

THE UNION VOICE

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UNION IN NORTH KOREA | Union Student Vin Baker with NK leader Kim Jong-un

Vin Baker Talks About North Korea

BY HANNAH LYON
CO-EDITOR

Some headlines read “Rodman and Ex-NBA Stars Visit North Korea.” Anderson Cooper tweeted, “Rodman is deeply stupid.” And just yesterday the story added a new layer, as 20th Century Fox has purchased the rights to “Diplomacy” a comedy about Dennis Rodman’s relationship with North Korean leader Kim Jong-un. However, The Voice will tell a different story: Vin Baker lived his ministry in North Korea, despite the failures of the trip.

At least, that is what became clear to me on February 25th, when I set down with Vin to talk about his trip to North Korea. For those of you who do not know, Vin, a second year MDiv at Union, is a three time NBA All-Star turned preacher.

Hannah: Many of our classmates may not know that you took a trip over the Holiday break that made international headlines. Can you tell me about the trip and how it came to be?

Vin: I am part of a group called Professional Basketball Alumni Association (PBAA), which is headed by Charles Smith, a former NBA Basketball player as well. He reached out to a few of us about taking a “groundbreaking” trip to North Korea.

H: Had you taken trips with this association before?

V: The PBAA has taken probably about 25 trips, and I’ve been on 5 of them. I started out in Macau, China three years ago, and since then I’ve been to Indonesia and Columbia this past summer. And now of

course, North Korea.

H: What is the purpose of these trips?

V: The trips are designed for cultural exchange, to bring basketball to countries that have not seen NBA players, to do clinics, and to play an exhibition game.

H: So how did a trip to North Korea come up?

V: So, we got a call in November saying that a trip to North Korea may happen. The way it was presented to us, the players, was that Dennis has a relationship with the president, and Dennis is one of our colleges, our peers—“in the brotherhood” so to speak. It was presented as basketball diplomacy. This was going to be groundbreaking. We were going to do what we’ve been doing—coming in and teaching young men how to play, and putting on an exhibition game. At the time that was the only thing we thought about. A lot of the guys said, “We’ve done this before.” It was North Korea, we knew there was tension there, but none of us really knew how much tension. So a number of us agreed to it.

H: Did you expect controversy?

V: I didn’t. I didn’t see it at the level it got to. I thought maybe there would be some coverage, but not the coverage we got nationally. I don’t think anyone, including Charles, expected it.

H: At what point did you think that this wasn’t simply “basketball diplomacy?”

V: Our first night in North Korea was normal. We had a formal dinner with their

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Moral Monday
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Union in North Carolina

BY FOSTER J. PINKNEY,
CO-EDITOR

Many of us studying at Union have an intense connection to the word “moral.” We were raised in environments where the word was tied to feelings of shame, guilt, and unworthiness. Part of my mission at seminary is to engage with the subject of morality and to seek its positive implications for a spiritually engaged reality.

What makes the Moral March movement so exciting, to someone like me, is that morality is being reframed to encompass community and active involvement in furtherance of compassionate social justice. A bus load of activist, some representing Union, the Poverty Initiative, Kairos, Domestic Workers United, and Picture the Homeless, left for Raleigh, North Carolina, on February 7 to add our voice to the struggle. A diverse representation of progressive interests converged in furtherance of a compassionate vision of social justice in the largest Southern demonstration since Selma.

Religion, most especially certain strains of the Christian religion, bears the bulk of the responsibility for subverting morality for the use of authority; fear, guilt, and shame are powerful tools for those seeking control. Morality has also been used to restrict what it is to be a fully embodied human and to reject those deemed undesirable from the warmth of community. But we, as seminarians, should resolve to always side with those on the margins – those that have seen the face of

the deep and rely on us to reveal the light.

North Carolina NAACP President Rev. William J. Barber II was careful to divorce the march from any particular political party or campaign; it is important that the righteous anger of an exploited underclass not be restricted. A restored language of morality gives the oppressed the means to communicate the existence of ethical standards which supersede avarice, power, and politics. Part of a seminary education is to learn how to preach these higher standards into the everyday world of pain and struggle for those who have no voice. Progressive ideals must, at

their root, always be in furtherance of this moral vision. Students at Union can play a part in helping to reclaim the meaning of morality from those who seek domination.

I have yet to experience anything which can compare to singing “We Shall Overcome,” arms linked with strangers, amongst a crowd of tens of thousands. I feel privileged to have been able to add my small voice to those lifted in song and privileged that I did so as a representative of Union Theological Seminary. This was the kind of experience that I have only read about in history books; this is what democracy looks like.



POSITIVE ACTION IN N.C. | Union Friends Take to the Streets

Our Big Communication Problem

BY RODNEY MCKENZIE, JR.

My grandmother sucked her teeth when my little brother and I sought hard answers about my father’s death on Christmas Day. “Some things aren’t meant to be spoken out loud, boy.” She’d whisper while looking around ensuring no one was listening. “Some things are meant to stay buried.” I added that to the long list of things not to be spoken aloud in my family: my sexuality, my Auntie’s cancer and her father who died when she was a child.

Like the name Lord Voldemort, there

are countless names that aren’t allowed to be spoken at Union. Conversations about the status of hiring a full-time black woman professor and the Womanist Chair are hushed; the rich experiences that students bring outside of the academy are considered taboo or non-academic; the need for a curriculum that meets the needs of an increasingly diverse student body are viewed as overly zealous; the sea change in the faculty makeup are only spoken about in hidden spaces.

But these conversations are critical because they are at the heart of what it means to be a community. In order to be

whole, dare I say be holy, we must be willing to bear our wounds – share our stories – and have room for the uncomfortable moments of conversation.

Our big problem is not that the students desire to hear, share, and understand what is happening at Union – our issue is with an institution that is more comfortable with outdated models of protest than with creating space to speak the uncomfortable. How do we, as ministers, support people in speaking about their pains, their hurts, their traumas, when the very place we come to study is unable to speak aloud its own pain?

Marcella Althaus-Reid: The Failures of Liberation Theology

BY ALEJANDRO ESCALANTE

Thursday, February 20, 2014 will be five years since the world lost Marcella Althaus-Reid to cancer. Marcella María de los Angeles was born in Rosario, Argentina on May 11, 1952. She remained in Argentina to attend the Instituto Unversitario ISEDET earning a Bachelor's of Theology. It was at ISEDET where she studied with renowned liberation theologian José Míguez Bonino and Hebrew Bible scholar J. Severino Croatta. After marrying, she settled in Dundee, Scotland and began her PhD studies at the University of St.

Andrews. After completing her dissertation on the influence of Paul Ricœur's hermeneutical theory on liberation theology, Althaus-Reid was awarded her degree in 1994. Six years later one of Althaus-Reid's most important works, *Indecent Theology*, was published. After this publication, in 2001, she became a senior lecturer in theology, and then reader at the University of Edinburgh. In 2003 the University appointed Althaus-Reid to full professorship as Professor of Contextual Theology where she was the first ever female appointed to a professorship at the New College, University of Edinburgh.

She was 56 when she passed away – just a few months short of her birthday. She is survived by her husband Gordon Reid.

It would be impossible to exaggerate the importance of Althaus-Reid's work; her theological career was cut short, and we can only speculate that some of her most important work was lost to sickness. One of Althaus-Reid's most vital contributions to theology was her contextual sexualizing of it: "All theology is sexual theology," she wrote in her introduction to *Indecent*

SEE ALTHAUS-REID, page 4

The Ice is Melting—and the Clock is Ticking

BY VICTORIA FURIO,
CONVENER

If you think you have been in the Arctic since January, it is because you have. Our Protector, the Jet Stream, which normally flows in a tight, straight line across the top of the United States, serves as a barrier to frigid northern air. But it has been bulging and dipping due to the rapid warming of the Arctic. The unprecedented loss of Arctic sea ice has caused the Jet Stream to lag and dip so far south as to trap 75% of the country in bone-chilling cold, reaching record lows of -63° in Minnesota and Montana and paralyzing Atlanta twice in a span of two weeks. The National Weather Service called the latest storm "catastrophic, crippling...an event of historical proportions." Although most weather reporters will not tell you why, the continual lashing of extreme weather cannot be chalked up to isolated events. This is the beginning of what climate scientists have been predicting with increasing alarm.

In a November 2011 article in *The Guardian*, the International Energy Agency (IEA) warned that a five-year window remained to reduce greenhouse gas emissions—until 2017—before a tipping point is reached where climate change would be irreversible, sending weather systems spinning out of control. The latest report by the United Nations Intergovernmental Panel on Climate Change (IPCC), due out in March, says that climate change is occurring more rapidly

than predicted, and that urgent action is needed to reduce carbon emissions.

While the fossil fuel industry is content to leave people in the dark, prolonging the silence will only increase the suffering from ever-more powerful climate disruptions. Even Secretary of State John Kerry urged Asian nations on February 16th to take action as a "region on the front lines of climate change," stating that their "entire way of life...is at risk." With the window for action growing shorter, lack of public awareness on the issue makes for a more difficult and perilous uphill battle.

It is important for the religious community to become a leading voice in both practical and political actions to prevent runaway climate change. Activities are stirring at Union Seminary. Watch for the institutionalization of composting, stepped-up recycling, eco-theology courses & campus-wide conversations, divestment from fossil fuels, further greening of buildings & grounds, local community green space preservation, and an Interreligious Eco-Spirituality event, among other efforts.

The turbulent winter of 2014 tells us that it is no longer "business as usual." We must take maximum advantage of the remaining three-year window to effect change if we are to avoid living in a constant state of emergency. This will require working toward a 30% cut in emissions, which can only happen through large-scale, systemic efforts.

Fortunately for us, many avenues for

tackling greenhouse gas emissions (GHG) have already been identified in New York City's Plan, "A Greener, Greater New York," covering areas as diverse as energy efficiency in buildings, transition to renewables, and conversion of solid waste into energy. By partnering with PlaNYC we could: reduce energy consumption, organize neighborhood recycling & composting, run vehicles on used cooking oil ("yellow grease") from restaurants, convert 75% of landfill waste to biogas, cut plastic bag use in half, switch to reusable water bottles, and address environmental racism.

A successful transformation requires changes in our values and practices, as well as modifications of the systems in place. Political action is necessary to make fossil fuel consumption untenable. Two main methods currently exist: the Divestment campaigns and a Carbon Tax, making it progressively more expensive for the industry while returning the tax revenues back to the public. If denominations actively supported these measures, public pressure would drive home the message to the oil and coal industries. The combination of concrete emission curbs coupled with policy actions would move us closer to the goal.

All energies and ideas are most welcome in this epic battle to save Creation.

For more information please contact the Climate Justice Coalition at climatejustice2013@gmail.com.

ALTHAUS-REID from page 3

Theology that “Indecent Theology is sexier than most.”

The gap that Althaus-Reid perceived between feminist liberation theologies and her Indecent Theology was that the former was still under the hegemony of a male, homophobic ecclesial class. Indecent Theology takes seriously the claims of liberative theologies but also sees its work as a disruption of them. Althaus-Reid argued that liberation theology had the ‘heterosexual male’ in mind and that it had for too long ignored the issues that surround sexuality and gender. In her book

chapter in the *Cambridge Companion to Liberation Theology* Althaus-Reid writes that, “liberation theology did not set out chairs for women, or poor gays – or at least it never did so willingly.”

Althaus-Reid’s critique has impacted me significantly, and hopefully my work here at Union and beyond will be evidence of that. My own poorly constructed liberation theology lacked a basic understanding of the oppressed within the oppressed – whether I was aware of it or not. What I understood to be a way of doing theology that included all peoples was really one that had a particular kind of Christian person in mind. I find myself

remembering this warning Althaus-Reid left us with in *The Queer God*:

“In theology, to repeat can be associated with many modern habitual trappings, such as those into which ‘theologies at the margins’ may fall when they become simply attempts to induce oppressed multitudes to invest their identities in the centre-defined theological exercise by a simple economy of inclusion. Some gender-based theologies fall especially into that trap: they end reconciling themselves with androcentrism by getting reabsorbed into the system via heterosexual ideals of equality.”

WHERE GENDER, PERFORMANCE, AND FUN

9:30 PM
MARCH 4
JAMES CHAPEL

INTERSECT

Union Drag Show

BY ASHLEY BIRT

Mardi Gras and Ash Wednesday walk a fine line. One day celebrates exuberance and merriment; the other embraces introspection and quiet. The former calls for dancing and decadence; the latter seeks memory and prayer. A day of taking in everything you can is immediately followed by the start of giving things up. When people do drag (the performance of gender for artistic and entertainment purposes), they explore different yet related parts of themselves. Bold performances come from the internal reflection of what it means to perform “male” or “female”. Expression comes not only from the self, but from the music and make up used to present an entirely different person. Drag lets you explore various parts of your nature. You can be the opposite of yourself, your true-yet-unexplored self, or even a self you never thought of before reading this article. That fine line has room for it all.

Of course, this has all been very academic. In order to understand drag, one has to experience it. That is exactly what I am inviting you to do. Come to Drag Chapel on Mardi Gras (March 4th) and try on some new clothes in the name of gender performance. Check out the Third Annual Mardi Gras Drag Show that night and see your classmates in ways you never have before (and get free snacks and drinks). Participate in the show yourself and feel what life is like under lipstick and/or facial hair. Walk that line for yourself as you celebrate Mardi Gras and usher in Ash Wednesday. Explore, reflect, and, most of all, have fun.

Imprisonment and Liberation

BY EMILY DeTAR,
ARTS CAUCUS CO-CHAIR

It doesn't seem surprising that, at the seminary where liberation theology emerged, an art show would center around themes of imprisonment and liberation. In fact, it seems most fitting. While many students post ST 103 might be tired of talking about all the various theologies that cause liberation, I do not think that anyone is tired of searching for those things in our lives that are liberative. Union is certainly not done looking for all the forms of imprisonment that plague our world with injustice.

Yet to really get at the heart of these issues it takes more than a social ethics and theological lens. To delve into a deep conversation about imprisonment and liberation, we must take an honest look at what is in our hearts and written in our experiences – at what sculpts our world.

It takes art.

Therefore we, the Arts Caucus, invite you to deepen the conversation around imprisonment and liberation by participating in this year's all-campus community art show.

We believe in the importance of these opportunities for students, whether professional artists or art enthusiasts, to display their work and enrich the community with their art. Having everyone from the community have a space to show their art work, blurs the lines between the formal seminary distinctions of faculty, staff and student, to show the communal, relational, and human. It is a core part of our mission as an arts caucus to connect students who identify as artists with opportunities to develop their work – to connect all students at Union with opportunities to express themselves artistically. Janet Walton says, "Artists are essential partners with theologians. They urge creativity, the essence of humanness. They stir our own relationships with God."

Therefore, I encourage *everyone* to participate. There is no skill or previous art talent required – just the interest, the willingness, and the spirit to create. And the arts means every art, whether that be music, drawing, crafting, sculpting, dancing, singing, writing, poetry, composing, crocheting – nearly every creative art endeavor you can think of. Please contribute or attend, and take part in the conversation about what cuts us off and about what makes us free, what denies our humanity and makes us holy. As Dr. James Cone would say, the purpose of studying theology is to create our own theology; it is not enough to study art, but to make your life an art of its own.

All Community Art Show: Wednesday April 23 7 -9 p.m. Deadline for submission (both performances and displayed art): Monday, March 24.

Email artscaucus@gmail.com for any questions and for the submission forms.



ART AND THEOLOGY IN JAMES CHAPEL | Photo from the Community Art Show '13

Submit Your Voice!

Submissions to The Union Voice are welcomed on an ongoing basis. If there is a story you'd like to tell or an event you'd like to cover, let us know!

theunionvoice@utsnyc.edu

What Did You See?

BY DYLAN DOYLE DEBELIS

"There is a deep Human intuition that the order of the world requires for its explanation some principle of order that cannot entirely be attributed to the entities that constitute the world."

-John Cobb, Process Theologian

What did you see?

When the stars pulled themselves apart
Atom by atom,
Peeled away their ribs
To share with you the rhythm of their beating hearts.

When you stumbled through the weeds at midnight,
Knees cut on bark and holly,
Dressed in an Old Navy tank top and your boyfriend's old boxers.

When you were drawn out from your tent
Called into the cold,
And tumbled blindly through the dark
Until you reached the clearing.

What did you see?

When the Holy Ghost rendered itself grotesque for you,
When the blood of the North Star splashed across the constellations,
When the Christ gave itself to you, naked as you came.

When each blade of grass pricked up to meet the imminence of your spirit,
When each molecule of the cosmos began to glow like revelation,
When the silence of the katydids suddenly sang
More soul-wrenching than the crucifix
Pendant hanging from your neck.

When the energy of the universe filled your body
Until the pressure on your lips and lungs burst like seeds into the wind,
And the lashing of your tongue against the chatter of your teeth
Could not help but whisper the name of God.

*What
Do you see?*

The Seedling

BY KEVIN WORTHY

It's small for now,
Tender and delicate,
A little seedling there upon the ground.

It's new today,
Tiny, and yet majestic,
Glowing, already somehow fused
with hope and love.

This little seedling
A mighty tree shall be.
So strong and singular
There shall not be another like. Not one.

No evil shall destroy it.
No beast shall bring it down.
No wicked combination shall set it to ruin,
Though many rage against it.

But the nations will come
To feel the surging energy
Of this small seedling grown.

The sick shall come,
The dead shall come,
The down shall come and raise up
ringing praises.

The slave shall come,
The captive come,
The heavy-laden come and sing eternal
melodies to this great king of glory.
This little seedling, he shall be that king.

So let us now look tenderly upon him,
And gaze,
That at some distant day we
might remember
How beautiful he stands this day,

Tiny, and yet majestic.

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“Which Button???”

BY MAUREEN DEEN

In this postmodern era, owning one's personal limitations is considered an essential act for being authentic in social relations. So let me proudly (well not so proudly), declare that I am ambivalent-technologically-challenged.

On one hand, I picture technology as metal and wire contraptions that serve to throw a lackluster hue over the vibrancy of human relations and communication. On the other hand, I find that educational technology helps build learning relationships. By “learning relationships,” I refer to technologically forged relationships that span the globe and increase my ability communicate with and learn from others. Nevertheless, I still have certain apprehensions that prevent me from becoming a so-called “techie.”

First, and foremost, my personal motto is “Love is the most radical thing in the world.” This passion, along with a sensitivity towards the pains and joys in and around us, often leads me to be somewhat of a non-conformist in thought, word and deed. Consequently, privacy and solitude are necessary conditions for me to thrive. I seek to offer the longed for sacred space of confidentiality in both my personal relationships and vocation of mental/spiritual health care. These are the core values

of my business practice: **Somewhere to Go, Someone to Talk To (SOGO).**

Given these personal and professional predilections, I am very cautious about using social networks devices, oops I mean “platforms,” such as blogs, Twitter, Facebook and Skype. I do not want the world to know my every move; I do not like to feel like someone is always watching me. I know there are privacy settings, but I am still reticent about jumping into the cyber space of technology.

When I decided to re-enter graduate school and attend Union, I took a quick glance at the website and noticed that the academic staff is engaged in public discourse via social networks. I read about The New Media Project, aimed at helping ministers and theologians become more competent in using media to advance their work. I came to recognize that “visibility” in the public cyber information domain (that should be cyber space, I think!) is an important aspect of the new academic terrain.

In the academic environment of Union, my ambivalent-technologically-challenged status was immediately tested. For majority of my courses I had to post comments and questions on Moodle each week. I had no choice. I had to jump out of the plane with my knapsack of anxieties about what to say, and how

much, even as I strive to find my “theological voice.” Eventually, with academic encouragement (and the will to graduate), I pulled the ripcord of emotional risk and decided that this is the best place to do some formational skydiving into academic cyber space (got it right this time!).

There are two areas of educational technology that I still struggle to embrace: doing online library research and managing virtual resources. Despite doing a couple of training sessions, I am still free falling in these areas. I know part of the resistance is that I do love the look and feel of a paper book. Paper books have been a friend since childhood and I gain a lot of comfort from being surrounded them. The scribbled dates and comments on the book margins and stains of whatever I was drinking or eating on the pages are part of my life history.

Recently, I got a Samsung Tablet as a gift (hint hint); and the Union IT personal trainer Shamika Goddard has agreed to be my techno-therapist. Wish her well as she answers the call to lead me out of the tech-less wilderness into the Promise Land of tech-fullness. Already I have taken small steps, and I can now tell you that the correct question in the title of this article should have been: “Which *key*???” Who knows? Maybe, just maybe, I might become a full-blown “techie.”

Get technically healthy and *lose* some digital weight this semester!

When:

Mon - 5pm - 7pm

Wed - 2pm - 4pm

Where:

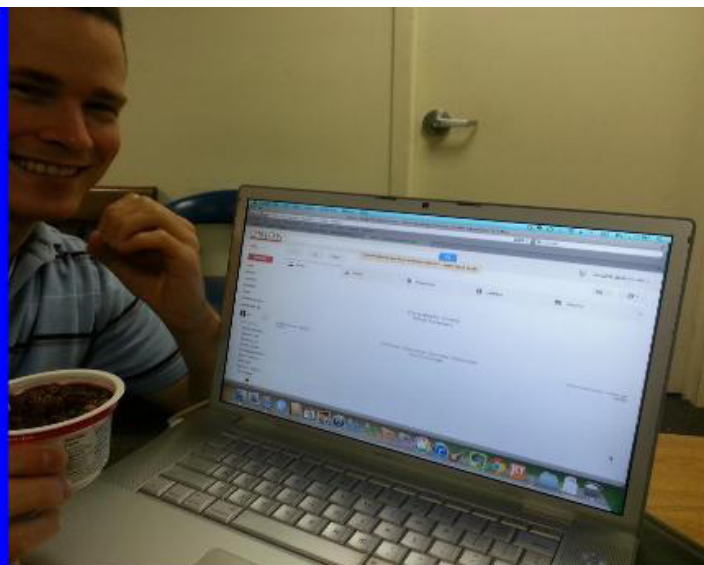
The **Pit**

Why:

When you invest in **technology**, you return a yield that is **exponential**

Matlin's results **ARE** typical of someone who takes advantage of **IT Drop-In Hours**. Results do, however, vary based on whether or not **you** take the first step!

Got Questions? **Email:** ITdept@uts.columbia.edu



NORTH KOREA from page 1

Olympic basketball committee, Charles made a speech about this being a ground breaking trip. They were happy to have us there. That was it.

Then I can remember eating breakfast the next morning and some of the guys who had talked to people from back home—we had no internet—said “We are getting killed back home.” They had heard the word treason, that “This should have never been done,” and “Who would follow Dennis Rodman?” These were the whispers we started to hear.

H: Then what?

V: We got to the gym and that made it feel better. Once we were working out with the North Korean national team, all the whispers kind of subsided for the day. We were doing what we were supposed to be doing. It wasn't until we got back to the hotel that all hell broke loose. CNN got a crew there, and we had to go on.

H: And this is the controversial interview with Dennis Rodman and CNN?

V: That's the one.

H: What were you thinking as you watched the interview happen?

V: I was shocked. Shocked with the exchanged between Dennis and the gentleman from CNN. Dennis had an earpiece,

and Charles had an earpiece, but we didn't. So all I could hear was his answers. And I thought what the hell is going on? Why is he answering like this? And why are you engaging us like this and we're still here? All of the basketball diplomacy, all of the goodwill stuff, it went out like (snap) that. And it was very scary.

H: This is maybe an unfair question, but in hindsight was the trip a success?

V: No. If I was to do it all over again, would I? No. I think, from what the PBAA is all about, that was a success. Basketball, and sports in general, is a universal language. What happened in the gym was a really good experience. But what happened outside, not just the media coverage—I felt uncomfortable being in the same building as him [Kim Jong-un], shaking his hand, which we were mandated to do. I put my family, my friends, my church, even people here at Union, I put a lot of those relationships on the line. It was very uncomfortable coming back. That is a space I haven't been in in a long time, to disappoint people, and it put me in that space, so no, it wasn't successful.

H: Would you say there was any positive transformation?

V: I would. I got so much stronger. Spiritually, I came back stronger. I am in the life of ministry, and I feel like there were lives, even on that trip, that were effected. That



NK | National Team Members

is not going to be in the media, but I feel like the time that we spent from the basketball perspective, we brought some smiles to their faces, smiles that they're not gonna have because of the circumstances they are living in.

H: As much as you feel you helped them, do you feel they give you anything?

V: I do. They strengthened me in that, we weren't supposed to be there, but I never felt anything negative from the players. We laughed, we shook hands. Where my country and the world was saying I shouldn't be there and I shouldn't have this. It changed my mind, maybe the people that we don't engage, that I've been looking past in my own ministry, I need to engage more. People that, in our society, we don't have a relationship with. It made me stronger spiritually; if I can go to North Korea, and be scrutinized and be put on Front Street, and still be that strong there, then I need to be that strong here. For the people we don't touch, maybe I need to touch them.

Words of deep gratitude and great respect are due to Vin. It is easy to judge the decisions of our classmates. For that matter, it would be easy for Vin to judge the actions of his colleague Dennis Rodman, but he made it clear to me that he does not. Vin taught his classmates a lesson of integrity. When we find ourselves in circumstances beyond our control, how will we show God's love? Vin took that love, as well as his passion for life and for basketball, to North Korea.

The Other Side

A Broadway Revue
Inspired by the Book of Exodus

Thursday, April 3 at 9pm
Friday, April 4 at 8pm

James Memorial Chapel
at Union Theological Seminary

Admission is Free

Are you a campus interested in co-sponsoring? Contact Kimberley Debus at k2425@utsjcs.edu for more information.