Garrett-Evangelical welcomes largest class in over a decade.

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Student Stories: Meet Carissa and David Lick
If you haven’t seen the movie *Waiting for Superman*, you should. This film is a compelling analysis of the state of public education in the United States. Filmmaker Davis Guggenheim follows the life story of five young people, documenting their lack of access to quality education. The film’s title, *Waiting for Superman*, comes from Geoffrey Canada, founder of the Harlem Children’s Zone, a charter school in New York City. Mr. Canada speaks of his dismay as a child of poverty in discovering that there really was no Superman who would fly in and set injustices right.

Growing up, I benefitted from exceptional schools and teachers. Our children also attended public inner-city schools. As a nation we benefitted for decades from generations of investment in what Horace Mann proposed as “common schools.” The idea was that our nation held one thing “in common” and that was access to high quality education. All students, no matter their socioeconomic standing, could expect one thing – excellent public education. This was understood as essential for a healthy and prospering democratic society.

For eight years in the 1970s and 1980s, Elaine, my spouse, served as board member and ultimately as president of the school board in Evansville, Indiana. We learned much during this time about the challenges and possibilities for public education. My appreciation grew. Still, it is impossible to ignore the ways our schools in many places are failing our children. As a pastor in the core-city of Indianapolis, I saw the tragic reality of a system where fewer than 15 percent of the young men in our neighborhood graduated from high school. The pattern of schools failing our youth has only gotten worse since then.

It seems that we in the church have been waiting for Superman – someone or something that will right the wrongs of our situation and bring us back to a time of prosperity. Rather than freeing our pastors and congregations for innovative ministry, too often we belittle those who are on the frontlines of ministry. What if we dreamed new dreams? Not ones that wait on a super person or idea but ones where hundreds of our congregations and denominational systems worked together on schools or healthcare?

Perhaps our worlds of analysis are too narrow. In a recent gathering of church leaders, some spoke of the halcyon days of United Methodism, when we started a new congregation every day! As the group bemoaned our contemporary loss of membership, a voice of hope and perspective was heard. Dr. William Lawrence, American Church historian and dean of Perkins School of Theology, reminded us of the foolishness of believing we could do new church starts without a larger vision for all of society. Bill reminded us that our earlier successes in starting new congregations occurred at the same time we were founding hospitals, colleges, and orphanages. In the decades when United Methodists lived out a public theology to the benefit of all and not simply a few, our vision grew along with our congregations.

For many years we at Garrett-Evangelical have been thinking about ways to encourage congregations to support elementary and high school education, whether public or private. Those who know the story of Wesley’s Kingswood School will understand that our Methodist commitment to education is deeply imprinted within our genotype. Think of the resources we have already in place: facilities that are strategically located, teachers sitting in our pews, internships through our colleges, universities, and seminaries. We have enormous, untapped capacity to make a real difference in our schools.

On Thursday, April 7, 2011, Garrett-Evangelical is sponsoring *Partners In Education*, a consultation for congregations already engaged in (or hoping to engage in) significant educational ministries. The event will be held at St. Luke’s United Methodist Church in Indianapolis. The purpose of this event is to bring together congregational leaders involved in K-12 education to strategize new partnerships in underserved communities and develop a network of support. Information is available at www.garrett.edu/PIE.

The wait for Superman or SuperChurch can end. We can grow up… and start being the real, live, witnessing people of God right where we live! It may or may not cause churches to grow again, but it will be a sign to the nation of a church that believes in all of our children!
The Center for the Church and the Black Experience Celebrates its 40th Anniversary

In 1970, Garrett Theological Seminary’s board of trustees accepted a proposal presented by Black students and faculty member, Edsel Ammons (later bishop of the West Ohio Conference as well as faculty emeritus and trustee of Garrett-Evangelical), requesting the creation of a program to address the particular needs of Black students preparing for ministry. Seminary leaders responded to this mandate by making a commitment to support the Center for the Church and the Black Experience and to make it an integral part of the seminary’s overall mission. Thus, the Center for the Church and the Black Experience (CBE) was born and from its creation, CBE has prepared graduates of Garrett-Evangelical to be “leaders among leaders” for the African American religious community and society-at-large.

Dr. Hycel B. Taylor, CBE’s first director, said, “The critical task of Garrett-Evangelical is to deliberately, systematically, and creatively work to make its own life a microcosm of the kind of world of racial interaction which Christian faith demands at this point in history.” Therefore, as part of its academic mission, CBE offers the seminary and the broader community opportunities for understanding Christian faith via interracial and cross-cultural perspectives. It also seeks to facilitate greater understanding of religious leadership dynamics, organizational change, and public outreach and witness of Black churches in relation to the broader religious and social context.

Today, the fruits of CBE’s labor are evident throughout the seminary. Seven endowed scholarship funds provide financial assistance for Black students. Twenty percent of the graduates in the Class of 2010 identified themselves as African-American. Graduates have distinguished themselves as capable pastors and Christian educators; denominational leaders, including eight bishops; professors of religion and administrators in higher education; noted authors; and effective community leaders. Each year, CBE events enrich the seminary community. Courses taught by CBE faculty are open to all students and offer opportunities for cross-cultural experiences and dialogue. Seven Black faculty members and administrators are vital parts of the seminary. On Wednesday, September 15, 2010, the Chapel of the Unnamed Faithful was filled to overflowing. On that day the seminary community and many distinguished friends not only recognized the official opening of the academic year at convocation; they also gathered to celebrate the 40th anniversary of CBE.

James Hal Cone

James Hal Cone (1961 GBI and 1965 Northwestern/GTS), the Charles Augustus Briggs Distinguished Professor of Systematic Theology at Union Theological Seminary in New York, delivered a stirring and thought-provoking address entitled, Nobody Knows the Trouble I’ve Seen: The Cross and the Lynching Tree in the Black Experience.

Considered the father of Black Theology, Cone is best known for his groundbreaking works Black Theology and Black Power (1969) and A Black Theology of Liberation (1970). He is the author of eleven books and numerous articles and has lectured at universities and community organizations throughout the United States, Europe, Africa, Asia, Latin America, and the Caribbean. The 2009 recipient of the Martin E. Marty Public Understanding of Religion Award presented by the American Academy of Religion, Cone continues to shed light on contemporary issues of faith and justice.

The 40th anniversary celebration continued at noon as Garrett-Evangelical faculty, church and community leaders, students, and guests participated in an awards luncheon. Held at the James L. Allen Cetner on the Northwestern University campus, the event recognized the following four individuals for their service and dedication to the Center and its mission:
Bishop Edsel A. Ammons (1957 GBI) was honored for his distinguished leadership in the church and for the central role he played in founding the Center for the Church and the Black Experience. Ammons’ death on December 24, 2010, was a great loss to the Garrett-Evangelical community and to the wider church. (For more about Ammons distinguished service, see page 14.)

Dr. Hycel B. Taylor II became director of CBE and professor of applied theology and homiletics at Garrett-Evangelical in 1970. Active in the Civil Rights movement, Taylor participated in marches with Dr. Martin Luther King, Jr. in Selma, Alabama, and Washington, D. C. While Dean of the Chapel at Fisk University, he led most of the major marches in Nashville, Tennessee. Under Taylor’s leadership, CBE developed initiatives for recruiting Black faculty and students and for fashioning a curriculum for training African American seminary students to be “Leaders of Leaders” and “Scholar Pastors.”

Dr. Merlyn W. Northfelt, who died in 1993 at the age of 78, became president of Garrett Theological Seminary in 1970. He provided extraordinary leadership in its merging with Evangelical Seminary in 1974 and became the first president of Garrett-Evangelical Theological Seminary.

During his tenure as president, Northfelt gave the full force of his office in support of the newly-formed Center for the Church and the Black Experience, integrating its mission into the total life and learning of the seminary. While many Black Studies programs around the country quickly vanished, at Garrett-Evangelical, CBE endured and prospered during Northfelt’s tenure.

Dr. Larry G. Murphy, professor of the history of Christianity at Garrett-Evangelical, is the longest-serving African American professor on faculty. He is former director of CBE, and has worked tirelessly to recruit, equip, and nurture Black Christian men and women for service in the church, the academy, and the world.

Murphy has authored and edited several books and articles, including African American Faith in America (2003). He also guided the development of Resources for the Practice of Ministry, a guide for Black clergy. He has been a consultant for media productions, including “This Far by Faith,” a six-part television series on the Black church and other African American faith communities.

The full day of activities concluded with a panel discussion on “The Impact and Future of Black Theology.” Stephen Ray, Neal F. and Ila A. Fisher Professor of Systematic Theology, moderated the discussion.

As CBE continues to empower students, your support is needed to both expand its current mission and to ensure its longevity. You are encouraged to prayerfully consider supporting CBE by participating in future events and by making a financial commitment to help it meet the changing needs of our communities. Your financial support can provide scholarship support for aspiring clergy and church leaders. It also can help underwrite seminars and programs that will expand CBE’s service to students, the seminary, the Church, and the community.

To learn more about the CBE’s work and mission, browse the website at www.garrett.edu/CBE or call the Center for the Church and the Black Experience at 847-866-3984.
Each fall my family and I put the community garden plot we tend in Evanston to rest for the winter under its coverlet of straw; each spring we look forward to planting season and to the wonderful vegetables of the Midwestern summer. Our adventures in gardening are pleasurable, yet ultimately optional, as our food supply does not depend on their success. It is different for the migrant farm workers in the United States who care for the many crops, especially fruits and vegetables, that continue to be human-labor intensive. Such workers live precariously, anonymously, often exposed to toxic chemicals, moving from place to place. Without their backbreaking work, our food supply would be decimated.

Only about one in ten farm workers in the United States are U.S. citizens, and an overwhelming majority of them are undocumented, with most of them hailing from Mexico and Central America. Nearly three-fourths of farm workers make under $10,000 per year and ironically, the profit levels of agribusiness have increased greatly since the implementation of NAFTA (the North American Free Trade Agreement) in 1994. Meanwhile millions of small farmers in Mexico have been forced off their lands, and family farmers in the United States and Canada have struggled to stay afloat.

Undocumented workers, especially those from Latin America, have recently become the target of rhetorical and physical attacks. They have become scapegoats for the troubles facing the United States and accused of being a threat to security, though actually food security would be compromised without their labor. They are told “go back home,” without consideration of the structural reasons why they become migrants. Migrant farm workers often banded together in families and moved with the crops. When the border between Mexico and the U.S. was less militarized and more porous, many cycled in and out of Mexico with the seasons. Lately many have found themselves locked into a precarious undocumented existence in the United States in order to be able to continue to work in U.S. fields.

What is the role of theology in the face of the smoke and mirrors that obscure the discussion of undocumented migration in this country? Theology should ask: Where does the bread – and by extension the produce – we eat at the Lord’s Table and elsewhere actually come from? What are the human and natural costs involved in producing it? Why are the migrant farm workers, upon whose labor we all depend, treated as if they were not supposed to exist or to be present at all in the country? At its best, theology brings a capacity to discern and to articulate the “truth of reality” in a society easily distracted by trivialities.

There are a number of concrete ways to practice a public theology that takes seriously the reality of migrant farm workers. It can be as specific as an analysis of how the food habits within a congregation are related to migrant farm worker conditions, or as far-reaching as developing comprehensive immigration reform and legislation directed specifically to the situation of migrant farm workers.

Such legislation would be helpful, but it would not resolve the deeper questions of justice that haunt us. A public theology needs to hammer away at the perverse logic that depicts undocumented migrants as potential “terrorists” and allows the short-term financial gain of a few to shape agricultural, ecological, and migration policies. “Common sense” about building walls and scape-goating undocumented Latinos and Latinas should be decried as contrary to the good news of the gospel, according to which Christ came to knock down walls of separation, not to build them up according to an economy of fear. It may well be that in taking this kind of stance theology will be accused by some of naiveté or even treacherousness, but perhaps the time has come to take such accusations in stride: God is no respecter of borders.

Dr. Bedford welcomes your comments. You can contact her by email at Nancy.Bedford@garrett.edu.
Aware invited Victoria Rebeck, 1989 Garrett-Evangelical alumn, to share why she has included the seminary in her estate planning. Here is her story.

When I arrived at Garrett-Evangelical in 1987, I was transferring from another seminary in order to study with Rosemary Radford Ruether. I was also not, at that point, a United Methodist.

I was not disappointed with Radford Ruether. I took several excellent courses with her. But I was very pleased with my other courses and professors as well. I particularly remember Peter Nash, the course on Howard Thurman that I took from Henry Young, and the worship class I took from Dwight Vogel (just a few years ago, for some professional development).

If I could have figured out a way to do this, I would have continued to take classes at Garrett-Evangelical indefinitely. I appreciated the class discussions among people of a variety of viewpoints; this honed my own theological thought. It was a luxury to ponder theology, scripture, and our call to transform the world into the realm of God. Professors were encouraging and challenging. The beauty of the building was welcoming and reminded us of the communion of the saints.

My only regret is that because I was working full-time at The Christian Century magazine at the time, I had to take classes part-time and missed getting to know more classmates better. On the other hand, because I was working in downtown Chicago, my sanctuary of study was balanced by experience in the world outside the walls of the church.

Before long, and contrary to my expectations, I became immersed in The United Methodist Church. Classmates invited me to visit their congregation, Trinity United Methodist Church in Wilmette. I eventually joined that church. Phil Blackwell did a great job of teaching his congregation, through sermons and other opportunities, about the Wesleys’ theology and method.

After the change in the ordering of ministry, I heard my calling in the order of deacon. Leading the church in its call to serve the neglected and rejected, helping lay people discern their calls to ministry, and using my ministry of the word—which I identified as primarily the written word—sounded like the ministries I was already practicing. What ordination gave me was a covenant of accountability to the greater church, the conference, and to others in an order. In 2000, after much pondering and occasionally a bit of hesitation because of the greater responsibility to the church, I became a deacon and full clergy member in the Northern Illinois Conference.

By then I was working for The United Methodist Publishing House in Nashville. I had the honor of working at 2000 General Conference with J. Richard Peck, one of The United Methodist Church’s great ministers in communication, and he taught me a lot about how the General Church works. I later helped prepare the 2000 Book of Discipline for publication and succeeded Rich as editor of the United Methodist Newscope newsletter.

While in Nashville I learned about an opening for the director of communication position in the Minnesota Conference. I grew up in the Chicago area and was tired of cold winters. I never planned to move back north, but God’s path leads to unexpected places. I attended 2004 General Conference as a communicator, and 2008 as a clergy delegate. With another Garrett-Evangelical Theological Seminary graduate, Diane Olson, I am now co-chair of the Minnesota Conference Board of Ordained Ministry. Ours is one of the few conferences with deacon chairs of its board of ordained ministry and perhaps the first to have deacon co-chairs.

I take my secondary appointments very seriously. My first place of secondary appointment in Minnesota was Wesley United Methodist Church in Minneapolis, which had a commitment to ministry with the poor and the addicted. My second place of secondary appointment was Edgewater Emmanuel United Methodist Church in Minneapolis. I eventually led Sunday morning adult education, helped lead worship and sometimes preached. (I never expected to be comfortable in the pulpit!)

Edgewater Emmanuel merged a year ago with Richfield United Methodist Church, a growing faith community that seeks to serve, advocate for, and include the poor and the left-out, and cultivate spiritual vitality.

The Minnesota Conference’s priorities are the Great Commission and Great Commandment. We are starting new faith communities, urging existing ones (continued)
to reach out to new people, and cultivating commitment to God and God’s people. We seek clergy leaders who have gifts for leading churches in those priorities. I am finding that United Methodist seminaries do a good job of preparing clergy to nurture a passionate faith, help faith communities to develop plans to reach new people, and engage in healthy self-care. That is why it is important to me to continue to support my United Methodist alma mater.

I don’t have children, and my nephews are well planned for by their parents. My undergraduate alma mater has access to plentiful financial resources. As I worked on my own financial planning, I realized that I could easily help Garrett-Evangelical build its future—and continue to be an important part of building the witness of The United Methodist Church—by making it the beneficiary to my life insurance policy.

Increasingly more people are hearing the call to the diaconate. This makes sense, as the church becomes less institutional and more a covenant community of people who speak about and live out the good news for the poor for the transformation of the world. Deacons have the calling and skills for partnering with elders and laypeople for imagining active, spiritually vibrant churches that bring God’s grace to people where they are. Deacons are an important part of leading the church into a future that will always be marked by change and the unexpected.

With its commitment to deacon studies, Garrett-Evangelical is poised to support this current and future movement of the church. It is also well set to help elders minister in partnership with deacons. My decision to make Garrett-Evangelical the beneficiary of my life-insurance policy will help to support one of the church’s critical ministries.

*If you share Victoria’s commitment to building the witness of the church, we invite your participation in the seminary’s Forging Our Future: Phase Three campaign. Unrestricted endowment gifts are especially welcome, as are gifts for endowed scholarships, faculty support, and program support. For further information on how you can participate, contact David Heetland, vice president for development, at 847.866.3970. Outright gifts, pledges over a five-year period, and planned gift commitments are all welcome.*

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**Loder/Lesemann Renovation Project Moves Forward**

Heavy construction equipment has become a familiar sight on the Garrett-Evangelical campus as the renovation of Loder and Lesemann Halls moves forward. Here are some highlights of progress made so far:

- Drilling of the external geothermal field has been completed.
- Demolition has been completed in both Loder and Lesemann Halls.
- The entire exterior of Loder has been washed and tuckpointed.
- Work is underway in the basement and first floor of Loder, securing plumbing, electrical, and mechanicals (heating and air conditioning).
- Framing of interior walls has begun at Loder.

You can be our partner in this project by making a gift to Garrett-Evangelical’s unrestricted endowment fund. You can also honor or remember loved ones through a number of naming opportunities in the renovated facilities. To learn how you can contribute to this important renovation project go to [www.garrett.edu/renovation](http://www.garrett.edu/renovation).
Garrett-Evangelical Welcomes Over 500 Students

This year, Garrett-Evangelical Theological Seminary welcomed the largest entering class in a decade and over 500 students in total, including representatives from 31 states and 10 countries outside the United States and 32 denominations. These students demonstrate a wide range of past experience and future plans. Garrett-Evangelical is very proud of the diversity of its student body and the commitment of its students to follow their call to serve God, the Church, and their communities.

Here are the stories of six promising students who are beginning their studies at Garrett-Evangelical this year.

Carissa and David Lick

Age: David is 24 and Carissa is 23.

Degree Programs: Master of divinity

Hometown: David is originally from Milwaukee, Wisconsin. Carissa grew up in various small towns in southern Minnesota, where her dad is a United Methodist pastor.

Home Church and Denomination:
David’s home church is Union Presbyterian Church in St. Peter, Minnesota. Carissa’s home church is Wells United Methodist Church in Mankato, Minnesota.

Other Degrees:
Both graduated from Gustavus Adolphus College in St. Peter, Minnesota. David in May 2009 with a bachelor of arts degree in religion and English and a minor in music and Carissa in May 2010 with a major in religion and minors in philosophy and music.

Attraction to Garrett-Evangelical:
David and Carissa, both already planning to attend seminary after college, became interested in Garrett-Evangelical when a representative visited their college.

On a visit to the seminary a year and a half later, they found Garrett-Evangelical to be even better than they had expected with top-notch academics and great professors, a commitment to racial and theological diversity, and a one-of-a-kind community atmosphere. Finally, the seminary’s financial aid offer was so generous that it made the decision even easier; they knew God wanted them here.

Unique Personal Information:
David and Carissa met through mutual friends and they quickly discovered that they shared many interests: not only religion, but also music, books, and baseball, to name a few. They were engaged within eight months, and they got married a week after Carissa’s graduation. They love that they are starting out marriage taking so many interesting classes together and learning more about how God can work through them individually and as a couple.

Calling:
During her first year of college, Carissa made a commitment to dedicate her life to God’s work. Although she is not clear what kind of work God has planned for her, Carissa feels a significant call to teaching. She currently intends to pursue ELL (English Language Learners) teaching, but also has thoughts of becoming a religion professor. Wherever God leads her, Carissa wants to use what she’s learned at seminary to be an active lay leader in the church and encourage others’ spiritual and intellectual growth.

David grew up in the church and always, in the back of his mind, considered ministry in some form or another. In college, he fell in love with the study of religion and decided to pursue it further at the graduate level. David has recently begun the process for ordained ministry in the Presbyterian Church, USA, but is also interested in higher education. David is thankful every day for the high priority Garrett-Evangelical puts on discerning vocation and the understanding at Garrett-Evangelical that there are many ways to serve God beyond the four walls of the church.
Kwang-Jin Oh

Age: 31 years old

Degree Program: Master of theological studies

Hometown: Northern Illinois (Evanston, Schaumburg, Winslow, Cary)

Home Church and Denomination: First United Methodist Church at the Chicago Temple

Other Degrees:
Bachelor of arts: majors in biology and religion, minor in chemistry; master of science: biochemistry; master of science: neuroscience

Attraction to Garrett-Evangelical:
My story is somewhat of a homecoming. Both my parents were Garrett-Evangelical alums, so it appeared to be a natural fit for me to return to a place where I spent three years as a child myself. However, what interested me the most was the melding of science and religion. I wanted to be in a place where I could ask questions about the interplay between science and religion and have the faculty resources to help me find answers.

Unique Personal Information:
I studied Alzheimer’s disease as a graduate student. I still do research now. In whatever time I have left, I try to be as active as possible. I have been known to rule the racquetball court, been compared to a road runner on the softball field, and have spun a Frisbee from time to time.

Calling:
It took me some time to realize my calling. A block of time and life experiences had to pass before enough of the puzzle was revealed for me to get it. Now that I am here, I find that it was not despite the time, but because of it that I have such a strong desire to develop my theology. Eventually, I hope to use what I am learning to teach students (somewhere) to integrate cultural, scientific, and philosophical advances into a richer understanding of their own theology.

Kathleen McMurray

Age: 23 years old

Degree Program: Master of divinity

Hometown: Little Rock, Arkansas

Home Church and Denomination: First United Methodist Church, Little Rock, Arkansas

Other Degrees:
Bachelor of arts degree in theatre studies from Louisiana State University

Attraction to Garrett-Evangelical:
Garrett-Evangelical has the open and loving spirit that I wanted in a seminary. The coursework challenges students to think outside of the box. The field study opportunities for service in the local and world-wide community caught my attention. The people were welcoming upon my visit. I am also passionate about service and social justice, and the opportunities for those things in the greater Chicago area cannot be beaten.

Unique Personal Information:
I was a theater major in high school and college. At one point I was a street mime and a professional juggler.

Calling:
I am passionate about bringing active social ministries into the church as an institution. I believe fervently in John Wesley’s “Do all the good you can, By all the means you can, In all the times you can, To all the people you can, As long as you ever can.” I want to learn about the world and the church and to see how better we, as Christians, can actively and lovingly serve the world as Christ would have us do.

My favorite thing at Garrett-Evangelical so far:
The people! There are so many amazing people that care about God’s world, are passionate about Christ’s love, and strive to create justice and peace. Even in this short time, I have made friendships for a lifetime.
Shonda Gladden

Age: 33 years old

Degree Program: Master of theological studies

Hometown: Washington, D.C.

Home Church and Denomination: Reid Temple African Methodist Episcopal Church, Glenn Dale, Maryland

Other Degrees:
Bachelor of arts in philosophy from Morgan State University (Baltimore, Maryland) and master of divinity and master of theological studies degrees from Wesley Theological Seminary (Washington, D.C.).

Attraction to Garrett-Evangelical:
The greatest attraction to Garrett-Evangelical was the esteemed theology department faculty including Dr. Stephen Ray and Dr. Nancy Bedford. I was also attracted by the opportunity to engage with diverse conversation partners through the Church and the Black Experience and the Association of Chicago Theological Schools.

Unique Personal Information:
I am the proud single mother of a beautiful little girl named Zuri Abigail. All other achievements pale in comparison.

Calling:
I intend to further my studies in a Ph.D. program. My primary emphasis is pneumatology, specifically examining the presence, power, and purpose of the Holy Spirit within the Black experience. I aim to compare the ways the Spirit has been considered in the literature and art of Blacks throughout history. Upon successful completion of a Ph.D., I intend to teach in a department of religion or at a seminary in addition to serving the A.M.E. Church as a denominational scholar.

My favorite class/activity this year:
It’s a tie between Dr. Nancy Bedford’s “Introduction to Theology” and Dr. Larry Murphy’s “Religion and the American Way.”

Ben Bower

Age: 22 years old

Degree Program: Master of divinity

Hometown: West Bloomfield, Michigan

Home Church and Denomination: First United Methodist Church, Birmingham, Michigan

Other Degrees:
Bachelor of arts degree in philosophy and religious studies

Attraction to Garrett-Evangelical:
Several of the pastors who were influential to my calling and church upbringing are Garrett-Evangelical graduates and they told me about the quality of their experience. I was also told that if I decided to go to Garrett-Evangelical, I should get involved with the Seminary Consortium for Urban Pastoral Education (SCUPE). So when I was offered the opportunity to work with SCUPE there was no way I could say no.

Unique Personal Information:
This year I’ve been very blessed to be working with SCUPE on their upcoming (March 1–4) Congress on Urban Ministry. My job has been to help with art design and publication of some of their promotional material and the Congress Booklet.

Calling:
I believe God is calling me to the position of an ordained elder in The United Methodist Church. I have a particular interest in issues of social justice and missions ministry. My dream is to help bridge the gap between peoples of different socio-economic positions.

My favorite class/activity this year:
My favorite class so far has been “Religion and the American Way.” I’ve found it incredibly useful to look at the history of religion in this country and learn about the impact many of those historical traditions and decisions have on us today.
Opportunities Offered by Online Learning Embraced

Among Garrett-Evangelical faculty, I cannot be the only one humming “Everything Old is New Again” between classes. We are surrounded by evidence of the novel: new online and blended course offerings; new hardware and software tools; new students arriving with experience in online learning. Undertaking certification courses in distance education, we faculty are again novice students ourselves. At the same time, in our course revisions and shared discussions, we discover again the old: venerable teaching strategies, well-established course goals, and time-tested principles of learning.

Educators have long known that lecture alone will not teach; challenge students to build something wonderful together, and they will learn from the material and from one another. Puzzling out how to craft such constructive communities over broadband connections, we revisit our classrooms with a fresh eye. How, after all, does one forge a team of builders even in a single room?

In our classrooms, we have long sought to solve the habitual challenges of the “discussion period.” Some students struggle in real-time, face-to-face conversation; others habitually dominate. Finding these students achieving more equitable balance using online “bulletin boards” to communicate by turns at a slower pace, we faculty consider again the benefits of “asynchronous” discussion as a supplement to real-time interaction.

By pouring energy into making the most of our face-to-face three-hour time blocks, faculty may, unfortunately, invite our students to treat the course as a series of “wind sprints”: cram for class, survive class, rest up for class. The online course, organized by deadlines regularly spaced throughout the week, invites the learner rather to treat the course like a backpacking trip. The trail has its ups and downs, but while the sprinter is aware primarily of the finish line and her own pain, the hiker can observe and reflect upon her surroundings. How might face-to-face courses be more like a bracing hike than a series of muscle-tearing bursts of speed?

“Everything Old is New Again” as Garrett-Evangelical faculty bring our shared decades of teaching experience into new—and old—learning environments.

G. Brooke Lester is an associate faculty member. For a list of upcoming online classes go to www.garrett.edu/OL.

Distinguished Alum Award Nominations for 2012:

Honoring Garrett-Evangelical graduates who exemplify outstanding service in ministry

Each year, one award is given to a Garrett-Evangelical alum who graduated more than 25 years ago and a second award honors a Garrett-Evangelical alum who graduated 25 years ago or less. Nominees should embody the principles of Christian service in effective ministry and be a graduate of Garrett-Evangelical Theological Seminary or one of its parent bodies (Garrett, Evangelical, or Chicago Training School). A variety of ministry settings will be considered. Candidates for these awards may be nominated by the graduates, faculty, and friends of Garrett-Evangelical Theological Seminary.

Join us in celebrating our talented alums by nominating a colleague for his/her distinguished service, as leader, scholar, pastor, counselor, or in any other ministry setting.

Awards will be presented at commencement of the following year. Persons previously nominated will be considered and will not require a second nomination to insure their consideration.

A nomination form is available at www.garrett.edu/DistinguishedAlum or contact Betty Campbell, director of stewardship, at Elizabeth.Campbell@garrett.edu or 847.866.3971. Nominations must be received by June 30, 2011.
Cross Necklace Becomes Part of New Tradition

A new tradition was established last May as graduates of Garrett-Evangelical headed into the world to fulfill their vocations: each took part of the seminary with them—a silver cross necklace that is a replica of the cross adorning the tower of the main building (featured on the cover of this issue of Aware).

The cross at the north-east corner of the tower caught the attention of Lallene Rector, academic dean. She devised the idea to give the necklace as a memento to graduating students after learning of a similar tradition at Seabury-Western Theological Seminary. “In discussion with President Amerson and other members of the Garrett-Evangelical community, we felt we wanted to institute a tradition of honoring the students’ graduation with a small gift to remind them of their formative years at the seminary.’”

It was only natural to gift a replica of ornamentation from the building, as every feature of the architecture tells a story. Built in the English Gothic collegiate style, the architectural elements of the seminary buildings and carvings encapsulate the story of Christianity, Methodism, and Eliza Garrett. Every year forward, graduates will receive the cross necklace during the Senior Chapel service held on the morning of graduation in Garrett-Evangelical’s Chapel of the Unnamed Faithful.

Melanie Baffes, 2010 graduate says, “I was so touched to receive the cross as a gift from the seminary, because it’s a tangible symbol of how much Garrett-Evangelical genuinely cares, and that each and every student matters. Whenever I look at it now, I think of Christ reminding us that we’re made in the image of God, and I realize that’s what the folks at Garrett-Evangelical do for me—help me remember who God created me to be.”

Randy Cates, an independent jeweler in Arlington, Texas, designed the necklace with Rector’s guidance. The necklace will soon be made available for purchase by alumni in silver and gold. A larger version will also be available that will be appropriate to wear with clerical robes.

IRA Charitable Rollover Extended through 2011

On December 17, 2010, President Obama signed into law the Tax Relief, Unemployment Insurance Reauthorization, and Job Creation Act of 2010. The Act contains some incentives for charitable giving. The most important of these is an extension of the IRA charitable rollover that expired at the end of 2009.

The new law provides that in each of the years 2010 and 2011, an owner of a traditional or Roth IRA who is 70.5 or older may instruct the trustee of the IRA to distribute to a qualified charity up to $100,000 without the distribution being included in taxable income, and that the distribution will count toward the IRA owner’s mandatory withdrawal amount. Certain rules must be followed in order to take advantage of this tax break, including:

1. The IRA distribution must go directly to the charity.
2. Private foundations and donor-advised funds are not eligible for the tax-free IRA distributions.
3. The maximum tax-free distribution you can make is $100,000 a year.
4. No benefits (such as annuity income) can be received as a result of the gift.
5. Charitable gifts must be made from a traditional or Roth IRA. Funds in a 401(k), 403(b), or other type of retirement account do not qualify.

If you are interested in taking advantage of this opportunity in 2011, you are encouraged to consult with your financial advisor as soon as possible. Or contact David Heetland, vice president for development, at 847.866.3970.
In Memoriam

Former Faculty and Lifetime Trustee Edsel A. Ammons

Bishop Edsel A. Ammons (1957 GBI) passed away on December 24 after a lengthy illness.

Bishop Ammons received a bachelor of divinity from Garrett Biblical Institute in 1957 and a doctor of ministry from the Chicago Theological Seminary in 1975. Consecrated as bishop in 1976, Bishop Ammons faithfully served The United Methodist Church in the Michigan and West Ohio Episcopal Areas. The Bishop served as a member of the Garrett faculty from 1968 to 1976. Following his retirement from the episcopacy in 1992, he became the seminary’s bishop-in-residence for several years. A member of Garrett-Evangelical’s board of trustees, Ammons was name life trustee in 2001.

Ammons is survived by his wife Helen Fannings Ammons and children Edsel Jr., Carol, Kenneth, Carlton, and Lila. He is preceded in death by his daughter Marilyn and his wife of almost 40 years, June B. Ammons.

Memorial gifts may be made to the Center for the Church and the Black Experience or the Bishop Ammons Scholarship at Garrett-Evangelical.

Orville McKay, Former President

Orville McKay, who served as president of Garrett Theological Seminary from 1965 to 1970, died on October 3, 2010.

McKay was born on October 9, 1913, in Croswell, Michigan. He was educated at Asbury College (A.B. cum laude), Asbury Theological Seminary, Drew Theological Seminary (B.D. summa cum laude), and Drew University (Ph.D.). He also studied at Oxford University.


McKay’s wife, Mabel, predeceased him. He is survived by three daughters and sons-in-law, Gwendolyn Wasmuth of Lake Forest, Illinois, Janeth and Amherst Turner of Ann Arbor, Michigan, and Kathleen and William Gilbert of Grand Rapids, Michigan; five grandchildren; and four great-grandchildren.

“Foremother” of Religious Education, DJ Furnish

Dorothy Jean (DJ) Furnish, emerita professor of Christian education, who served on Garrett-Evangelical’s faculty from 1968 to 1988, died on January 3, 2011.

Furnish was recognized as one of the “foremothers” of religious education in a chapter written by Professor Linda Vogel in the book Faith of Our Foremothers: Women Changing Religious Education (edited by Barbara Ann Keely).

Furnish earned a master of arts degree from Garrett Biblical Institute in 1945 and a doctor of philosophy in 1968 in the joint Garrett/Northwestern program. In addition to her years of teaching, she also served the seminary in a part-time appointment as director of the master of arts in Christian education in-ministry program from 1988 to 1990 following her retirement.

Furnish is survived by her brother, Victor Furnish (GBI 1955) of Dallas, Texas, and Mary Jo Osterman, her longtime companion of Louisville, Colorado.
Our Christian sympathy is extended to the family and friends of the following alums who have died in Christ.

1930s

Shirley Budke, ETS 1931, Saint Paul, MN, died on October 17, 2010.

1940s

Raymond P. Echols, GBI 1947, Indianapolis, IN, died on September 9, 2010. He is survived by his wife, Shirley.

Wayne Ireland, GBI 1946, Burnsville, MN, died on November 10, 2010.

Stanley Matz, GBI 1943, Minneapolis, MN, died on March 16, 2010. He is survived by his wife, Phyllis.

Ralph Miller, ETS 1946, Evansville, IN, died on September 2, 2010.

1950s

Arthur H. Blaisdell, GBI 1951, Batavia, IL, died on November 5, 2010.

Laurence Feaver, ETS 1954, Saint Marys, OH, died on July 15, 2010. He is survived by his wife, Marilyn.

Shirley Jeffrey, GBI 1958, Wauwatosa, WI, died on August 17, 2010. She is survived by her husband, John.

1960s

William N. Bender, GTS 1965, Manitowish Waters, WI, died on April 26, 2010. He is survived by his wife, Eula.

Philip Chen, GTS 1967, Sydney, Australia, died earlier this year.

Phillip H. Gillis, GBI 1961, Cleveland, OH, died on July 28, 2010. He is survived by his wife, Joann.

John H. Shenk, ETS 1962, Lebanon, PA, died on May 22, 2010. He is survived by his wife, Ruth.

1970s

Lawrence Brooks, GTS 1971, Bay City, MI, died on March 28, 2010. He is survived by his wife Nancy.

William R. Kerr, Sr., G-E 1977, Machesney Park, IL, died on March 22, 2009. He is survived by his wife, Debbie.

Larry LaVelle, G-E 1979, Ames, IA, died on November 25, 2010. He is survived by his wife, Virginia.

Phillip R. Snider, G-E 1976, Centralia, IL, died on December 4, 2010. He is survived by his wife Treva.

2000s

Pauline E. Rupe, G-E 2001, Evergreen, CO, died on November 30, 2010. She is survived by her husband, Meredith.

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Calendar of Events

(Academic year lectures are Wednesday, 4:00 p.m., room 205 unless otherwise noted)

Wednesday, March 16
**Stead Center Lecture**: Eric Gregory, professor of religion at Princeton University
Contact Stead Center for Ethics and Values at 847.866.3915 or ethics.center@garrett.edu

Thursday, March 17
**Asian Theological Conference**: Rita Nakashima Brock, founder and director of Faith Voices for the Common Good
“‘Orient’-alism and the Christian Search for Paradise in the East”
1:15 p.m., Chapel of the Unnamed Faithful
Contact ShinHyung Seong at 847.866.3883 or ShinHyung.Seong@garrett.edu

Wednesday, March 23
**Promotional Lecture**: Osvaldo Vena, professor of New Testament
“The Discipleship of Jesus: A Model for the Contemporary Church”
4:00 p.m., Chapel of the Unnamed Faithful
Contact Krista McNeil at 847.866.3903 or Krista.McNeil@garrett.edu

Wednesday, March 30
**Promotional Lecture**: Brent Waters, professor of Christian social ethics
“Dead Reckoning: Eschatology and Ethics”
4:00 p.m., Chapel of the Unnamed Faithful
Contact Krista McNeil at 847.866.3903 or Krista.McNeil@garrett.edu

Wednesday, April 6
**Promotional Lecture**: Dwight Judy, professor of spiritual formation
“Spiritual Formation: An Interdisciplinary Field”
4:00 p.m., Chapel of the Unnamed Faithful
Contact Krista McNeil at 847.866.3903 or Krista.McNeil@garrett.edu

Wednesday, April 13
**Stead Center Lecture**: Daniel M. Bell, Jr., professor of theological ethics at Lutheran Theological Southern Seminary
Contact Stead Center for Ethics and Values at 847.866.3915 or ethics.center@garrett.edu

Wednesday, April 20
**Sabbatical Lecture**: Mark Fowler, professor of congregational leadership
“Leaders Prophets and the Church Yet to Be”
Contact Krista McNeil at 847.866.3903 or Krista.McNeil@garrett.edu

For a full lecture schedule, visit us at www.garrett.edu