot (Matt. 14:33), and John’s Gospel in which Jesus is ac-

(continued on page 20)
BARBED-WIRE FENCE IN MARK
(continued from page 19)

claimed Son of God by a disciple before the plot has even properly begun (John 1:49; cf. 1:34).

2 Classically expressed in Mark 4:11: “And he said to them, ‘To you has been given the secret of the kingdom of God, but for those outside everything is in parables …’”

3 This paragraph is indebted to Shawn Kelley, “‘And There Will Be Terrors and Great Signs from Heaven’: Biblical Scholarship, Violence and Genocide,” an unpublished paper presented at the Society of Biblical Literature Annual Meeting in San Diego, November 2007, that the author was kind enough to share with me.

4 As suggested by Richard A. Horsley; see his Hearing the Whole Story: The Politics of Plot in Mark’s Gospel (Minneapolis: Fortress Press, 2001), 252.


Dr. Stephen D. Moore is professor of New Testament at Drew University Theological School. He delivered this address at the spring 2010 matriculation service in Craig Chapel.

VOICES FROM AFRICAN AND INDIAN CHRISTIANITIES

by Elizabeth S. Tapia,
Former Director of Center for Christianities in Global Contexts

The Center for Christianities in Global Contexts (CCGC) organized two events on campus this spring. These lectures, organized by Luce Fellows Youn Tae An, Kris Black and Nam Joong Kim, together with me, were made possible by our grant from the Henry Luce Foundation. One was the screening and discussion of the documentary film African Christianity Rising: Stories from Ghana, produced by Dr. James Ault Jr. It was held on March 2 and attended by 55 people. With over two-thirds of the world’s Christians now living in the global south, it is important to note how Africa is growing in the midst of political and economic challenges. Dr. Ault, an award-winning documentary filmmaker and son of the late United Methodist Bishop James Ault Sr., traveled and lived briefly in Africa. He became interested in documenting the vibrant growth of Christianity in Ghana and in Zimbabwe. His film documents the vitality of Ghanaian Christianity and what it offers to the world. The stories of women, children and men are illuminated by pastors and theologians like Archbishop Peter Sarpong, who introduced African culture into Christian worship, and the late Kwame Bediako, one of the brilliant African theologians. The film also shows some impacts of African Christianity in the West—for instance, the largest church in London is led by an African, and old and dying churches in Scandinavia are being revived by African congregations. Dr. Ault gifted the center with rough cuts of the DVDs of stories from Ghana and Zimbabwe. These are available for use in small groups, classrooms and congregations. He hopes to complete the project and to distribute the results widely.

The second lecture featured the Rev. Dr. Evangeline Anderson-Rajkumar on April 27. Her topic was “Women Studies and Feminist Theologising Today: Issues and Challenges in Indian Context.” Dr. Anderson-Rajkumar, one of the leading feminist liberation theologians in Asia, is a professor of feminist theology and hermeneutics at the United Theological College in Bangalore, India. Dr. Anderson-Rajkumar was one of the international participants of the World Without Empire conference in New York City April 23–24 at Union Theological Seminary. The CCGC at Drew was a proud cosponsor of this international event, organized by Peace for Life, a global grassroots movement for peace and justice.

Dr. Rajkumar spoke on her experiences of teaching women’s studies and feminist theology within the context of India. She said that at Serampore University and at United Theological Seminary, feminist theology and women/gender studies are considered an integral part of theological education, bearing a required four credit course. She talked about Dalit theology, women’s theologizing in India, with women and men of other faiths, and her personal involvement in leading the National Association of Theological Trained Women of India. She shared compelling stories of how Christian women struggle for their rights in society and in church, how feminist theologizing needs to be active and relevant to the lives of the poor and marginalized. From her context, Indian Christianity and women’s theologizing are life-affirming and justice-seeking.
Black Ministerial Caucus: Moving Forward with God’s Vision

by Kimberly K. Holmes, M.Div. student

After continued prayer and major collaboration, the Black Ministerial Caucus (BMC) hosted a God-inspired worship experience on Thursday, March 24. BMC began by having Dr. Randal Pinkett deliver a heartfelt message on seizing your moment in history. Dr. Pinkett has established himself as an entrepreneur, speaker, author, scholar and community servant. He is the co-founder, chairman and CEO of BCT Partners, a multimillion dollar management, technology and policy consulting firm based in Newark, New Jersey. He was the season four winner of NBC’s hit reality show *The Apprentice* with Donald Trump. He served as an executive with Trump Entertainment Resorts in Atlantic City, where he was responsible for overseeing both renovation and information technology projects. While often remembered from *The Apprentice*, his résumé and passion for mentoring young people is so much greater than his appearance on the show. Again, his engaging message emanating from the Book of Esther was one that resonated with all in attendance. “I try to live according to the five F’s: faith, family, friends, fellowship and fun,” says Dr. Pinkett. He was right at home, and the five F’s that he lives by were indeed realized through his message that evening.

Once Dr. Pinkett concluded his remarks, recent Grammy Award winner the Rev. Stefanie R. Minatee and the Jubilation Choir took our worship experience to higher heights. By way of background, Jubilation was established in 1998 under the auspices of the New Jersey Performing Arts Center. It is a culturally mixed choir of professionally auditioned voices committed to singing African-American sacred music with an emphasis on Gospel. The Rev. Minatee, Jubilation Choir and Queen Latifah received a Grammy Award in 2010 for Traditional Gospel Album: *Oh Happy Day*. Moreover, the Rev. Minatee and the Jubilation Choir have been the recipients of a 2009 Stellar Award in Nashville, Tennessee, for their Launch Out Project and have been nominated for numerous other awards. Most of all, they pride themselves in being ministers of music.

Our souls were definitely ministered to in song and reflection by reaching back to share in the rich history of the African diaspora on March 24. It was a moment in time where those in attendance saw how African history is a part of African-American history and therefore a part of history for humanity. There were moments of tears, joy and most of all, celebration. This was an occasion to be treasured and remembered in the beautiful tapestry of Drew Theological Seminary. BMC wishes to express its sincere gratitude to Dean Maxine Beach and to the entire Drew community for their labor of love and fellowship in this worship experience.
Fewell Named 2010 Scholar/Teacher of the Year

Professor Danna Nolan Fewell is this year’s recipient of the Theological School’s Scholar/Teacher of the Year Award. One of the students who nominated Fewell for this award commented: “Dr. Fewell is an exemplary professor who inspires and encourages intellectual curiosity within her students as they critically engage the Biblical text. She asks her students to live into difficult questions rather than seek (or regurgitate) pat answers.” Another noted Fewell’s work this year outside the classroom in organizing the 2009 Tipple-Vosburgh lectures, featuring artist Samuel Bak. “She made Sam Bak’s visit interactive between the community and the Theological School. My parishioners loved coming down and seeing Bak’s work. It gave us a way to get into a discussion about religious diversity and the ethics of being a Christian in a post-Holocaust world.”

Danna Nolan Fewell joined the Drew faculty in the fall of 2000 as professor of Hebrew Bible at the Theological School and in the Graduate Division of Religion. Prior to coming to Drew she had taught for 13 years at the Perkins School of Theology at Southern Methodist University. She holds an M.T.S. and a Ph.D. from Emory University.

Her teaching and research interests include literary and cultural approaches to Biblical narrative, feminist criticism, the Bible in art, children and Biblical literature and the ethics of reading. During her career she has been a three-time recipient of the Scholarly Outreach Award sponsored by the Lilly endowment, and prior to this year has twice been awarded the Scholar/Teacher of the Year Award sponsored by the General Board of Higher Education and Ministry of the United Methodist Church (in 1999 by Southern Methodist University; in 2004 by Drew University).


Fewell’s husband, David, teaches at Mountain Lakes High School in Mountain Lakes, New Jersey. Their daughter, Aubrey Sinclair, is a budding singer-songwriter currently enrolled at Drew University.

Photo courtesy of Drew Publications.

Clergy Self-Care: A Call to Health and Wholeness

Dr. Virginia A. Samuel, Associate Dean for Contextual Learning

Drew Theological School recently held the fourth in its series of Clergy Health Summits on February 1. Titled “Clergy Self-Care: A Call to Health and Wholeness,” the focus for the event was a theological understanding of self-care. The speaker for the day was the Rev. Embra Jackson, administrative assistant to Bishop Hope Morgan Ward of the Mississippi Annual Conference of the UMC. The Rev. Jackson spoke about the need for clergy to embrace more completely John Wesley’s insistence that true discipleship of Jesus Christ includes caring for one’s body, mind and spirit on an ongoing basis. Referring to John Wesley’s Primitive Physick, the Rev. Jackson spoke about the various disciplines Wesley used in his own life to insure good health broadly construed.

Dr. Arthur Pressley, associate professor of psychology and religion in the Theological School, led a workshop on the psychological dimensions of self-care and issues facing clergy that may impede their efforts at good self-care. I, Virginia Samuel, associate dean of the Theological School, led a workshop on resources to help clergy continue or begin to develop good self-care practices.

The Theological School has established the Center for Clergy Health and Wholeness through a generous grant from the Arthur Vining Davis Foundations. The center, still in its infancy, will serve as a resource for clergy, congregations and judicatories through offering on-campus and off-campus programs on a variety of related topics, the center website, the creation of online clergy support groups and periodical newsletters. More Clergy Health Summits are planned for the future.

THE REV. EMBRA JACKSON discussed the need for a balanced, Wesleyan view of health.
Drew Theological School’s Ministry Placement System has recently merged with DREWnet, a password-protected online community for Drew alumni/ae. With DREWnet’s career services, you can post jobs and search for job listings offered by members of your community or from the international network of colleges, universities and organizations. Job listings from our network of churches and organizations have already been uploaded to this system. To access the system, log in at alumniconnections.com/olc/pub/DRE/cpages/home/home.jsp. If you have any questions, email Michael Oliver at moliver@drew.edu.

In addition, the Drew University Alumni/ae Connections application on the Facebook platform will automatically update your profile on DREWnet when you update your information on Facebook. Visit drew.edu/alumni and click the “Online Community” link for more instructions.

The creation of a thousand forests is in one acorn.
— Ralph Waldo Emerson

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THANKS FOR ALUMNI/AE HELP AT ANNUAL CONFERENCES

The Office of Alumni/ae Relations and Drew Theological School would like to thank the following alumni/ae for their help and assistance with 2010 United Methodist Annual Conferences. We greatly appreciate these volunteers taking the time to help coordinate gatherings of Drew alumni/ae.

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Jeff Markay C’88, T’95
Larry Coleman T’77
Mark Smiley T’83
Nancy Stanley
Jean Blackie T’06
Molly Van Derwerken T’02
Meredith Gudger-Raines
Vicky Fleming T’91
Cheryl Jensen T’90
Katherine Hale T’06
Christopher Schiavinio T’04
Schuyler Rhodes T’86,
Kathy La Point-Collup T’82
Marcelle Dotson T’93
Alumni/ae of the Theo School now have access to ATLAS for Alumni/ae, a version of the ATLA Religion Database. This database provides full text articles online in about 100 journals, including Christian Century, Theology Today and the Journal of Biblical Literature. A list of all the journals included is at atla.com/products/titles/titles_atlas.html. The webpage for the database is http://search.ebscohost.com/login.aspx?group=alumni. The user ID is: drew. The password is: alumni. Alumni/ae are advised that the account name and password are for their use alone and should not be shared. The older access method is no longer available. Alumni/ae are encouraged to begin working with the new access. For help navigating the database, contact Drew’s theological librarian, Ernie Rubinstein, at erubinst@drew.edu.