

Fall 2008

*in*Ministry

The Magazine of PALMER Theological Seminary

the STATE *of the* SEMINARY

***Jesus and
Headphones***

***2007-2008
Stewardship
Report***

***A Good
News Story***

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inMinistry

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*A New, Honest, Caring, Capable Leader
Is Just Around the Corner*

Recently I saw a televised speech being given by a nationally known media personality before a stadium audience of thousands. He observed that our nation is in something of a desperate state of hunger for a new leader. And he added that we did not have to wait long for this leader to arrive on the scene.

This new leader would not have any special powers. He or she would not be sent from God any more than any of those listening to the speaker had been. But he said this leader was intimately familiar with our values, knew about our problems, cared deeply about them, and had the ability to address and solve them in ways that would strengthen our families and communities, improve our nation, and make our world a better place.

As the speaker discussed the qualities of this leader, who was just around the corner, his audience grew more and more enraptured. Was this a political speech? Did he favor one Presidential candidate over the other and have unrealistic notions about what one person—no matter how charismatic, powerful, wise, or experienced—could do to change the world?

Finally, it came time for the speaker to reveal the identity of this ideal leader. And his audience (including his television audience, which included me) could not wait a second longer. With sweat dripping off his brow and his hands extended high and wide, he gazed out into the audience and proclaimed, "This good and powerful leader, my friends, is you. It's each of you."

I hope no one in the audience felt deceived or cheated over the new leader ending up being them. I certainly didn't feel deceived. In fact, I was moved by the profound way in which this speaker made a very important point. For the truth is that no one has more power than each of us has as an individual to change our lives and the lives of those around us.

This point should not be lost on those who support Palmer Seminary's mission of preparing women and men to be leaders in their churches and in their communities. For I am supremely confident that over the years many, many more people have credited their Seminary-trained pastor for making a difference in their lives than have credited any President, U.S. Senator, or state representative.

Please keep this in mind as you read the lead article, one that I hope will increase your understanding of where this Seminary has been and your support for where it is going. *iM*

Randall L. Frame

the STATE *of the* SEMINARY

BY RANDALL L. FRAME

Palmer Seminary often gets questions, especially from men and women who graduated several decades ago, along the lines of, "What are things like at my alma mater today?" With this article, we hope to answer this question. A short answer might be: "You would find it hard to believe how much has changed, and also how little has changed." For the solution to this little riddle, read on.



In 2008, the Seminary celebrated its 83rd birthday. Think for a moment about the people you know who are 83 years old or thereabouts. Do any of them look the same as they did when they were 65 years old? How about 45 or 50? Do they look like they did when they were 15 or 20 years of age?

You get the point. It's almost silly to pose the question, "Has the Seminary changed?" Of course it has! The question is, "How?"

CELEBRATING DIVERSITY

Arguably, the most significant way in which the Seminary has changed over the years has to do with its ethnic and gender diversity. We are a much more colorful place than we used to be! For much of its early history the Seminary faculty was almost exclusively white and male. This is not surprising, given that women and ethnic minorities had virtually no access to the kinds of institutions that prepared people to teach at graduate schools of theological education.

We've come a long way, baby. Other schools have, too, but none as far as Palmer. Our regular teaching faculty of just 18 men and women represents a dozen nations or territories around the world, including Canada, the Czech Republic, Germany, Hong Kong, Italy, The Philippines, Mexico, Nigeria, Puerto Rico, Romania, and South Africa. As the person who oversees the Seminary's marketing efforts, I have been tempted to take out an ad in a national publication that in essence dares readers to identify another seminary that has been blessed with as much diversity as we enjoy and celebrate at Palmer. I resist this temptation because I don't want us to come across as arrogant. But I'm convinced no one could successfully take me up on this dare, even if I made it a dare of the "double dog" variety.

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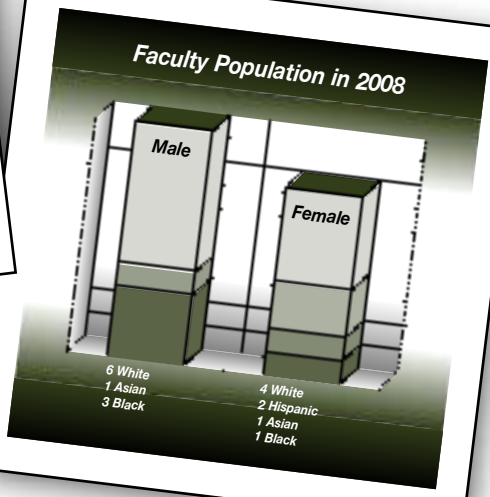
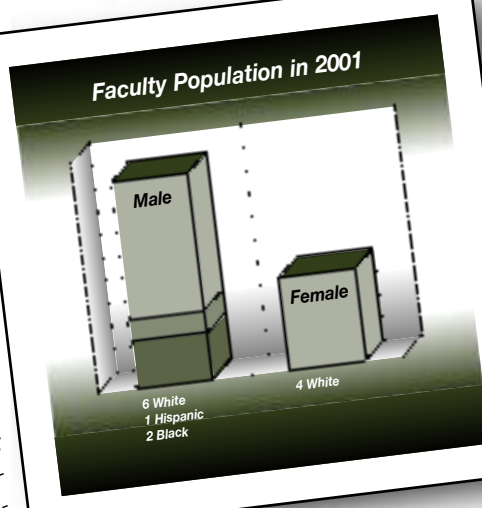
STATE OF THE SEMINARY *continued*

A lot of people think that while diversity is a good thing, it's neither here nor there in terms of its influence on the quality of the education a school offers, whether inside or outside the classroom. Nothing could be farther from the truth. Consider that one of the challenges of theological education is to understand and apply what the Bible *truly* says, not just what a particular culture has told us it says. A learning environment in which many different cultures are represented by both faculty and students will inevitably challenge learners to separate what is biblical from what is merely cultural. This same principle holds true when it comes to learning from the distinct perspectives on various topics and issues offered by women.

Some church folk are concerned that when people run off to seminary they end up losing their faith. At Palmer, people don't lose their faith. What they often lose is faith in a lot of what they learned in Sunday School. I hope we can all agree that this is a good thing! And it's attributable in large part to a learning community that embraces, celebrates, and learns from its cultural, denominational, and gender-based diversity.

DISTINCTIVE APPROACH TO LEARNING

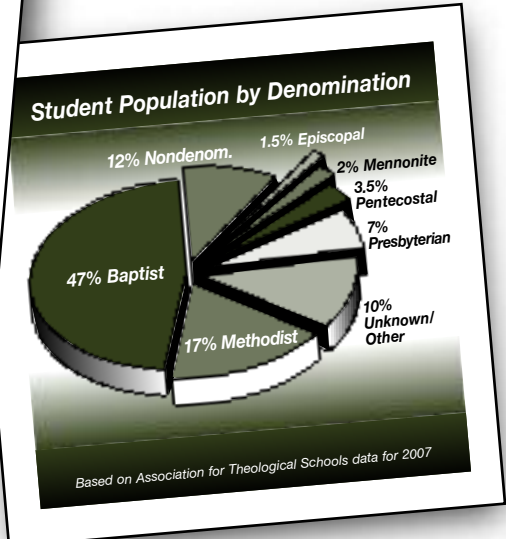
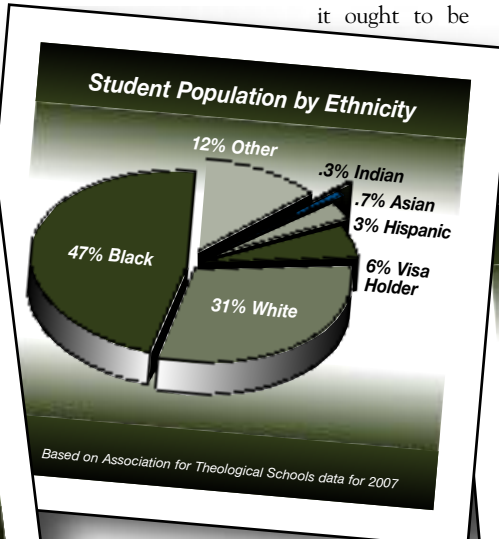
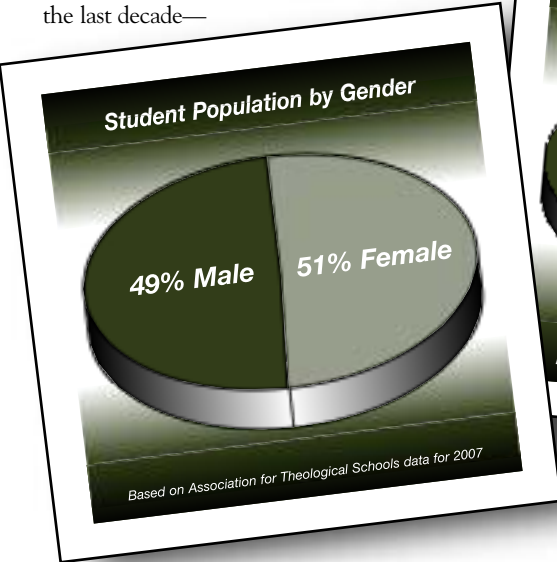
Another thing that has changed is Palmer's approach to theological education, which has evolved over the years—and particularly over the last decade—



to a point at which what takes place in the classroom could be considered radically different from what it was in the beginning. We have gone beyond merely conveying facts about the Bible, theology, and church history toward a more learner-centered approach, one that places a premium on students' personal spiritual maturity and self-understanding. It's an approach that helps people learn how to think as opposed to telling them what to think and what they ought to know. Most importantly, Palmer's approach is guided mainly by the goal of preparing people to succeed in ministry not in 1925 or 1995, but in 2008.

Palmer Seminary is by no means the only school that has moved in this direction, though it ought to be

noted that many schools have not moved nearly as far. Reports from transfer students indicate that at some seminaries professors focus mainly on telling students what is true and what they need to know. If students want a good grade, they'd better make sure that what they have supposedly learned is reflected in papers and on exams. This is not Palmer's approach today, and in fact never has been. Even in those times when professors were mostly (or totally) white and male, they were still open-minded, ready to listen to different perspectives, as many who attended the Seminary as far back as the 1940s and 50s can attest.



WHAT HASN'T CHANGED

So, then, given all that has changed, how could anyone suggest that not much has changed after all?

Consider this: Each year the Seminary's Office of Institutional Effectiveness conducts an extensive survey in which students have the opportunity to tell us essentially why they came to Palmer and what they like or don't like about the school. The good news is that students these days choose Palmer for the very reasons we want them to choose it. They tell us they are here because of the Seminary's commitment not just to tolerate, but to celebrate ethnic diversity. They tell us they are here because of the Seminary's commitment to preparing and supporting women in ministry. They tell us they are here because of the Seminary's emphasis on proclaiming the *whole* gospel, which includes an emphasis on social justice and a radical concern for the poor and for persons who have in some way been disenfranchised. (It's also good news that of the 118 students who responded to the most recent annual survey, only one would not recommend Palmer to others.)

The point here is that the Seminary has not changed inasmuch as students come to Palmer today for the same reasons they came in the 1920s. In the Seminary's archives is a copy of a letter written by Charles Ball, the Seminary's first president, to Edith May Gardner, in which he tells her that the Seminary is prepared to welcome her no matter what program of study she wants to pursue. The Seminary's founding motto, "The Whole Gospel for the Whole World," reflects its original commitment to social justice. And despite the lack of the diversity in its early years, the seeds of openness were there from the beginning.

The differences we see today are not the result of any shift in theological direction or emphasis. The Seminary is very different from how it was 80, 60, 30, and even 10 years ago. But the founding vision has never wavered. In fact, one could easily contend that in its octogenarian years, the Seminary's original vision is just now coming to full fruition. *iM*



A PARTIAL RETURN TO ROOTS



Things at the Seminary will never be quite like they were back in the first four or five decades. Almost all of the students were full-time. They enrolled together, took almost all of their classes together, ate their meals together, worshipped with one another, and graduated side by side with friends they would keep for a lifetime.

Today at Palmer, however, the "good old days" are not as far away as they might have once seemed. Compared to the 1980s and '90s, a much higher percentage of PTS students attend full-time or almost full-time.

One reason is that scholarships named for Manfred and Marjean Brauch, Ron Sider, and Jim Wallis require students to attend full-time. The main contributing factor, however, is Palmer's five-year-old Accelerated Scholarship Program (ASP), which provides significant financial incentives for students who choose to complete their degrees in a shorter period of time.

These programs have resulted in students taking a greater number of classes together, forming stronger friendships, and developing more of a sense of connection with the Seminary, as was the case in olden days.

The programs have enabled Palmer to enjoy solid enrollment numbers, with recent incoming Masters students averaging over 100..

Fodder for Pastors

TRUE HEROES AND SHEROES

The fact that people become heroes and sheroes can be credited to their ability to identify and empathize with “the other.” These men and women could continue to live comfortably with their slow temperament, but they chose not to. They make the decision to be conscious of the other—the homeless and the hopeless, the down-trodden and oppressed. Heroism has nothing to do with skin color or social status. It is a state of mind and a willingness to act for what is right and just.”

— Maya Angelou in *Architects of Peace*, edited by Michael Collopy.

PERSPECTIVES ON PEACE

I like to believe that people in the long run are going to do more to promote peace than our governments. Indeed, I think that people want peace so much that one of these days governments had better get out of the way and let them have it.

— Dwight D. Eisenhower

We will not build a peaceful world by following a negative path. It is not enough to say we must not wage war. It is necessary to love peace and sacrifice for it. We must concentrate not merely on the negative expulsion of war but on the positive affirmation of peace. We must see that peace represents a sweeter music, a cosmic melody, that is far superior to the discords of war. Somehow, we must transform the dynamics of the world power struggle from the negative nuclear arms race, which no one can win, to a positive contest to harness humanity’s creative genius for the purpose of making peace and prosperity a reality for all the nations of the world. In short, we must shift the arms race into

a peace race. If we have a will - and determination - to mount such a peace offensive, we will unlock hitherto tightly sealed doors of hope and transform our imminent cosmic elegy into a psalm of creative fulfillment.

— Martin Luther King, Jr.

PERSPECTIVES ON FAITH

Let God’s promises shine on your problems.

— Corrie Ten Boom

A little faith will bring your soul to heaven, but a lot of faith will bring heaven to your soul.

— D.L. Moody

Courage, it would seem, is nothing less than the power to overcome danger, misfortune, fear, injustice, while continuing to affirm inwardly that life with all its sorrows

is good; that everything is meaningful even if in a sense beyond our understanding; and that there is always tomorrow.

— Dorothy Thompson

HEALTHY CHRISTIAN LIVING

The ingredients of healthy Christian existence in the world are not really all that mysterious. But we so often get it wrong. Start with a transformative commitment to Jesus Christ as Lord and never stray. Rely on the inspired Scriptures for authority. Commit to the body of Christ both congregational and universal. Attend to all aspects of the church’s divine commission. In the ethics arena, attend to all dimensions of biblical morality. Never stop trying to change the world and never stop trusting in God’s providence.

— David P. Gushee in the *Evangelicals for Social Action* publication *Prism*

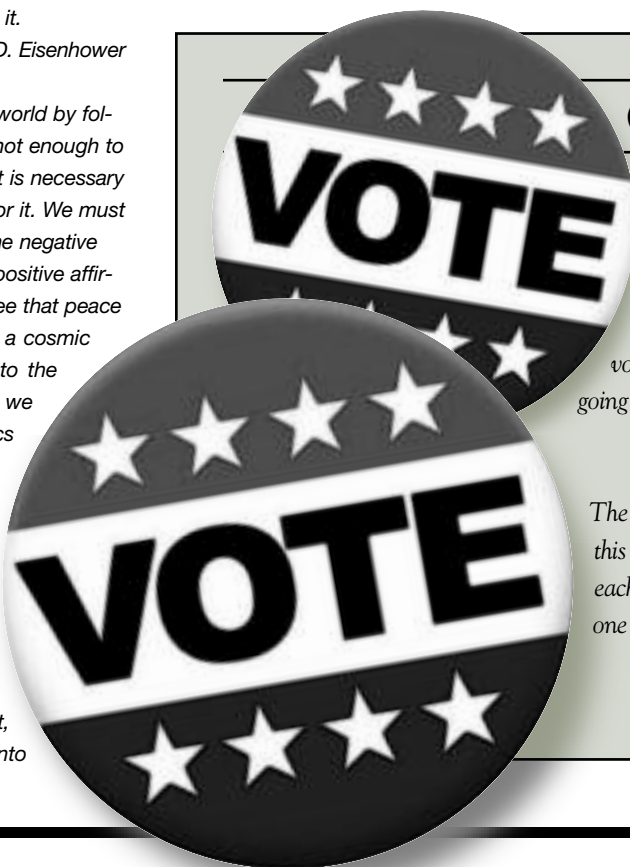
ON POLITICS

When the political columnists say “Every thinking man,” they mean themselves, and when candidates appeal to “every intelligent voter,” they mean everybody who is going to vote for them.

— Franklin P. Adams

The more you read and observe about this Politics thing, you got to admit that each party is worse than the other. The one that’s out always looks the best.

— Will Rogers



JESUS AND NOISE-CANCELLING HEADPHONES

By Professor Diane Chen

I DO NOT BILL MYSELF as a jetsetter, but when I fly I cross between one and fifteen time zones. For years I have used the most powerful earplugs money can buy to block out engine noises, chatty conversations, snoring passengers, and crying infants. With hot pink or neon orange plugs sticking out of my ears, there is nothing subtle about my declaring to the world that I am not interested in small talk, existential talk, or any talk at cruising altitude. I simply want to be left alone to read, think, and sleep.

Despite the initial peace and quiet, the earplugs make their presence felt after an hour or so. I can hear every breath I take, each inhalation and exhalation, as though I have a fishbowl on my head. A few years ago, I saw in the in-flight magazine an advertisement for a technological wonder called noise-cancelling headphones, with a price tag befitting of corporate executives with six-digit incomes. Yet the more I read the ads, the more I noticed the peaceful expressions on the faces of those privileged few. I was hooked. I wanted to retire my \$3.49-per-5-pack earplugs.

Thanks to market competition, prices gradually dropped and selections increased. I took the bait and placed an online order for my own pair of noise-cancelling headphones one week before a grueling 16-hour flight from Newark to Hong Kong. Oh happy day! I needed these headphones more than my inflatable pillow or hypoallergenic blanket.

The gadget works as the battery-powered mechanism in the headphones emits waves of the same frequency but opposite polarity to incoming sound waves. Simply put, if a sound wave comes in at, say, +10, the gadget responds with a -10 wave, resulting in silence for the ears. Noise is countered by just the right amount of anti-noise, leaving the user with quasi-

noiselessness. High above the clouds, this artificially-generated silence creates for me a space for freewheeling reflection.

On a recent flight, one of my high-altitude reflections concerned the way in which Jesus, too, used noise-cancelling technology to deal with his adversaries in the Gospel of John, when the scribes and the Pharisees confronted him with a woman caught in adultery (7:53-8:11). "Ah-ha," I thought, "there might yet be a link between physics and emotional intelligence!"

New Testament scholars are quick to point out that this story almost certainly represents a later addition to the original manuscript. Study Bibles often indicate this textual irregularity with a footnote. Not only does the story interrupt the flow of the narrative between chapter 7 and the latter part of chapter 8, but it also contains vocabulary and stylistic features that suggest a different hand. In fact, some commentators move directly from 7:52 to 8:12, omitting this story altogether. Be that as it may, some scribe in the history of transmission decided to

insert this story at exactly this point of the narrative, even though thematically it probably would have fit much better in the Gospel of Luke. What might have been the rationale? The connecting thread, as I see it, revolves around the opposition to Jesus.

This account is actually more about the accusers than the accused. If we consider John chapters 7-9 as the bigger canvas of which this story is a part, we will note that Jesus was attending the Feast of Tabernacles in Jerusalem. At times he was teaching at the temple, and at other times he was engaged in heated debates with the Jewish leaders about his identity and their unbelief. The tone of the interchange was antagonistic; tension filled the air. The noise of the pilgrimage feast was compounded with the noise of conflict.

One day, in the middle of the feast, Jesus' teaching at the temple was interrupted by some scribes and Pharisees, who dragged before him a

continued on page 10



Pulpithumor

GOOD NEWS AND BAD

A pastor got up one Sunday and announced to his congregation: "I have good news and bad news. The good news is we have enough money to pay for our new building program! The bad news is it's still out there in your pockets."

ENERGY EFFICIENT VEHICLE

While driving in Pennsylvania, a family caught up to an Amish carriage. The owner of the carriage obviously had a sense of humor, because attached to the back of the carriage was a hand printed sign: "Energy efficient vehicle. Runs on oats and grass. Caution: Do not step in exhaust."

SOUNDS FAMILIAR

A minister waited in line to have his car filled with gas just before a long holiday weekend. The attendant worked quickly, but there were many cars ahead of him. Finally, the attendant motioned him toward a vacant pump. "Reverend," said the young man, "I'm so sorry about the delay. It seems as if everyone waits until the last minute to get ready for a long trip." Replied the minister, "I know what you mean. It's the same in my business."

HOW THE SUBSTITUTE ORGANIST BECAME PERMAMENT

The minister was preoccupied with thoughts of how he was going to ask the congregation to come up with more money than they were expecting for repairs to the church building. Thus he was annoyed to find that the regular organist was sick and a substitute had been brought in at the last minute.

The substitute wanted to know what to play. "Here's a copy of the service," he said impatiently. "But you'll have to think of something to play after I make the announcement about the finances." During the service, the minister paused and said, "Brothers and Sisters, we are in great diffi-



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culty. The roof repairs cost twice as much as we expected, and we need \$4,000 more. Any of you who can pledge \$100 or more, please stand up."

At that very moment, the substitute organist began playing "The Star Spangled Banner." And that's how the substitute organist became the permanent one.

TEN THINGS YOU NEVER HEAR IN CHURCH

1. "Hey! It's my turn to sit in the front pew!"
2. "I was so enthralled, I never even noticed your sermon went 25 minutes overtime."
3. "Personally I find witnessing much more enjoyable than golf."
4. "I've decided to give our church the \$500 a month I've been sending to TV evangelists."
5. "I'll volunteer to be the permanent teacher for the Junior High Sunday School class."
6. "Forget the denominational minimum salary. Let's pay our pastor so he can live like we do!"

7. "I love it when we sing hymns I've never heard before."

8. "Since we're all here, let's start the service early!"

9. "Pastor, we'd like to send you to this Bible seminar in the Bahamas."

10. "Nothing inspires me and strengthens my commitment to the Lord like our annual stewardship campaign."

WHEN CLERGY TAKE A SPILL

When the Methodist minister falls down the stairs, he picks himself up and says, "That was an experience. How do I learn from it?"

When the Catholic priest falls down the stairs, he picks himself up and says, "I must have done something really bad to deserve that."

When the Presbyterian minister falls down the stairs, he picks himself up and says, "That was inevitable, I'm glad it's over."

When the Baptist minister falls down the stairs, he picks himself up and says, "Which one of my deacons pushed me?"



2007-2008 *stewardship* REPORT

PALMER SEMINARY is deeply grateful for the support we receive from churches, alums, and friends who continue to help us achieve the goal of preparing effective pastors for holistic ministry. We hope you find it as affirming as we do to see the names of so many people who have loved this Seminary over the years and are willing to sacrifice financially in order to advance its mission. Think of your gifts as seeds of hope for people who are struggling—physically and spiritually, perhaps mentally and emotionally—everywhere around the world where our graduates are ministering.

Also, please note that the names and amounts listed in this report are based on gifts given during Palmer Seminary's most recently completed fiscal year, which ran from July 1, 2007 through June 30, 2008. Thank you sincerely for your loving support!

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continued on next page

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PHILIP JENKINS: RECOMMENDED AUTHOR

by Professor George Hancock-Stefan

PENN STATE UNIVERSITY Professor Philip Jenkins is a prolific writer and intellectual historian whose books can be easily read—and should be read—not just by scholars but by pastors and missionaries as well. Jenkins has accomplished what few historians have been able to accomplish, namely, to be read with equal passion by both evangelicals and liberals, and by both Christians and non-Christians.

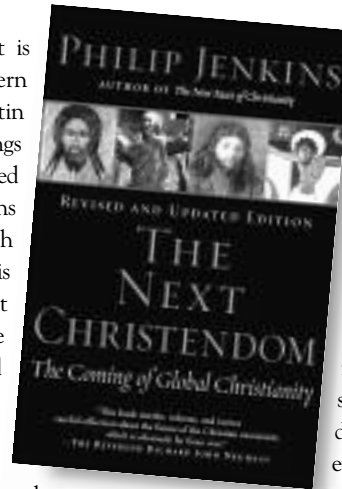
After one of Professor Jenkins' Penn State students mentioned the book *The Next Christendom* in my Church History II class, I read it and it quickly became required reading. Published in 2002, it is the first of a trilogy. Next came *The New Faces of Christianity* (2006) and *God's Continent - Christianity, Islam and Europe's Religious Crisis* (2007). Later this year we can expect *The Lost History of Christianity: The Thousand-Year Golden Age of the Church in the Middle East, Africa, and Asia — and How It Died*.

In *The Next Christendom*, the author catalogs the expansion of Christianity in Africa, Asia, and Latin America. He asserts that by 2050 only one person in five will be a non-Latino white person. No sooner does he acknowledge the audacity (given the dismal track record of previous prognosticators) of venturing to write a book about the next Christendom than he overwhelms his readers with documented data: events, trends, charts, statistics, and analysis, all of which prompts the reader to wonder how it all will unfold.

Evangelicals like Jenkins' books because they challenge one of the bastion sermons of liberalism, Fosdick's "Shall the Fundamentalists Win?" The answer for Jenkins

is "Yes." The Christianity that is growing in the Southern Hemisphere and in Asia and Latin America represents all the things Fosdick and his colleagues wanted either to deny or purge. Jenkins describes a Christianity in which people believe that the Bible is the unique word of God and that there is a supernatural order, one that has space for miracles and exorcisms. The author uses one of Mbiti's stories that an African theologian returning home from the West is useless when asked by the church to do an exorcism because, after all, Bultmann has de-mythologized demons, though they are real in the theologian's home church.

One can conclude after reading Jenkins' books that the people who trusted the Enlightenment for their theological and philosophical conclusions (as well as the governments that did not want to allow space for the religious presence and activity) are the losers of the last century and, unless they change quickly, will be the losers in the future as well. He extols the American structure that has been more benevolent to Christianity and other religious groups as over against the European systems that declared themselves secular and dismissed religious thought and practice as unimportant. Jenkins argues cogently that the Christianity being practiced in the Southern Hemisphere is closer to the Christianity of Jesus' time and

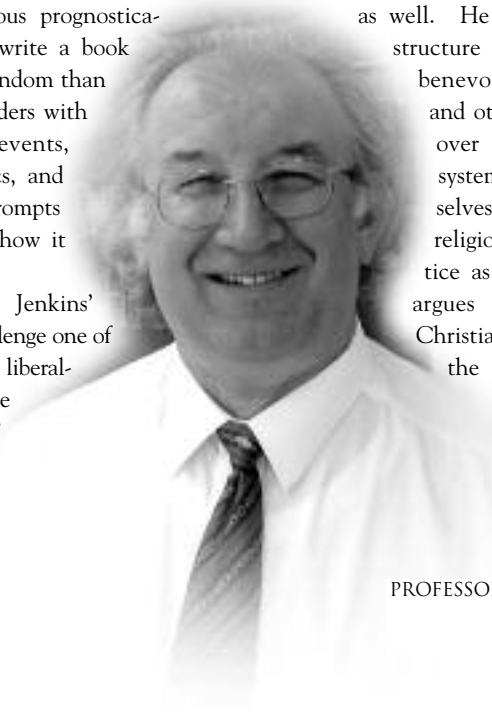


in the first millennium, a theme sure to be developed in his next book if its title is any indication.

But Jenkins is by no means an apologist for conservative Christianity. He criticizes evangelicals for not reading the Old and the New Testaments as unified sacred texts and also for leaning more toward Pauline conclusions as opposed to principles drawn from the gospels or the epistles of Peter and James.

What's more, evangelicals are likely to have some major concerns with some of Jenkins' views. For starters, he defines a Christian essentially as a person who merely defines oneself as a Christian and believes that Jesus is in some unique sense the son of God. Also, he portrays the holy writings of the Koran, the Hebrew Bible, and the Gentile Bible as though they are of equal value, thus leading to questions about his concept of divine inspiration.

Nevertheless, I am attracted to Jenkins' writings and in fact highly recommend them. Why? First, because we historians have been monographed to death. We've had too many narrow events that we have expanded in order to write books. In contrast, Jenkins writes audacious books, books that challenge almost everything we believe and that invite us to reconsider our positions. Second, I read Jenkins because his analysis of the facts is comprehensive and objective. He rarely dwells on what could have been or ought to be. And his vision of what could happen is positive, even cheerful. Lastly, I read him because I think that he truly loves the church and Jesus Christ, who is her Savior and her Lord. iM



PROFESSOR HANCOCK-STEFAN

My disciplers were wrong, GOD does care about whales and trees

A TESTIMONY FROM PROFESSOR AL TIZON

I WAS AN ENVIRONMENTALIST before I became a Christian almost 30 years ago. I cared about pollution and the disappearing rain forests. I cared about whales and trees, and was even on my own personal crusade to advocate for abused dogs and cats as a sort of unofficial member of the local humane society.

Then I became a Christian. It was one of those dramatic, overnight conversions. God found me, and I have submitted to his lordship ever since. I submitted also to people who had led me to Christ. I am eternally grateful to those who taught me the basics of the faith—how to pray and how to read the Bible. They stressed the importance of going to church, and supported me in my efforts to resist the temptation to go back to my old lifestyle of unbelief, drugs and one-night stands. I still have contact with some of these brothers in Christ.

But not everything they told me was right. They told me the only thing God cared about was the salvation of souls. They said that God doesn't care about the world anymore, that it's irredeemable, unsalvageable. And I believed them. In the name of Jesus, I turned my back on my environmentalist friends, believing that God didn't care about life in the here and now, about the animals and the trees and the sea and the sky.

It took another dramatic conversion, which happened in college, to jolt me back to reality. I call it my born again *again* experience, where I woke up to the biblical

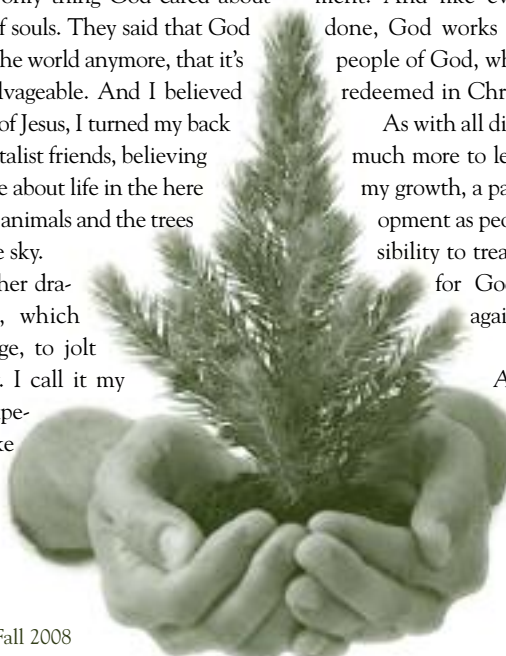
truth that God *does* care about the world, that he has something to say about the social issues of our time, including poverty, injustice, oppression, and, yes, the destruction of the earth. Professors who were deeply committed to Jesus took me under their wing and showed me not only that God cares about the world, but that he expects *us* to care about it too. My soul rejoiced!

I came to see creation care for what it is—a discipleship issue. In the creation narrative, after finishing each project, God said, "And it was good." This phrase shows up five times in Genesis 1. Then at the end of the chapter (v. 31), after stepping back and checking out all of his handiwork, God didn't just say, "It was good." God said, "It was *very* good."

God loves his creation, and insofar as creation was affected by the Fall (Genesis 3), I believe that God's plan of salvation/redemption includes the created order, the environment. And like everything else God wants done, God works primarily through us, the people of God, who are redeemed and being redeemed in Christ.

As with all discipleship issues, I still have much more to learn. But I know it's part of my growth, a part of *our* growth, our development as people of faith. It's our responsibility to treasure our surroundings, care for God's creation, and cry out against abuses. *iM*

—
Adapted from a meditation offered by Professor Tizon at the Seminary's Creation Celebration event in April.



HEADPHONES continued from page 7

woman they had just caught in the act of adultery. Jesus already had an audience; the commotion probably attracted more onlookers. The accusers tossed him a hot potato: the Law demanded that the woman be put to death. Would Jesus prove himself faithful to Moses or would he not?

Some interpreters try to save the woman by pointing out the injustice in the allegations. Where was the man, her sexual partner? Does Deuteronomy 22 not require that both be stoned? Since the Law requires two witnesses to make a case against the couple, might witnesses have been planted in advance? Was it mere coincidence for two people to chance upon the couple in the midst of their wrongdoing? Note, however, that neither the author nor Jesus seemed to question the guilt of the woman, even though the absence of the man did raise the troubling issue of male privilege in a patriarchal society. Had the woman been innocent, Jesus would not have said at the end of the story, "Go your way, and from now on do not sin again" (8:11).

Instead, the author exposes the motive of the scribes and the Pharisees as an attempt "to test [Jesus], so that they might have some charge to bring against him" (8:6). This setup brings to mind the question posed to Jesus on paying taxes to Caesar (Mark 12:13-17). Given the ongoing debates between Jesus and his opponents before and after this story in its immediate Johannine context, this scheme comes as no surprise to the reader. The trap was, in fact, quite ingenious. If Jesus were to let the woman go, he would come across as repudiating the Law of Moses and condoning adultery. This would discredit his reputation as rabbi. But if he called for stoning, he would be thwarting the authority of Rome, since the Jews, according to this Gospel, were not allowed to put anyone to death (cf. 18:30). Either way, disloyalty to Moses or to Rome would get Jesus in trouble.

Elsewhere in John 7-9, Jesus had no qualms returning riposte for riposte, defending his honor in a manner typical of ancient

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inCommunity

Faculty and alumni/ae news and notes of the Palmer Seminary community.



DR. CORNEL WEST SPEAKS AT PALMER

Palmer Seminary had the honor of hosting renowned scholar, author and Princeton University professor Dr. Cornel West on Thursday, October 9. The Seminary's Laws Chapel was filled to near capacity with Palmer Seminary and Eastern University students, staff, and faculty, as well as dozens of area pastors who responded to the invitation-only event, titled "A Dialogue on Race in the Church and Society."

Philadelphia mayor Michael Nutter offered opening remarks, which included the presentation of a proclamation to Eastern University. Mayor Nutter praised the University for staging the dialogue and thus for "rejecting the option of merely reflecting society's values and choosing instead to shape them."

Eastern University professor Rosemary Cowan, a native of Ireland who became a friend of Dr. West's while writing her doctoral dissertation on his work, introduced the evening's main speaker. The dialogue consisted of questions (collected prior to the event) asked by Palmer Seminary President Wallace Charles Smith and answered by Dr. West, the author of 17 books, including the best selling *Race Matters*.

Throughout the evening Dr. West adapted his message to a Christian audience, citing Christ as the model for handling human conflict and challenging the church to consider Jesus' values as they relate to the poor and oppressed.

The event was recorded and is being professionally edited to a length of under 60 minutes so that it can be used in classroom and church school settings. Those interested in receiving a copy (free of charge) may contact rframe@eastern.edu.

Pictured below are (left to right): Dr. David Black, president of Eastern University; The Honorable Michael Nutter, Mayor of the City of Philadelphia; Dr. Cornel West; and Dr. Wallace Smith, president of Palmer Seminary.



COMMUNITYnotes



Baptist World Alliance
President Reverend David Coffey was the speaker at Palmer's May commencement.

Rev. Coffey also received an honorary degree, as did small church pastor Allan N. Campbell, who has served First Baptist Church in Glen Campbell, Pa., since 1972.

The Seminary awarded 12 Doctor of Ministry degrees; 35 Master of Divinity degrees; 14 Master of Theological Studies degrees, and 29 certificates or diplomas.

PTS students **Rev. Angel Marrero** and **Dr. Yvonne Martinez-Thorne** honored the Seminary by virtue of their being selected to participate in the Hispanic Summer Program held annually at Mundelein Seminary in Mundelein, Illinois. Dr. Martinez-Thorne received The Goizueta Foundation Award at the program's closing dinner. This award is given to students chosen by program faculty based on "academic merit and ministerial excellence."

In June, **Dr. Jo Anne Lyon** was elected by The Wesleyan Church as its first ever woman General Superintendent. An ordained minister in The Wesleyan Church, Dr. Lyon is a member of the Evangelicals for Social Action (ESA) advisory board and is the founder of World Hope International, in which role she has organized successful relief and development projects in more than 30 countries. She is also a licensed professional counselor.

Based in Indianapolis, The Wesleyan Church is an evangelical Protestant denomination with nearly 400,000 constituents in 5,000 churches and missions in 86 countries around the world.

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COMMUNITY NOTES *continued*

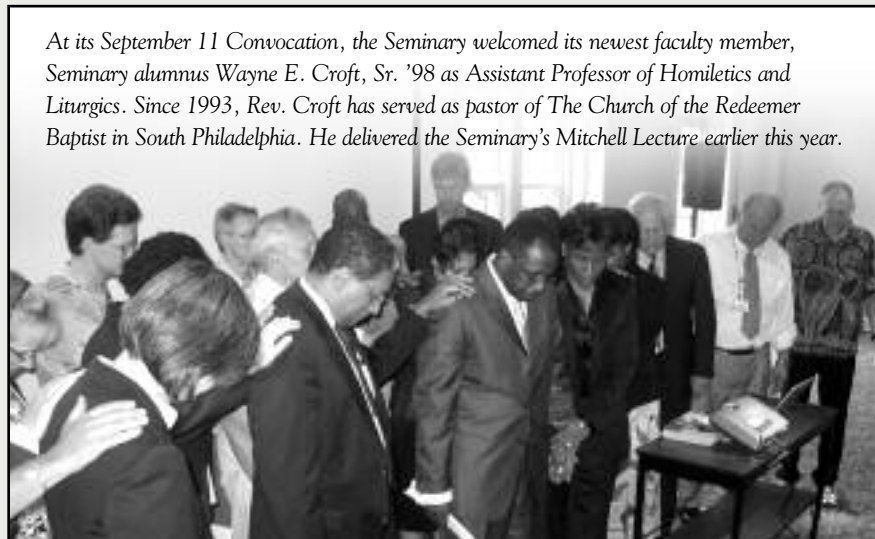
Moses Kumar, former vice president of finance and operations at the Seminary, was elected as the sixth general secretary of the General Council on Finance and Administration of the United Methodist Church. He began in his new position the first of September. Moses is responsible for overseeing the Nashville-based agency that coordinates and administers finances for the 11.5 million-member (worldwide) denomination, as well as for safeguarding its legal interests and rights.

David Young, former adjunct instructor at the Seminary, has had another book published: *Springs of Living Water: Christ-Centered Church Renewal* (Herald Press). Widely known author Richard Foster wrote the Foreword.

The 300-plus-page book is essentially a manual to help a church cultivate its spiritual life, train leaders, and focus efforts on ministries that express its identity and call. Some of the stories in the book came from former Seminary students. In fact, Dr. Young traces many of his ideas on church renewal and servant leadership to his time teaching at the Seminary: "It was at the Seminary where I began to focus not on finding what is wrong and fixing it, but on finding out what is right and building upon it."

FACULTYnotes

PTS President **Wallace Charles Smith** had a busy summer. In June he hosted the Seminary Alum Luncheon at the Hampton Ministers' Conference, attended Association for Theological Schools Biennial Meetings in Atlanta, and represented the Seminary at the National Hispanic Prayer Breakfast in the nation's capital. In July, President Smith participated in American Baptist Churches General Board Meetings and in Baptist World Alliance meetings held in Prague, Czech Republic. (He serves as a BWA Vice President.) And in August he attended the Progressive National Baptist Convention in Atlanta, bringing greetings at the PTS Dinner.



At its September 11 Convocation, the Seminary welcomed its newest faculty member, Seminary alumnus Wayne E. Croft, Sr. '98 as Assistant Professor of Homiletics and Liturgics. Since 1993, Rev. Croft has served as pastor of The Church of the Redeemer Baptist in South Philadelphia. He delivered the Seminary's Mitchell Lecture earlier this year.

Theology Professor **Loida Martell-Otero** is among the 32 contributors to the recently released Judson Press book *Those Preaching Women: A Multicultural Collection*, edited by Ella Pearson Mitchell and Valerie Bridgeman David. The contributors represent a variety of denominations, ethnic backgrounds, and walks of life.

In her review of the book, Ann Bonner-Stewart confessed, "I had relegated written sermons to be like my incredibly beautiful and yet unequivocally un-photogenic friend—breathtaking in person, not so much in print." But she found this volume to be different: "I eventually realized that my cup of coffee was not my sole companion. These preachers and their powerful, faithful words accompanied me that day as well. The collection reminded me of the possibility each new Sunday represents, and encouraged me to get off my duff and spend more time with Scripture."

Professor **Ron Sider** will chair a process organized by the World Evangelical Alliance (WEA) to help national evangelical alliances/fellowships develop their own contextualized consensus documents on political engagement. The Sider Center at the Seminary will provide the institutional base for this project, which is guided by an international steering committee.

The WEA represents about 420 million evangelicals in more than 125 countries. Sider will participate in WEA's General Assembly in Thailand from October 26-30, co-leading (with Moss Ntlha from South Africa) a track on this topic for one-quarter of the delegates and participating in a plenary session. Both the track and the plenary address are focused on developing an evangelical framework for political engagement.

New Testament professor **Craig Keener** over the summer wrote several articles and book chapters, including articles on Acts and Galatians for the *Journal of Greco-Roman Christianity and Judaism*, as well as an article on the education of women in antiquity for the *Journal of the Evangelical Theological Society*. Craig has also recently completed a concise commentary on 2 Corinthians for the New Interpreter's 1-volume Bible Commentary (Abingdon, in the process of publication).

Dr. Keener presented the 2008 Spring Lectureship (on biblical theology of missions) at the Assemblies of God Theological Seminary, and recently addressed the Missouri state chapter of Campus Crusade for Christ.

In September, Professors **Peter and Carol Schreck** went back to school! They spent the entire month in Berlin, Germany, studying at the Goethe Institute. Peter worked to improve his native language, which he spoke till the age of 9,



Professors Diane Chen and Adetokumbo Adelekan were elevated to associate professors during the Seminary's convocation.

while Carol sought to improve her German conversational skills. They were in class each day and had homework every night.

Carol reports, "Germans are very attuned to U.S. politics, with the nightly news giving details of the party conventions. Discussion in class often focused on the latest events in the States."

In July, Professor **George Hancock-Stefan** preached at the Romanian Baptist Church of New York City, and, later that month was granted a full American Baptist Churches scholarship to attend the 7th Baptist World Alliance Baptist International Conference on Theological Education in Prague, The Czech Republic. In August, he went to Chicago to attend the 96th Convention of the Romanian Baptist Association of the USA and Canada.

The Seminary's **DeAndrea Richardson** and **Marsha Brown-Woodard** had an article included in the Summer 2008 issue of The Children's Corner, a newsletter published by National Ministries of the American Baptist Churches USA. The article, "'We Time' in the Summertime," focused on sharing moments of faith in the midst of ordinary activities.

ALUMnotes



Brad Berglund '83, shown here with former President Jimmy Carter, led the worship early this year at the historic gathering "Celebration of a New Baptist Covenant." Convened by the former President, the event drew some 10,000 people to Atlanta. It featured an emphasis on social justice, as one of its goals was to demonstrate that Baptist traditions and beliefs are far broader than what is represented by the conservative Southern Baptist Convention. Speakers at the event included former President Bill Clinton and former Vice President Al Gore.

inMEMORIAM

JOHN SCOTT '39 died August 19 in Florida at the age of 96. With his passing, it is believed that there are no living Seminary alums who graduated from the Seminary when it was at its original location on Rittenhouse Square in Philadelphia.

Rev. Scott spent the last several years of his life at the Penney Farms Retirement Community, where he remained quite active until suffering a stroke about three weeks prior to his passing.

After graduating from the Seminary, Rev. Scott served as a military chaplain during World War II. Following the war, he pastored American Baptist churches in Maine until relocating to Tokyo, Japan in the early 1960s to serve as treasurer for the American Baptist Churches (ABC) Board of International Ministries. He remained in Japan until the mid-1980s. While he was there he taught English and Bible to junior and senior high students at the Kanto Gakuim School (Yokohama, Japan), one of four kindergarten through graduate level schools in the country started by the ABC.

As a result of Paget's disease, Rev. Scott was bound to a wheelchair for about the last 10 years of his life. Seminary alum Karl Karpa ('55), who served for 32 years as a missionary to Japan, was able to be with Rev. Scott in the days immediately prior to his passing.

DONALD C. NILES '49 died on March 29 at the age of 87. After graduating from the Seminary, he and spouse, Bernice, traveled to Belgium for a year of language study before heading off to Congo. Their missionary work included directing a primary school, supervising African pastors, and serving as hostel parents for the American Baptist Foreign Mission Hostel in Kinshasa. Rev. Niles also established a movie ministry by equipping a truck with a generator, projector, and sound system so he could travel to villages in the area of Kinshasa to show movies with gospel messages.

EVERETT BURNS CHAMBERS '58 died on May 4 at the age of 81. Following his ordination in May of 1958, Rev. Chambers served American Baptist churches in Jerseyville, Illinois; Princeton, Illinois; Walworth, Wisconsin; and Kokomo, Indiana.

He served for three years as Regional Director of Development for Judson University, and actively supported overseas missions, having taught and ministered in Haiti, Nicaragua, and El Salvador.

ALICE E. BATTS-COPELAND '89 died on June 2 at the age of 61.

ALBERT WILSON (A.W.) DOCK '95 (D.MIN. '07), died on August 25 at the age of 62 of complications from pneumonia. Rev. Dock had served for almost 24 years as pastor of Berean Baptist Church in Philadelphia. In addition to implementing more than two dozen ministries at his church, Rev. Dock was active in the community. He served on the board of several community organizations and was President of Philadelphia Police Community Relations from 1989 to 1994. PTS President Smith wrote the foreword to Rev. Dock's just-released book *Keeping Members in the Church: A Model That Works*, published by Xulon Press.

D. THAMI MOGASE '97 died on May 6 of cancer in his homeland of South Africa. Thami learned of his illness shortly after visiting the Seminary in the summer of 2006. He described his ministry in South Africa in an article that appeared in the Spring 2007 issue of *inMinistry*. Former classmate and PTS alumna Dr. LaVerne Adams ('96) held a memorial service at her church to honor Thami's memory. Her church, Cathedral of Praise Community Church (Philadelphia), supported Thami's groundbreaking ministry in South Africa.

**Pablo Diaz Delivers
Orlando E. Costas Lecture**



New York City native Dr. Pablo R. Diaz delivered the second annual Orlando E. Costas lecture October 7 in the Seminary chapel. Dr. Diaz

grew up in a New York City public housing development on the Lower East Side of Manhattan, overcoming poverty, peer pressure, and many personal obstacles. Now Vice President of Ministries for Guideposts and a contributing writer for the Daily Guideposts devotional, Dr. Diaz spoke on the topic "Seeking the Peace of the City."

The Costas lectureship was established in 2007 to continue the legacy of the late theologian/missiologist/social activist Orlando E. Costas, whose influence in the world of evangelical Christianity remains strong more than two decades after he died of stomach cancer in 1987.

An awards luncheon followed the morning program. Palmer Seminary recognized 1985 alumnus Fred Estrada as the recipient of the 2008 Orlando E. Costas Community Service Award. Rev. Estrada serves as Senior Pastor of Bethel Temple Community Bible

Church in Philadelphia, known for its commitment to revitalizing its community in the name of Jesus Christ.

The Seminary also recognized Puerto Rican native and current Palmer student Anyelis Cruz as the recipient of the 2008

Orlando E. Costas Student Award. Ms. Cruz is known for her quiet exemplification of servant leadership.

Those interested in obtaining a CD of the lecture (for \$5) should send a message to the following e-mail address: rmcfarla@eastern.edu.



HEADPHONES continued from page 10

public discourse. Yet here, twice, the author states that Jesus bent down and wrote with his finger on the ground (8:6, 8). Imagine the murmuring of the crowd and the incessant cajoling from the accusers, "You know the Law of Moses. This case is cut and dry. This woman should be put to death. You are the rabbi. You tell us what we should do to this woman." These were weighty words. What a fine line between righteous indignation and sanctioned manipulation. The woman was silent because there was nothing she could say in return. Jesus was silent because nothing could be heard by adding more noise to the din.

Modern interpreters cannot help but speculate over what Jesus wrote in the sand. Doodling would have been too undignified under the circumstances. Did he list the sins of the accusers? Did he quote the Old Testament? What exactly

did he write that caused them to back off, one by one, beginning with the elders, until only the woman was left? The text, however, provides no clear indication that it was the written words that curbed the onslaught against both the woman and Jesus. Instead, the quiet words of Jesus, spoken after a lengthy silence, put a halt to the frenzy, "Let anyone among you who is without sin be the first to throw a stone at her" (8:9).

The act of writing in the sand imposed a needed moment of silence on the clamor. By refusing to pronounce judgment on the woman, Jesus avoided the trap of self-incrimination. The pause was his noise-cancelling strategy; it functioned as a shock absorber, dissipating the force of his enemies' punches. Only then could his quiet response be heard in its full poignancy. Taking aim at the hardness of the human heart, Jesus essentially told the scribes and Pharisees, "Judge not, lest you be judged" (cf. Matt 7:1-5). The result was a win-win situation: the accusers

went no further with their evil scheme, and the woman was given a fresh start.

Among other things in this account, I take from Jesus a lesson on emotional intelligence. Non-reaction is not inaction; silence is not retreat. I need silence to listen to myself and recognize how unreasonable I sometimes sound. I also need silence to let others' words penetrate my system, especially words that I do not want to hear but badly need to hear. James' injunction is well taken, "Let everyone be quick to listen, slow to speak, slow to anger, for your anger does not produce God's righteousness" (James 1:19-20). It takes two to tango, for a monologue does not an argument make. Perhaps it is not a bad idea to add biting one's tongue to our list of spiritual disciplines. And if I practice that, my mouth will be so sore that I will naturally be reduced to silence, with or without my noise-cancelling headphones. *iM*

A GOOD NEWS STORY STRUGGLING TO BE HEARD

By Dr. Wallace Charles Smith, Palmer Seminary President

PERHAPS IT'S OUR SINFUL human nature that causes us to be negative so much of the time. Most of us complain much more often than we affirm. Most who write letters to the editor do so when something is wrong and not when something is right. Car racers go around the track 499 times without any mishaps, but it's their one mistake that ends up on the sports report! We lambaste referees when they miss a call, but hardly ever when they get a tough one right. You get the idea.

Along these same lines, we've all heard the maxim that bad news travels much faster than good news. I'd like to add the corollary that not only does bad news travel faster, but it also sticks around longer than good news. Bad news is like a relentless cold or stubborn itch that refuses to go away no matter how we try to get rid of it.

As with many other institutions I'm sure, we at Palmer Seminary have in recent years experienced our share of fallout from negative storytelling and outdated perceptions. This is to say that, try as we do to spread the word about the progress we are making, from time to time we hear comments from people who for one reason or another feel that things here are not as good as they once were or as they ought to be.

I can only hope that people who have questions or concerns will come visit us and meet with some of our faculty and students. Perhaps spend some time with Dean Elouise Renich Fraser in order to gain a better understanding of our cut-

ting-edge approach to theological education and preparation for pastoral ministry.

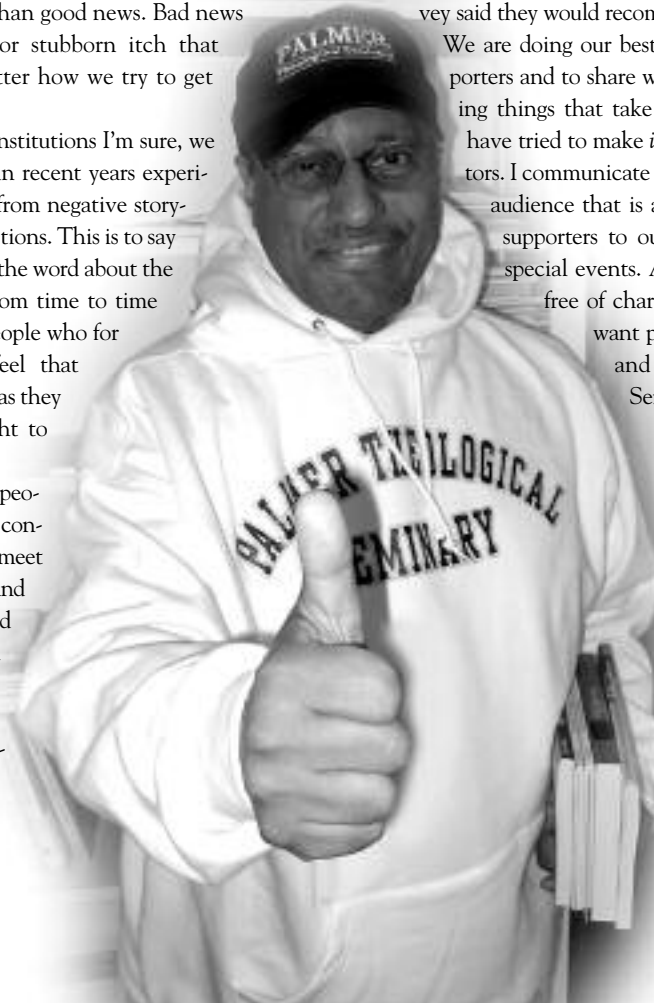
I am especially proud of our devoted and energetic faculty. Not only do they have strong academic credentials, but their passion for preparing men and women for ministry I am convinced is extremely hard if not impossible to match.

Our enrollment numbers in recent years have been stronger than almost all other theological seminaries. We welcomed more than 100 new Masters students in 2007-08. People who have been called to ministry *are* coming to Palmer. And they are pleased with what they are finding. As stated in the lead article, all but one of the 118 who responded to our annual student survey said they would recommend Palmer to others.

We are doing our best to serve our alums and other supporters and to share with them the many good and exciting things that take place here on a weekly basis. We have tried to make *inMinistry* a more useful tool for pastors. I communicate almost every month via e-mail to an audience that is approaching 800. We invite all our supporters to our yearly lectureships and to other special events. Alums can audit a course each year free of charge. We do these things because we want people to return to their alma mater and to feel connected with our Seminary's mission.

The truth is that a good news story is unfolding here at Palmer. I urge you, as someone who loves Palmer Seminary and cares about its ministry, to help us tell it. *iM*

Stay connected by adding your e-mail address to the list of those receiving President Smith's monthly e-mail "Blast." To do so, send an e-mail to semdevel@eastern.edu.





IS YOUR CHURCH COMMITTED TO HOLISTIC MINISTRY IN PRINCIPLE, BUT UNSURE HOW TO DO IT IN PRACTICE?
WORD & DEED NETWORK CAN HELP.

Word & Deed Network, a ministry of Evangelicals for Social Action and the Sider Center for Ministry and Public Policy, exists for the purpose of supporting churches that are committed to both evangelism and social action, especially among the poor.

A Partial List of WDN Resources and Services:

- Offers workshops led by people who specialize in holistic ministry
- Offers consultation services for churches that want to get started
- Supplies churches with books, DVDs, and other multimedia resources
- Links like-minded churches that are close geographically
- Facilitates urban-suburban church partnerships
- Provides preachers and speakers to churches for Sunday worship or special events
- Connects North American churches with churches in the Two-Thirds World



For more information, visit www.esa-online.org/worddeednetwork
 or call 484-384-2979.

MARK YOUR CALENDARS!

SEMINARY HOMECOMING!

November 6-8, 2009

(First Weekend of November 2009)

■ Renew friendships with former classmates. Get acquainted with some new faculty members. Enjoy good food and good fellowship.

Coming Events

November 11: Swartley Lecture on Preaching

February 16: Mitchell Lecture

March 6-8, 2009: Exploring Christian Ministries Conference

April 4, 2009: Spring Open House

May 16, 2009: Seminary Commencement

Dear Pastor, Please consider taking the following four steps:

1. Identify someone from your church who has both the heart and the gifts for pastoral ministry.
2. Pray for that person.
3. Tell him or her about the Seminary's annual Exploring Christian Ministries Conference, March 6-8, 2009.
4. Offer to help with the \$40 conference registration fee and transportation costs.

For more information, contact the Admissions Office: semadmis@eastern.edu or 800-220-3287, ext. 2948



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