We are delighted to present the first issue of Aware Magazine dedicated solely to the professors of Garrett-Evangelical. The seminary has an extraordinary faculty, and we are immensely proud of our 27 full-time faculty members. They are widely recognized for their expertise, scholarship, and leadership in the church and academy. Several hold places of international recognition and preeminence in their fields.

Current faculty members represent most of the major denominations and a variety of theological perspectives. Forty percent are female, and the faculty models the seminary’s racial/ethnic diversity.

Our faculty includes 13 professors, nine associate professors, and five assistant professors. In addition, students have the benefit of instruction from affiliate and adjunct faculty, including three senior scholars.

Garrett-Evangelical’s faculty is divided into three major areas:

1. Bible and History (Old Testament, New Testament, church history);
2. Theology and Ethics (ethics and society, theology);
3. Theory and Practice of Ministry (Christian education, worship and preaching, church administration and evangelism, pastoral psychology and counseling).

Our faculty is one of Garrett-Evangelical’s greatest assets. In the pages ahead, you’ll learn exactly why.
I recently participated in an Association of Theological Schools (ATS) re-accreditation site visit at a seminary in a neighboring state. It is a privilege to participate in such visits, and I always learn something about how Garrett-Evangelical might accomplish its curriculum in new and perhaps even more creative ways. This issue of Aware is devoted to spotlighting our faculty and their teaching vocations. Without them and, of course, students who are eager to learn, theological education as we know it would not be possible.

At the beginning of each new academic year, the faculty spends two days together in a nearby retreat center considering a variety of matters related to our teaching/learning/worshipping life together. Last fall, the board of trustees, including our student trustees, joined the faculty during the first day of our retreat. Our focus was to begin conversation about the curriculum review to be undertaken in the 2011-2012 academic year. In my brief remarks to the faculty at this retreat, I said,

It seems that every generation thinks it is in a historic moment, but it seems more and more to me that we are, indeed, in just such a place regarding theological education in general and, more specifically, regarding our work at Garrett-Evangelical. We are in such a moment when there is: a call for more emphasis on educating the laity; a decreasing number of persons pursuing ordination; an increasing number of persons interested in developing spiritual lives that will serve as a basis for different kinds of ministry; when white dominance in the U.S. is soon coming to an end or at least when the white majority in the U.S. will become a minority. We are in such a moment when our faculty undertakes new pedagogies in distance learning and when our centers are becoming more globally conscious.

We went on to struggle with “knowing” what we should teach before we are sure what kind of students will be in front of us. We asked, “Who will our students be in the coming years and who should they be?” We observed how we proceed, at times, as if all of what and how we teach has eternal value and relevance. Without question, much of it does, but we must also continue to identify ways of communicating this eternal Truth that are meaningful and compelling for each generation, always keeping in mind the new thing we believe God is doing among us. Concretely, this means we need to:

1. Find ways to make theological education accessible, beginning with the cost and the matter of indebtedness.
2. Attend to leadership training. If we think this is critical, then it needs to be an endowed program that can serve our students and our graduates without causing unreasonable further expense.
3. Enhance our global Christianity/interfaith education. We can no longer leave this to only one cross-cultural requirement.
4. Assist our students in becoming more economically literate in light of increasing globalization.
5. Assist our students in becoming more effective public theologians who can provide a moral compass in the world, not just in their congregations.
6. Find ways to provide more cross-professional conversation.
7. Continue our steady work in distance learning, even as we evaluate its proper place in the delivery of theological education.

As faculty members, we always have our eyes on the larger purpose of the school and constantly ask, how is what I am teaching and studying contributing to Garrett-Evangelical meeting its goals and its mission? What is enduring in what we do? What needs to be changed? What needs to be added? We are committed to helping our graduates be formed in their spiritual and ministerial identities by virtue of their baptisms. We want them, in their Christian and ministering identities, to be capable of theological thinking and reflection, ethical reasoning, and to be inhabited by the scriptures. We want them to be skillful enough to effectively teach, preach, administer, analyze, and intervene as necessary in their ministry contexts. These being/doing goals present great teaching challenges and the faculty never ceases in its effort to find better ways of accomplishing them in the relatively brief time we have together with our students.

The text in James goes on to say, “. . .that we who teach will be judged with greater strictness.” It is a sobering word, but one that reminds us of both the privilege and the responsibility that pertains to those who teach. I give thanks to God for our Garrett-Evangelical faculty who embody their teaching vocation as an act of faith and who bring many, many gifts to the preparation of our students, the next generation of bold, spiritual leaders we so desperately need for the church, the academy, and the world. You’ll see—enjoy the profiles ahead!
My favorite course to teach is also the hardest course that I teach—Introduction to the Old Testament. It is the hardest course to teach because students take it when they are beginning their studies, often in their very first semester. At that point, they have not learned that seminary is indeed graduate school, and that it requires the same analytical tools and communication skills.

However, the introductory Old Testament course is problematic for another reason—and that is the content of the material covered. Most often, students are familiar with the Bible as covered in Sunday school (Bible study), but they have no idea that a different approach, an academic approach is expected in seminaries. That academic approach, is called “biblical studies,” and it provides the background information on biblical texts, specifically addressing the historical and social events from when each text was written.

My job is to demonstrate how those historical contexts have shaped their respective biblical texts. In addition, I have to explain how knowing that information helps to deepen the students’ faith rather than undermine it. I don’t have an easy job! I do try, though, to make the material less threatening—and more relevant—by incorporating movie clips and music from our own context to illustrate some of the points made. Nevertheless, the advantage of teaching such a course is that students take the Church seriously, and they push me to make the connections between their studies and life in the pew or the pulpit. It’s a challenging course, but it is also very rewarding.

I am especially excited about an upcoming project on the Dead Sea Scrolls, which I will be working on with Dr. Brent A. Strawn (Candler School of Theology, Emory University). The subject of our work is a selected group of texts from Qumran that have been identified as a type of liturgical compilation, though many were initially thought to be fragmentary copies of biblical manuscripts. Although these texts have been published in various places before, our work will gather all of them together, offering new readings of the Hebrew texts, new translations into English, with appropriate scholarly apparatus, and a general introduction. This introduction will include a fresh analysis of the genre of this sort of text based on the greater knowledge we have gained over the past two decades of research.

This work will be published in the Princeton Theological Seminary Dead Sea Scrolls Project, edited by James H. Charlesworth and published jointly by Westminster John Knox in the U.S. and Mohr Siebeck in Germany. Dr. Charlesworth’s ambitious project, launched in 1985, has now produced seven volumes to date (twelve are projected), including editions of such important scrolls as the Damascus Document, the War Scroll, and the Temple Scroll. My contribution with Dr. Strawn is planned for Volume 6A: Targum on Job, Parabiblical and Related Documents.

I am thrilled to be working with Dr. Charlesworth, who has shown immense foresight and vision in planning such a series, and with Dr. Strawn, who has been involved in the project since 1992 and has made several contributions (he is also my former student!).
Garrett-Evangelical faculty and students alike are full of ideas all the time. I get to listen to biblical studies, education, and the church all day. It’s really cool.

My standard favorite is biblical Hebrew. The students are amazing, and how can you top reading the Bible? A new course that I tried recently, “The Old Testament in the New Testament,” was also a special treat. Maybe it was because we got to read both Testaments, but the students really dug in and surpassed themselves.

In my field, I am excited to see movement toward putting “inner-biblical interpretation” on a more rigorous literary-critical footing. I see this as part of a larger, field-wide critical issue. There are moments in a field when we realize that we’ve been giving each other a “pass” on methodological rigor in some area, falling well behind the “cutting edge” as it’s currently found outside of “Bible.” If you can identify an area where that realization is taking shape, that’s usually “the most exciting thing happening” in biblical studies.

I am looking for projects that involve making peer-reviewed biblical scholarship freely available online. I see it as a long-overdue issue of justice and transparency. The humanities are far behind the sciences in this respect.

When you see me run out some late afternoons with a white pajama showing under my longcoat, I’m headed to the elementary schools where I co-teach Taekwon-do after school. I also spend time supporting my son’s Boy Scout activities and his love for tournament chess. Oh, and his math, that’s fun for me. Objectively right and wrong answers bring out wistful envy in humanists.

Brooke Lester

www.anumma.com
www.twitter.com/anummabrooke
www.youtube.com/anummabrooke

Brooke Lester

Ancient Laws & Contemporary Controversies

By Cheryl B. Anderson

“Cheryl Anderson’s book opens up Biblical law from the perspective of women, gays, the poor, indigenous and colonized peoples and wrestles with issues of Biblical authority in that context. This is a key work for those concerned with the role of the Bible in promoting inclusive justice.”

-Rosemary Radford Ruether

“Cheryl Anderson has added her compelling voice to the articulation of a responsible, knowing, contextual hermeneutic. In her discussion of biblical texts, she shows how much interpretation has been the self-interested, even if self-deceiving, domain of Western ‘affluent, white, heterosexual males.’ Her forays into subsequent theology exhibit the same, with the important recognition that such practitioners as Luther, Calvin, and Wesley were able to go beyond their own interests by attending to ‘the Word of God.’”

-Walter Brueggemann

“A compelling account of the inclusive promises of the Christian message, one highly pertinent to contemporary social realities.”

-The Christian Century
I value above all the students at Garrett-Evangelical, who are committed to making a difference for good in the lives of others in the name of Christ and who, because of that, help make every class discussion a holy thing. Perhaps my favorite course is a class on the Kingdom of God, where we examine Jesus’ teaching and practices of compassion, inclusion, boundary-crossing, nonviolence, and special concern for the poor and the weak.

My current scholarly writing is in the area of early Christian music and includes a recent book on the earliest known Christian hymn with musical notation, a papyrus fragment from third-century Egypt: *An Ancient Christian Hymn with Musical Notation: Papyrus Oxyrhynchus 1786: Text and Commentary* (Tübingen: Mohr Siebeck, 2011). Currently, I am writing a history of Christian music in the first three centuries, as well as a critical edition, with commentary, of all the surviving Greek Christian hymns from that same era.

The study of early Christian worship has been undergoing dramatic changes in the last thirty years, developments which many in the field regard as a result of more rigorous application of historical methods to the reconstruction of ancient Christian life and practice. The emerging picture shows Christian communities that are more diverse in thought and practice than we once imagined and with boundaries between them that are more fluid. All of this is evident in hymnody from the period.

The best new thing in the fields of Classics, New Testament, and Patristics in the last twenty years is the Thesaurus Linguae Graecae, a mammoth searchable online database of almost all extant Greek literature from antiquity through the middle ages. This means that if I want to know whether any surviving Greek text before Paul uses, say, the expression “obedient unto death” (Phil. 2:8), I can search the database and find out. (I just checked. The answer is no.)

I am a musician by avocation—a classical and jazz trombonist and a former church choir director. My Garrett-Evangelical colleague Osvaldo Vena is also a musician, and I perform from time to time in Dr. Vena’s “Still a Dream Band,” a group dedicated to sharing, in song, the poetry of children from war-ravaged Palestine and the shanty towns of Argentina. You can hear me playing jazz at my website, which also includes some “Still a Dream Band” recordings (www.wix.com/chcosgrove/home).

I am finishing my first year of teaching at the seminary after twenty-seven years on the faculty of another Chicago-area school. So far, everything I have experienced—of faculty colleagues, administrative and staff, and students—has only confirmed my initial impression that Garrett-Evangelical is a terrific place.

Garrett-Evangelical has given me the freedom to develop my own style of teaching in ways that I never expected I could. I appreciate this creative space.

Introduction to New Testament is my favorite course. In it I encounter students from a variety of different ecclesial contexts. The dialogue that ensues in the classroom is exciting and provocative, and the outcome has always been very positive, because an atmosphere of understanding and mutual respect prevails most of the time. I have learned a lot from these exchanges.
I am looking forward to several new projects. I have signed a book contract which is due in November of 2012. The topic is a study of Jesus as the example of discipleship in the Gospel of Mark. I am also considering editing a one volume commentary on the New Testament from a Latino/a perspective.

I compose songs based on children’s poetry. I recorded two CDs based on these compositions. With a band of volunteers made up of friends and family, I do concerts in churches and send a percentage of the money we collect from the sale of the discs to two different schools, one in Palestine, the other in Argentina. Please visit my website, www.stilladream.com.

To me, it seems that once you are here, you don’t want to leave this place. I don’t know exactly what it is that, after studying here from 1987-1992, I was back again in 1996—until now—to teach and learn. The classrooms and the library are my most visited sites on campus. I feel as if I never graduated.

My favorite types of courses are New Testament theology and cross-cultural hermeneutics. In my field of study today I am most excited about the ways biblical studies are impacted by the “Majority World.”

A favorite project is an annual pilgrimage to Israel and Palestine to visit the rocks (biblical sites) and the living rocks (esp. Palestinian Christians) with seminarians. Also, for the last few years my work in China has involved teaching Bible courses, designing theological curriculum, mentoring doctoral students in biblical studies, promoting faculty development, and editing two series of publications there. I feel very much alive when I am experiencing another part of the world.

I enjoy spending free time doing nothing; practicing Tai-chi; viewing the Botanic Garden with my Leica camera; listening to LP and 2A3 tubes; and building things in my garage.

The Faculty Issue • May 2012

Retired Faculty and Senior Scholars

Garrett-Evangelical’s retired faculty are a highly valued part of the seminary community. Their impact on Garrett-Evangelical as well as the Church, the academy and our world can still be felt today. Living retired faculty members include:

Bible and History
• Phyllis Bird*
• Adolf Hansen
• Robert Jewett
• Wolfgang Roth
• K. James Stein
• Albert C. Sundberg, Jr.

Theology and Ethics
• Neal Fisher (President Emeritus)*
• Rosemary Radford Ruether*
• Kenneth Vaux
• James Will*
• Henry Young

Theory of Practice of Ministry
• Alva Caldwell
• J. Walter Cason
• Donald F. Chatfield
• Margaret Ann Crain*
• John E. Hinkle, Jr.*
• Dwight Judy
• Roy Larsen
• Taylor McConnell
• James Poling
• Richard D. Tholin
• Barbara Troxell
• Dwight Vogel*
• Linda Vogel*
• Douglas E. Wingeier*

We are pleased to have recent updates on some of our retired faculty members (marked with an asterisk). To learn what they are doing today, go to www.garrettseminary.blogspot.com.
The curiosity and engagement of the students makes Garrett-Evangelical a great place to be. I especially enjoy teaching the History II survey class, which begins with the Reformation and ends in the present day. It’s a lot of material, but students have really dug in, engaged the sources, made connections between my class and other classes, and come to appreciate why things are as they are today.

History as a field is at an exciting point, and the state of the field makes it especially stimulating to be teaching right now. Beginning in the 1960s and 1970s, historical scholarship turned away from the “great men” model of examining only prominent people and very public events. For the last 40 to 50 years, historians have been trying to understand the past from the perspectives of those who had less power: women, racial and ethnic minorities, laity, non-Westerners, working and middle-class people, etc. From this range of perspectives, we have new understandings of why things happened as they did, and we are beginning to re-construct the arc of history with that diversity in mind.

In my classes, I ask students to examine the historical events we are studying from a variety of perspectives, and to keep asking if they’ve read the context correctly. The history of the church is the place where theological issues meet on-the-ground realities—in other words, it’s a lot like ministry. The historical events we study are not movements in a textbook, but realities in which people lived. We can learn a lot from the initiatives, theologies, and perspectives of those who have gone before us.

I value the deep commitments the seminary has to inclusive, genuinely caring community, both as a model out of which it lives its own life and a model that it imparts to its students as that vision of the kingdom of God toward which faithful ministry strives.

I most enjoy teaching History of Christian Thought and Practice II, the second segment of the seminary’s two-part foundational course in Christian history. I enjoy engaging students around the fundamental themes of faith and practice that have been recurrent throughout history and around the globe and that remain so insight-producing for understanding the present world and how to serve transformatively within it.

The most exciting thing happening in my field today is the flowering of research and publication of histories that reveal the inner lives, the thought, and the faith practices of “the people”—everyday folk, such as those who inhabit our pews, rather than privileging the more traditional subjects—the powerful elite, political rulers, generals, clerical hierarchy, etc., (though these may also be found in the pews of many of our churches).

My wife and I love to travel. It informs our work (she is an educator, also) and enriches our lives. Our latest major trip was to the island nation of Curacao. It has a difficult history as a center of the former African slave trade, yet today it is a marvel of multiculturality (Dutch, African, Spanish, Native American), social energy, and physical beauty.

I spent several weeks in the summer of 2009 working in a congressional office in Washington, D.C., toward the passage of President Obama’s Health Care legislation.

In our free time, my wife and I go to the movies regularly, almost weekly.
There are many things to appreciate about Garrett-Evangelical, some of them are more academic; others are more related to the community. I appreciate the academic freedom, support, and encouragement that faculty enjoy. I appreciate the positive, collaborative atmosphere among faculty and the enthusiastic support we receive from the president, dean, and staff. I appreciate that everyone works together as people in ministry and as people who are happy to be where they are. I appreciate the direction in which Garrett-Evangelical is headed and the vision for its future that is shared by everyone from the president’s office, to the admissions office, to the new students. I value the sense of community and the interaction with and among students.

One of the best parts of my job as a teacher of the history of Christianity is an annual travel course to Rome, in which the students not only get to experience early and medieval Christianity first hand; they also get to participate in ecumenical dialogue—something which is very close to my heart. I am also happy to be able to see some of the fruits of my labors on Amazon.com, as I’ve had a couple of books published recently, including Reading the Early Church Fathers from Paulist Press.

I’m currently working on a range of projects, from early Christology to the English translation of the Latin Works of Novatian of Rome. I also find time to continue writing music and taking photographs. I invite the students, alumni, and friends of Garrett-Evangelical to connect with me at www.JimPapandrea.com.

James Papandrea

www.twitter.com/jimpapandrea
www.facebook.com/jimpapandrea
www.spiritualblueprint.wordpress.com

Reading the Early Church Fathers

By James L. Papandrea

“This is the book I wish I had when I was first studying the early church and the development of Christianity,” says author James Papandrea. Reading the Early Church Fathers introduces the reader to the primary sources of church history, with commentary that will help the reader make sense of the theological/Christological trajectory that led the church from the New Testament era, through the apologists, to the development of the major doctrines of the church. Papandrea’s treatment of the early church fathers is unique in that he situates his discussion against the social and cultural context of the Roman Empire and its relationship to the church, especially with regard to the effect of the persecutions on the church.

“Reading the Early Church Fathers does not provide actual excerpts of the works under discussion; instead, it directs the reader to the primary sources available on the internet, resources that will be updated regularly. The result, for all students of the early church, is a unique and unprecedented “big picture” of early Christian literature.”

-Paulist Press
I value many aspects of Garrett-Evangelical, but one of my favorites is its simultaneous commitment to the church and to the glorious freedom of the children of God, including academic freedom. Those two loves should fit together, but in some institutions they are set up in opposition to each other. I am also very grateful for the legacy of The Center for the Church and the Black Experience and the Black faculty, as well as our African American students, who enrich my life every day. I am hopeful for a future in which many Latinos and Latinas (still underrepresented here) can follow in their footsteps and in which we deepen our capacity to incorporate Asian and Asian-American contributions to our faith and praxis.

My favorite course is whatever I am teaching at that moment. I love them all. Introduction to Theology is exciting because for many students it is an initial exposure to systematic and constructive theology in an academic setting, and we can visit all the loci knowing that we will do so again in future courses. In Doctrine of God, we engage the mystery of God and spend time with Julian, Hildegard, and Teresa, among other favorites of the tradition, learning that Trinitarian theology is also mystagogy. Christology is all about the praxis of following Jesus in our own historical and cultural contexts, which for me is the center both of my theology and of my life, and it includes theological anthropology, so that we can talk in detail about the liberation and flourishing of human beings. Pneumatology allows us to soar with the Spirit of life, setting the prisoners free, renewing the face of the earth, and proclaiming the Jubilee. Theological Hermeneutics, a Ph.D. course, spirals through interpretation not only of Scripture and theology but also of culture, and allows for great interdisciplinary reading of classics old and new in the context of conversation with my future colleagues. Global Feminist Theology and Biblical Interpretation (which I teach with Dr. Cheryl Anderson) is a bracing exploration of intercultural transformative work in Bible and theology carried out by women in the global South and non-hegemonic women in the global North.

The other elective seminars I offer on my own always have to do with questions I am pursuing and want to explore heuristically along with advanced students: How can we read Scripture as theologians? What are Latino and Latina theologians bringing to the table? What does it mean for theology to be in migration? What is happening today in Christology? As a teaching and writing theologian, I am always inspired and challenged by each of these classes and the people in them.

I value several things about being at Garrett-Evangelical. I value the people, particularly my faculty colleagues who engage and challenge me and each other in respectful and collegial ways; the students who have given so much of themselves to answer God’s call just to be here; the staff and administration, who somehow manage to meet the needs of so many people; and the board of trustees, whose commitment to Garrett-Evangelical and to keeping it a premier seminary is astonishing at times. Another thing I value is our library, through which we are connected to the research facilities of Northwestern University and other schools in Chicago, making it one of the top theological collections in the world. It is way too easy to take these gifts for granted.
What is my favorite course? That’s a bit like asking me which is my favorite child. I have to admit that I like them all best: Wesley and the 19th Century; Methodism: 20th Century to the present; Readings in Wesley; Pneumatology, Ecclesiology, and Eschatology; and more.

In January I returned from a trip to Israel and the occupied Palestinian territories with 24 others. It is always an exciting trip because it is part pilgrimage to the holy sites and part peace and justice immersion, which makes for an intense experience that never fails to theologically and spiritually transform individuals.

For fun I enjoy listening to the Mississippi Delta Blues, live whenever possible, and then taking up the challenge of learning how to play the blues without living the life of the blues. My favorite activity is riding the tandem bicycle with my wife, Rhonda.

I appreciate my colleagues for their commitment to their students and to teaching. I appreciate how they are able to integrate and weave in their teaching calls for justice and grace. In our students, I appreciate their openness to be stretched and their care for the people in their congregations and in our world.

My favorite course is the postcolonial seminar, because that discourse is very dear to my own research. Another course that is just as interesting to me is Christology and Theological Anthropology. The latter is really at the heart of Christian faith and the conversations around these dimensions (Christology and theological anthropology) should never come to a stop.

I find it very exciting to discover new writings and especially new and emerging discourses. Lately, I have become very interested in critical Cold War studies, which re-examine the legacy and rhetoric of the Cold War era and how the world remains affected by these today. I am also very interested in theological works that engage in interdisciplinary dialogue—works by scholars whose theological reflections engage with scholars in economics, technology, area studies, history, and other areas of discipline.

From my perspective, and given my passion for postcolonial/decolonial critique, I would say that within my field of study the most exciting area is in trauma studies, which offer distinct ways of making meaning and interpreting past collective experiences in (perhaps not in complete rubble, but still on-going) ruins of coloniality.

If I had “free time,” I would let myself indulge in cooking unhurriedly. I enjoy the colors, smells, tastes, and delight that food can bring to a community. It brings out my artistic side.

I’ve been at Garrett-Evangelical Theological Seminary for a year and a half now, teaching global Christianity and world religions. Even in this short tenure, I have been struck by the intellectual hospitality that suffuses the place. This generosity of perspective stands the seminary in good stead as we seek to educate leaders in and for an increasingly global church. I can think of few places in which these virtues are more abundantly in evidence than here at Garrett-Evangelical—and thus of few places better positioned to prepare leaders who can negotiate the complexities of our time with theological and spiritual integrity. I am grateful for the opportunity to have a modest role in this exciting task.

One of the most exciting developments in the current theological ferment is the growing practice of interdisciplinary work, within and without the various fields of Christian scholarship. A good example is the emerging field of world Christianity, which encourages an intentional conversation between three formerly fairly independent disciplines: missiology, ecumenics, and world religions (See Dale T. Irvin’s article, “World Christianity: An Introduction” in The Journal of World Christianity). A key insight to emerge from this effort,
in my opinion, is the recognition that theology fit for a global context must engage the world’s religious traditions as a constitutive part of its work.

These emerging developments have particular force for United Methodists, I believe. Without matching our “worldwide” aspirations with the requisite intellectual work our denomination is ill prepared to flourish as a global body in the long run. A significant part of my own scholarship is devoted to discerning the implications of the increasing reach of our denomination for the scope and shape of our theological task.

I am deeply grateful to be part of a theological institution that embodies just the qualities needed to engage these emerging challenges: a longstanding global sensibility, a deep commitment to creative theological exploration, a robust practice of interdisciplinary scholarship, and an unwavering dedication to the best of United Methodist intellectual life and leadership.

I have sincerely enjoyed being a part of the community here at Garrett-Evangelical for a host of reasons. The most immediate is that the gap between our school’s public presentation of itself, its aspirations, and its shortcomings is not wide. We are, generally speaking, who we say we are and clear about who we are seeking to become. This quality is so important to me because it means that we as a community are not satisfied with who we have become but, rather, thankful with the faith that grace will draw us to become more than we can, or could ever, imagine.

As a way of participating in this quality of our community, I teach a favorite class entitled Christology and Theological Anthropology. I enjoy teaching this course because it allows me to invite students to know that having a richly textured understanding of who Jesus Christ is for us allows us to receive the understanding of others as a gift, and helps us better to be the church of Christ in the world.

A current project, which I am working on, is exploring how forgiveness, understood in an eschatological frame, can assist the church to materialize grace in a broken and hurting world. The connections of this project to the earlier mentioned class is that this is precisely what it means to materially live a cruciform existence which ever looks to the power of the risen Christ to animate our existence. At other times in my life, cooking and gardening would have been my pastimes but, being a member of a vibrant growing, and exciting faith community like Garrett-Evangelical leaves little time to do much but hold on for the ride. I do this with a smile.
It is a great privilege to be allowed to teach and be a member of a faculty that is dedicated to serving both the church and the academy. I am also grateful that Garrett-Evangelical tolerates my many eccentricities.

My favorite course to teach is a seminar on moral topics. It is an intellectual treat to spend three hours a week exploring timely ethical issues with a small cadre of bright and engaging students. I also like the fact that in a seminar the students do almost all of the work.

I am finishing a manuscript that is a sequel to a previous book I wrote, *From Human to Posthuman*. I am currently completing a three-year series of symposia on the ethics of adoption at the University of Aberdeen. Next year I will be participating in a three-year project on science, technology, and Christian practice at Calvin College.

What I am most interested in these days is economic globalization and Christian moral theology and the formation of the Christian moral imagination or vision, particularly in respect to the roles Scripture, liturgy, and doctrine play. I am also intrigued with how works of fiction (good stories) might be profitably plundered in this formative process.

For fun, I enjoy my wife’s company. I also cook a bit and read murder mysteries (not at the same time).

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**This Mortal Flesh: Incarnation and Bioethics**

By Brent Waters

“We may be entering a golden age in health care thanks to dramatic improvements being made in diagnostic procedures and therapies. Many individuals will soon live longer, healthier, and more productive lives. But do these advances also bring the risk of losing one’s humanity? Could this progress require the transformation of humans into a new and different species?”

“In This Mortal Flesh, theologian and ethicist Brent Waters examines the Christian moral life in light of critical bioethical issues. Grounding his theological reflections in the doctrine of the incarnation, Waters argues that it is good to be embodied, finite, and mortal.”

-Brazos Press

“This Mortal Flesh represents the distillation of much fine thinking. Brent Waters is concerned less with resolving bioethical dilemmas and more with probing the significance for medicine of the fundamental Christian claim that the Word became flesh. The result is an unusually illuminating display of Christian wisdom concerning technological ambitions that puts in question the meaning of humanity itself.”

-Robert Song, Durham University
I count it a blessing to have been a member of the Garrett-Evangelical community since 1995. I came as a Ph.D. student and joined the faculty in 1999. I chose to continue my academic work here because it was a nurturing environment for developing and cultivating my scholarly passions and for the development of my own voice. Today, Garrett-Evangelical still offers me the same environment of support and encouragement as I live out my call as a pastor and teacher.

I am involved in several exciting projects that relate to my call to “equip the saints for the work of ministry” (Ephesians 4:11-12). One project is being part of the High School Youth Theology Seminar sponsored by the Lilly Endowment. I join with noted voices in the youth ministry field in reviewing the great work of 48 seminaries, including Garrett-Evangelical, who took part in the Endowment’s “Theological Education with High School Youth” initiative.

The Lilly seminar explores the theological convictions and pedagogical practices these programs used in engaging young people in theological and vocational reflection. Our hope is to gain a deeper understanding of the role theology plays in adolescent discipleship formation, to identify pedagogical practices that can enhance ministries with youth (particularly for the local congregation), and to describe innovative teaching practices that can improve the quality of theological education.

What I appreciate most about Garrett-Evangelical is what brought me here in the first place: a United Methodist seminary that appreciates, values, and affirms the ministry of deacons.

I have been impressed and humbled by the courage, commitment, and compassion of the many deacon candidates studying here. They are deeply committed to ministries of compassion and justice, and they serve in places that many of us do not know exist. They must often create their ministry path and often need to find their own funding. They must continuously interpret their ministry and their call to persons within and outside the church. They face an uncertain ministerial career, but they do it because they believe that is where God has called them.

Garrett-Evangelical provides a unique space to discern and interpret one’s call, the coursework necessary to prepare for a variety of ministries, a worshipping community with which to pray, and the companionship necessary to sustain one on the journey. I am proud to be a part of such an institution!

I have two favorite courses. In Theological Education in the Parish, my goal is to challenge students to recognize how they are theologians and theological educators in their work with congregations. As Margaret Ann Crain and I discovered in our research study, Yearning for God, the people in our congregations face profound theological questions about vocation, healing, acceptance, meaning, justice, hope, and God in their daily lives. Our students need to know how to teach theological traditions, to engage the faith questions of people, and to enrich the ways the people of God seek to be thoughtful and faithful disciples. The Ph.D. Teaching Seminar is required of all Ph.D. students. This course provides an opportunity for doctoral students to practice teaching under supervision, to clarify their vocations as theological educators, and to help them connect the content and practices of their disciplines to actual students.

It is my great pleasure to serve as editor of the major scholarly journal in my discipline. Religious Education is sponsored by the Religious Education Association (REA), for scholars and professionals in religious education. Last year, the journal published essays from Christian, Jewish, and Muslim educators from over 10 countries. Deep friendships are built across political and religious boundaries. The work truly blesses me and helps me to be a better follower of Jesus.
Teaching a variety of classes on Church leadership and the practical arts of ministry evokes the values I cherish most about Garrett-Evangelical. It is a place that immerses itself in scholarship at a high level, but does so with a commitment to vital faith and devotion to the life and future of the church.

The Institute for Transformative Leaders and Communities (ITLC) stands at the intersection of the seminary, the church, community agencies, and missional partners like the Kellogg School of Management. Our work at ITLC gives me hope and challenges my own spiritual and academic growth. My work for the seminary has given me the opportunity to form vital relationships with many congregations.

In recent years, I have started to think that the church might do well to make the table one of its chief symbols. There is much to that reflection, but suffice it to say here that in my “free” time, I have taken up a more intentional focus on cooking as a thanksgiving to God and the many who give the blessing of the harvest and to explore the spiritual blessings that emerge from the meal.

I love to teach the first year of vocational formation and church leadership. It focuses on assisting students in gaining vocational clarity and developing the spiritual resources to sustain them. I am passionate about formation for ministry, and providing our students with a solid foundation is a rewarding endeavor.

I am an artist and my latest passion is weaving with non-traditional materials. The creative process has many similarities to the deep movements in the life of faith. When we reclaim our creativity, we affirm that we are made in the image of the Creator God.

There is a growing interest in spiritual formation in the church and among the church’s leaders. Using the expressive arts and the creative process as tools to unlock the mysteries of the spiritual life provides a unique way of connecting to God in order to hear God’s voice.

My evangelism courses are my favorites. They offer me the opportunity to help students consider and articulate what they actually believe. In this regard, teaching evangelism is a constructive endeavor, as students must look over their accumulated ideas about who God is, how God has acted in the world, and how humans should respond to God and then synthesize a coherent and cogent theology.

Changes in our culture have brought about a general recognition among evangelical, mainline, and progressive scholars that evangelism can no longer be narrowly defined in terms of revivals and crisis conversions. While these “traditional” forms of evangelism are not being completely abandoned, the culture is demanding new ways of being engaged. The new measure of effective evangelism is how authentically a Christian can live the faith in the public, not how many souls the evangelist can save. This emerging view of evangelism takes into account the pluralistic, messy, and broken lives many people lead and offers to walk alongside rather than just calling them to an intellectual decision about what they believe. This view also demands that the evangelists recognize that they are also “works in progress” who stand in need of the grace of God. Rather than simply memorizing specific apologetics, the evangelist is called to personal spiritual formation so he or she can be authentic in the invitation to others to follow Christ. This demands much more from the evangelist than revivalism does, but it could be the very practice that helps transform the splintered, frightened, and uncertain congregations that dot the landscape of North America today.
Among many things that I appreciate at Garrett-Evangelical, I lift up the joy of being in a reciprocal relationship with colleagues who value each other’s contribution to the goals—academic, interpersonal, and otherwise—of the institution.

My favorite course to teach is advanced preaching. Since it is an elective course, students are present because they have chosen to come. As a result they give more attention to the advancement of their knowledge and the development of the craft of effective preaching. Generally students in this class have made a conscious commitment to the preaching ministry of the church.

I am very pleased to have the opportunity at Garrett-Evangelical to listen to good preaching, gather the work of effective preachers, and offer it to the church as a resource for others who are interested in developing their preaching skills. Perhaps not the most exciting overall, but for me, the most exciting thing developing in my field today is connecting the art of preaching in the twenty-first century with the advances in electronic communications media.

I love the movies and attend almost every week. Although my attendance is purely for enjoyment, the movies provide fodder for sermons and often present theological themes in new and inventive ways.

I feel privileged to be the beneficiary of the stewardship of two wonderful Christians—Ernest and Bernice Styberg. Their generosity has provided the opportunity for many new and established preachers to help sharpen their preaching skills.

At Garrett-Evangelical, I appreciate the strong emphasis on developing a strong foundation of faith as part of preparation for ministry. Someone teaching in another Chicago area seminary once said, “I always can identify the Garrett-Evangelical students in my class because they are the ones most likely to speak of prayer and relationship with God.” I also appreciate the way the seminary values connection with local churches. I have lived that out by taking students to area churches and learning as much as I can about the churches and synagogues in the area.

I love to teach the course Christian Public Worship, because students are so passionate about the subject, and because I feel this is a very important part of formation for ministry. I also love to teach the course Baptism and Reaffirmation because it draws us to the depths of our faith and life as Christian communities.

I have been working for several years on a textbook on worship; my goal is to bring together history, theology, and practice in a way that celebrates the diverse ways in which Christians express their praise and worship and bring their prayers and commitment to God. This is an exciting aspect of my discipline—finding new ways to appreciate Christian worship around the globe, honoring the broad range of traditions; White and western traditions are honored but de-centered as the norm.

In my free time, I watch birds, read mystery novels, play Scrabble, and take part in a water aerobics class at Northwestern University. I have a website related to my hymns—www.ruthduckhymnist.net. It is mostly for the convenience of people seeking permissions to use the hymns, while also including some suggestions for writers of hymn text.
As a twenty-year “veteran” at Garrett-Evangelical, I am even more excited about our shared work than I was when I first joined the faculty. From the diverse group of students to energetic dialogues with faculty colleagues, Garrett-Evangelical has provided an enriching venue; we have multiple opportunities to contribute to the world-transforming work of the church and to the academic guilds that are constantly reshaping how we think about God, each other, and the world in which we live.

Each year we are pressed to consider new challenges, new forms of ministry, new ways of “doing church” that we never imagined when I attended seminary. Following the creative and enterprising work of our graduates has been my most gratifying reward; the innovative and bold ministries they are undertaking both excite and humble me.

Serving the church and world is clearly at the center of our work. But Garrett-Evangelical also encourages us to engage new avenues of research that promise to open up deeper conversations about the meaning of our faith. We have frequent opportunities now to share that work with seminary colleagues. And those discoveries inevitably find their way back into the classroom. My own interest in theology and science, particularly the neurosciences, has reshaped the ways I think about pastoral care, worship, and committed relationships; so my courses in marriage and family, ritual studies, and pastoral care have become more holistic over the years.

It is that same double-focus on the church and scholarly contribution that has joined pastoral preparation with a Ph.D. program that is distinctive in U.S. higher education.

Cutting Edges

In Aware magazine’s ongoing series, Cutting Edges, Garrett-Evangelical faculty share their latest research and expertise in their field of study. From issues of the undocumented worker in the United States to current trends and models in worship, each of these articles touch on current issues facing the Church and our world. To read past articles in their entirety, go to www.garrett.edu/cuttingedges.

**Worship - Mirrors and Models**

“Contemporary discussions of the function of worship in the life of the church tend to focus on the ways in which worship serves as a means to reach out to the unchurched, as a tool for evangelism, as the central practice for church growth, and as a set of products shaped by consumer desires. But what if we began to think about worship from a different perspective? What if we began to think of worship as a kind of mirror and model for the Christian community?”

**Listening Empathically**

“Listening empathically means embracing the negative, the difficult, the conflicted in the other. Listening empathically means naming the anger, shame, confusion that we hear, sense, and feel from the other. Listening empathically means tolerating our own discomfort, vulnerability, anxiety, and inability to fix situations for others. Listening empathically means inviting others to be heard in ways that give voice to their deepest yearnings, feelings, and needs.”
Professor of Spiritual Formation, Dwight Judy, Retires

Dwight Judy, professor of spiritual formation, officially retired as of December 31, 2011. Judy joined the faculty in 2000 as director of spiritual formation. He later also served as director of the doctor of ministry program and assistant professor of spiritual formation. He was promoted to full professor in 2010.

During his career, Judy has served as parish pastor, academic administrator of two graduate programs, retreat leader, retreat center director, spiritual director, and faculty member. Licensed as a psychologist in California, Judy was a founding board member of the Fellowship of United Methodist Spiritual Directors and Retreat Leaders. He is the author of many books, including Embracing God: Praying with Teresa of Avila and Christian Meditation and Inner Healing.

Though Judy will continue to teach on a part-time basis for the next year and a half, he hopes that his retirement will give him time to focus energy on outreach and research. He is presently writing a new book with a working title of Awakening Spiritual Life: Resources for Congregations (Upper Room Press, forthcoming). It contains stories of about 25 people and the spiritual formation they are bringing to their congregations. Many of the stories in the book feature Garrett-Evangelical alumni.

Judy says his favorite memories of Garrett-Evangelical are of the annual graduation ceremony and the “sense of being able to mentor so many people in spiritual formation studies and then to see that come to completion on graduation day.” Judy and his wife, Ruth, will celebrate their 45th wedding anniversary in 2012. They are parents of two grown sons.

Rueben P. Job Endowed Chair in Spiritual Formation

Garrett-Evangelical has long been at the forefront of Protestant seminaries in developing faculty and curriculum in spiritual formation. As Garrett-Evangelical celebrates over 25 years of leadership in spiritual formation studies, it is uniquely positioned to continue developing and enhancing programs at the certificate, master’s, and doctoral levels.

The disciplines of prayer, meditation, reflection, attentive listening, and discernment have had an increasing presence in personal and Christian life during the past decade. There is increased attentiveness to the deep yearnings of the human spirit and one’s relationship with the life-giving presence of God. The need to educate and train pastors to address these needs is inescapable and your help is needed.

Garrett-Evangelical is seeking $2 million to permanently endow a chair in spiritual formation. The endowed chair will ensure that spiritual formation remains an essential component of the seminary curriculum. The seminary proposes to name the chair in honor of one of its distinguished alums, Bishop Rueben P. Job. Bishop Job has been at the forefront in spiritual formation within the life of the church. The Rueben P. Job Chair in Spiritual Formation will be a lasting legacy to Bishop Job and a way to ensure that Garrett-Evangelical continues to prepare well-formed spiritual leaders for generations to come.

If you would like to help make this chair a reality, you can make your gift at www.Garrett.edu/giving or contact David Heetland, vice president for development, at David.Heetland@garrett.edu or 847.866.3970.

I am so very pleased that Garrett-Evangelical is establishing a chair in spiritual formation. The news that the seminary that has done so much to shape and form my life and prepare me for ministry is now establishing a chair in spiritual formation brings great pleasure and excitement.

-Bishop Rueben P. Job
Student Poll: *What makes the faculty at Garrett-Evangelical special?*

**I think what really separates the Garrett-Evangelical faculty is that while they do strive to challenge their students academically and theologically they also strive to see us succeed. They recognize our calling as seminarians and truly want us to be bold leaders for the church and the world.**

- Kathleen McMurray, M.Div.

**The biggest regret of my first year of seminary? That there are still so many professors I don’t know yet! The faculty is a great group of talented, intelligent, and genuine people. Their backgrounds and perspectives are so diverse, even conflicting at times, and yet they all convey heartfelt care for each other, their students, and the community.**

- Brielle Ocot, M.A. in Music Ministry

**The faculty not only challenge us academically but they seek to help us articulate text, vocation, and calling in a practical way. One word to describe our faculty would be: responsive. From e-mail replies and twitter mentions to speedy hallway chats and in-class deep conversation, I know my professors care for me and want to see each of us succeed.**

- Michael Jarboe, M.Div.

**In a field where thousands of years of material must be navigated for personal theological development, the Garrett-Evangelical faculty has been instrumental in guiding me through the currents, offering landmarks for my own voyage into theology.**

- Kwang-Jin Oh, M.T.S.

**The faculty at Garrett-Evangelical pushes students to think analytically in the classroom. They are both fair and critical, thus ensuring that students will grow intellectually. They have pushed me to think in new ways and have greatly shaped my current and future scholarship.**

- Jonathan Dodrill, Ph.D.

**One of the privileges and blessings of attending Garrett-Evangelical is the faculty. They provide an atmosphere that is welcoming, engaging, and challenging to the spirit, the mind and the body. I have a deeper understanding of God, the world, and what my role is as a member of the body of Christ.**

- Annette Hankins, M.Div.
The Plus Program offers Executive Education created specifically for ministry leaders by the faculty of Garrett-Evangelical and the Kellogg School of Management at Northwestern University. Though only in its second year, this one-of-a-kind program is already having great impact on our churches and communities.

“This program has helped me see beyond my immediate circumstances that there are better ways of doing things other than the prescribed method. This is exactly what I needed.”

-Rev. Wiley Gladney

“In the Plus Program, we’ve heard from professors who have been extremely successful in their ministry, business, and daily life. The quality of teachers is outstanding and it has been a great opportunity for us to learn from them.”

-Bishop Zothan Mawia

“I am able to take the lessons learned through the Plus Program and apply them directly to the practice of ministry. I have learned new ways of leading staff and have gained a better understanding of how to budget for outreach ministries. It has been refreshing to get a business education to compliment the M.Div. I earned from Garrett-Evangelical.”

-Rev. Wes Dorr

Enrollment in the Plus Program is open to leaders of congregations and other faith-based organizations, regardless of denominational affiliation or ministry setting. Cohorts for the Fall 2012 are forming now and space is limited. For more information, including registration, visit us online.

www.TransformativeLeaders.org