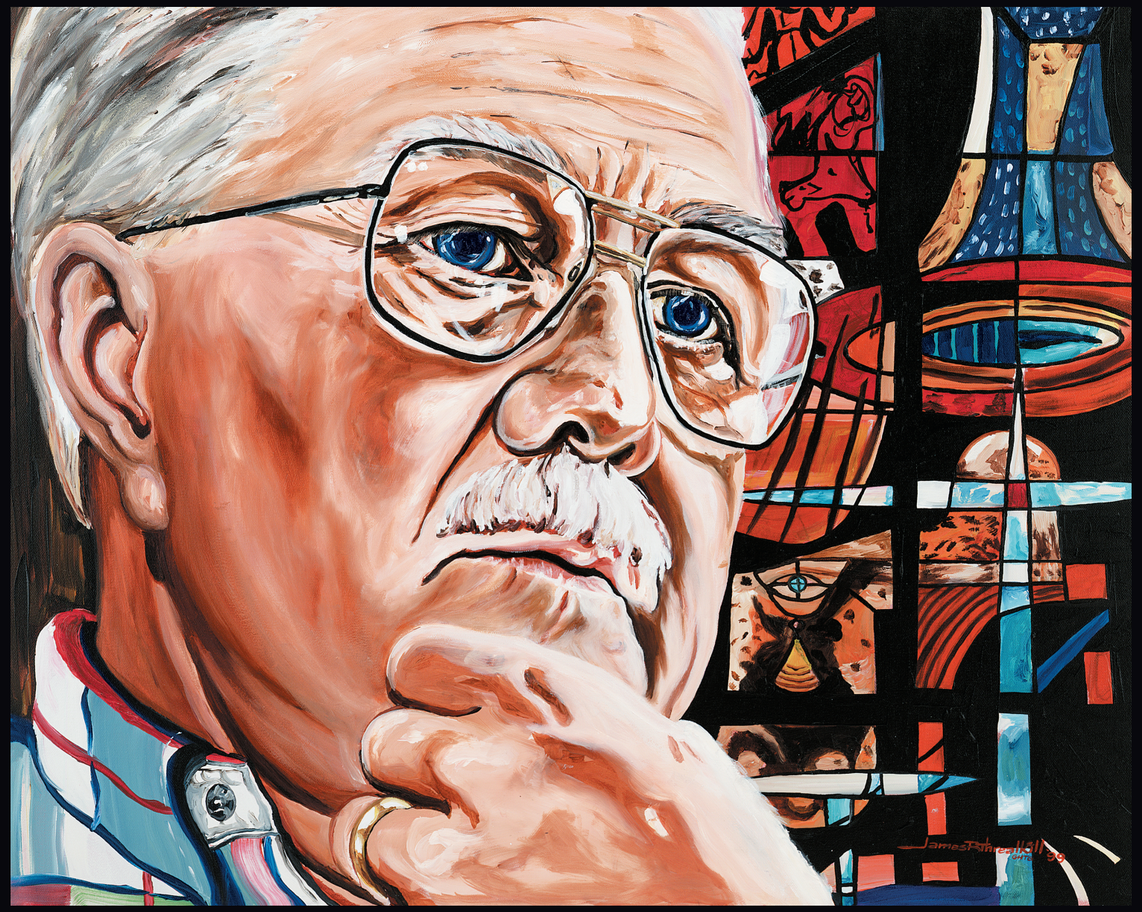
The Spire

Vanderbilt University Divinity School and Oberlin Graduate School of Theology, Vol. 21, No. 1 , Fall 1999



A Dean's Dean

Passion and Compassion:

Toward a Religious Vocation

(During the commencement exercises in May, Joseph C. Hough Jr., who was awarded the title Professor of Christian Ethics and Dean, emeritus, by the Vanderbilt University Board of Trust, delivered the following address to the 1999 graduates of the Divinity School.)

This is my tenth and last commencement during my time at Vanderbilt University Divinity School. Over the years I have come to love this place—the students, the faculty, and the staff who give it life—and even the very buildings that have housed our teaching and learning adventures together. Around this institution have emerged some of my most treasured memories and hopes, and I have enjoyed some of the happiest days of my life here. I am proud to be identified with the history of this place, and even more, I am proud to have been a part of an institution that defines itself with commitments to social justice for all God's people. This is a precious place, and the education for ministry that occurs here is a high prize.

Today represents the end of a special time in a special community as well as the passage of an important milestone in the pursuit of your vocation. You are now members of a large and growing community of persons who have come to Vanderbilt, studied, learned, and moved on to service in a variety of places. Some of you here will move to serve congregations. Some of you will continue your studies in order to prepare for teaching. Still others of you will begin to carve out vocations in a variety of professions and organizations where you will be able to offer service to your immediate community and your larger world.

As we leave Vanderbilt together, we must carry a strong sense of religious vocation. I hope and pray that you and I can take with us a passion for what we are going to do and that we always temper our passion with an embracing compassion for those whom we shall encounter as we live our vocation.

A religious vocation is work for which we have passion. That passion is grounded in the firm belief that what we do is worth doing and in the assurance that the ends we are serving are worth serving. This premise alone gives meaning to human work. Martin Luther King captured the passion of vocation in a powerful way: "A man, who has not found something that he is willing to die for," he said, "is not really fit to live."

The mere fact that we are passionate about our work and the ends we seek, however, is not sufficient. The passion of religious vocation is far more selective. When our passions are directed toward what is selfish or unworthy, we condemn ourselves to lives that are boring and bland, or we commit ourselves to ends that can be damaging to us and to those around us. It does not take much imagination or memory to see the destruction that has been visited upon our world by those who passionately pursue their work, demonstrating all the while their dedication to domination, persecution, exclusion, killing, and destruction. Human passion can easily become demonic when attached to selfish, narrow ends.

The peculiar passion that defines a religious vocation is a feeling that touches the mystery of God. It is a strong feeling that what we are doing is participation in the work of God for the good of the world, and this passion requires a constant referral of what we do and the ends we seek to our deepest theological insight. At its root, the passion that characterizes a religious vocation is nothing less than the desire to be for God and with God. The passion for a religious vocation derives its strength from our deepest sense that we are called to do the work of God in and for the world. But even here, we must be watchful. We are easily deceived by our passions, even when they lead us to God's work in the world. Thousands of people have been killed in the name of God, and the killing has been called the work of God.

The only attribute that can guard us from the demonic side of passion is *compassion*, the human capacity to feel *for* and *with* the other persons in our world, near and far. In Leviticus, the Jewish people are reminded that they are to love God—that their deepest passion be for the presence and purpose of God. But in the same verse, they are told that they are to love their neighbor even as they love themselves.

Passion for God is love for God, and true passion for God is accompanied by the love of neighbor. Passion and compassion belong together. Adherents of the early Jesus movement placed the double obligation at the center of their teaching. No less than fourteen times, the writers of the New Testament remind their readers and their hearers that at the heart of their faith lies the call to a passionate attachment to God and compassion for the neighbor. "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. *And* you shall love your neighbor as yourself."

But who is the neighbor? In the Jewish tradition, the very poorest are to be the special recipients of compassion. Even the alien and the strangers in the midst of the Jewish community are included in the broad sweep of human compassion for the other. The same is true of the Jesus movement. It is absolutely clear in the New Testament that the poor have a special place in the love of God and that the new Jesus movement is literally defined by its compassion for the poor. If we want to test the authenticity of our religious vocation, we must constantly subject our commitments and our work to this central test: Is my life and work manifesting clearly a compassion for those who are poor and excluded, the alien and the stranger? In this way, compassion attains a breadth of power that resists the demonic potential of passion.

Compassion moves even beyond the poor, the alien, and the stranger in our midst. We are admonished to include our enemies in our compassion for the neighbor. There is a wonderful reading in the Talmud that is a commentary on the deliverance of the children of Israel from Egypt. It seems that as soon as they had crossed the sea, they began a great celebration. There was much food and wine, and the women of Israel danced for joy. Suddenly an angel appears, and they are startled to see that he is very sad.

"Why are you sad?" they ask. "This is a celebration in praise of God for our deliverance from slavery in Egypt."

The angel says, "I have just come from God, and God is weeping."

"But why is God weeping?" ask the Israelites.

The angel replies, "God is weeping, because the Egyptians who died are God's children, too."

And Jesus said, "If you are willing to listen, I say, love your enemies. Do good to those who hate you. Pray for the happiness of those who curse you. Pray for those who hurt you." In Matthew's account, he adds, "If you do this, you will be acting as children of your Father in heaven."

That says it all, does it not? A religious vocation is a passionate commitment to be the children of God. That is what I hope and pray will be the story of your lives and mine in the days ahead.

HOMECOMING 1999

The Cole Lectures

DELIVERED BY DAVID BUTTRICK

The Drucilla Moore Buffington Professor of Homiletics and Liturgics
Vanderbilt University Divinity School

Social Dreaming and the Impudence of Preaching

Thursday, October 7, 7:30 P.M.
Benton Chapel
A reception will follow in Tillet Lounge.

Preaching and Partying

Friday, October 8, 10:30 A.M.
Benton Chapel

ALUMNI/AE ACTIVITIES

Friday, October 8

Alumni/ae Association Council Meeting
Jim Smalley, BD'67, presiding
8:00 A.M.
Tillet Lounge

Community Coffee with Students and Faculty
Commons Room
10:10 A.M.

☐ To inform the Divinity School about the lectures and activities you plan to attend, please contact the Office of Alumni/ae and Development at 615/322-4205 or by e-mail at: marietta.labauve@vanderbilt.edu

Saturday, October 9

Pregame Brunch
The Stadium Club, 25th Avenue South
10:30 A.M. until kickoff

☐ Reservations may be made by contacting Donna Johnson at 615/322-2929 or at her e-mail address: donna.johnson@vanderbilt.edu

The Vanderbilt Commodores vs. The Citadel Bulldogs
Dudley Field
1:00 P.M.

☐ Tickets may be purchased through the Vanderbilt Ticket Office at 615/322-3544.

Visit the Homecoming '99 Web site at:
www.vanderbilt.edu/alumni/homecoming.html

Contents

The Spire *is published by the Vanderbilt University Divinity School in cooperation with the Office of Alumni Publications.*

H. Jackson Forstman, *acting dean*
The Charles G. Finney Professor of Theology and Dean of the Divinity School, emeritus

Victor Judge, BS'77, MS'79, *editor*

Donna DeVore Pritchett, *designer*

Catherine Snyder, *director of alumni/ae and development*

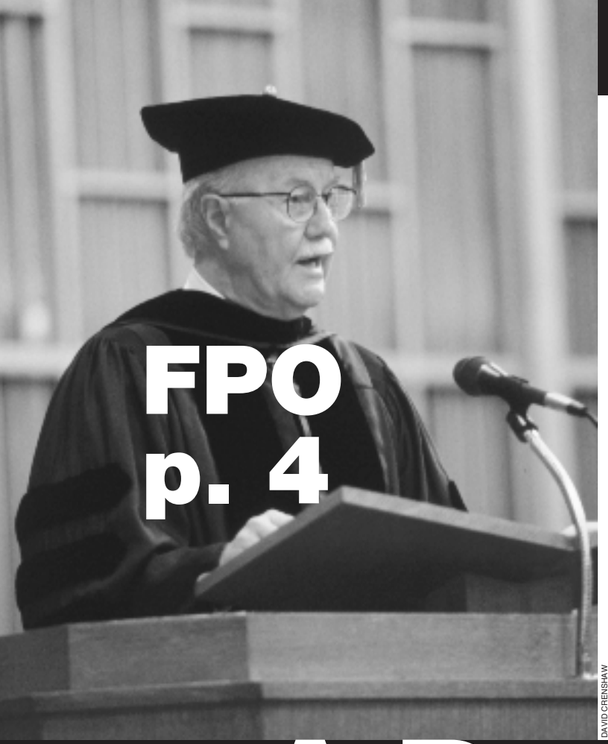
Michael P. Darling Jr., MDiv'99, *assistant director of alumni/ae and development*

Anthony Spence, E'80, *director of alumni publications*

On the Cover:

The oil portrait of former Divinity School Dean Joseph C. Hough, painted by Vanderbilt University alumnus James Ronald Threalkill, BS'79, was commissioned by the Office of Alumni Publications for *The Spire*. An Emmy award-winning artist who describes himself as an "expressive realist," Threalkill served as a special assistant in the administration of Nashville's mayor, Philip Bredesen.

The portrait was presented to Hough by the faculty and staff of the Divinity School upon the dean's departure to Union Theological Seminary.



DAVID CRENSHAW

When delivering his tenth and final commencement address at the Divinity School, Dean Joseph Hough told the Class of 1999, "As we leave Vanderbilt together, we must carry a strong sense of religious vocation. I hope and pray that you and I can take with us a passion for what we are going to do and that we always temper our passion with an embracing compassion for those whom we shall encounter as we live our vocation."

A Dean's DEAN

The Professional and The Person

Over the years of my work with the Carpenter Foundation, I have had the privilege of meeting a number of presidents, deans, professors, and officers from various institutions. The first encounter is often a little awkward as everyone tries to make a good impression. After such meetings I sometimes feel that I've met the professional, but not the person. But when Dean Hough first called on me, I met Joe Hough, too.

It is this sense of genuine encounter with him—his candor and warmth—that has made working with him a pleasure. Joe tirelessly communicated his passion for excellence in theological education in general, and his commitment to Vanderbilt Divinity School, in particular. Talking about the possibilities for higher education and VDS made him as vivacious as talking about his grandchildren! Enthusiastic as he might be for any project, however, he has been flexible and respectful of the interests and requirements of the Carpenter Foundation. This has made for a creative, productive partnership.

I am very glad that my association with Dean Hough has evolved into a friendship with Joe and Heidi. As an alumna of the Divinity School, I am sorry to see him leave but grateful for the many contributions he has made to its life and mission. The Carpenter Board joins me in wishing him and Heidi many joys in New York City.

—The Reverend Ann B. Day, MDiv'78
President, E. Rhodes and Leona B. Carpenter Foundation

Among the personal possessions that Joseph Hough carefully packed upon leaving his office at Vanderbilt Divinity School was an original cover from the April 8, 1876, issue of *Vanity Fair* magazine. The illustration, titled "The Old Dean," depicts a gaunt academician walking against the current of the blustery northern wind. When Hough's wife, Heidi, purchased the drawing at an antique shop in London, she could not have foreseen that her gift would foreshadow her husband's decision at age 65 to walk against the current.

The word *retirement* has not entered Joseph Hough's lexicon. After serving for a decade as dean of Vanderbilt University's Divinity School, he reached the age when deans often relinquish their administrative duties and return to the classroom. But Hough decided during the spring that he wasn't ready to resume the role of professor of Christian ethics; instead, he would depart in July for New York City and revise his curriculum vitae to include a new credential—president of Union Theological Seminary.

Described as "the Church's risk taker for over 160 years," Union was founded in 1836 with the mission of providing students "the opportunity of adding to solid learning and true piety the insights of enlightened experience." As the major progressive Protestant voice in New York City and the setting for the largest theological library in the Western Hemisphere, Union has attracted such premier theologians as Paul Tillich, Reinhold Niebuhr, and Dietrich Bonhoeffer to the faculty.

"There was a time when there was very little dissent from the notion that Union was one of the world's greatest theological schools," says Hough when discussing the institution's venerable history. "But schools such as Vanderbilt Divinity School and Union are functioning at a time when liberal religion isn't considered a significant issue in society. What is occurring at Union is what is happening also in other ecumenical organizations—the prophetic stances they have taken have eroded the support from the middle ground, and the old liberal constituency of old-line Protestantism is beginning to fade."

Union, and the theological schools at Yale, Harvard, Chicago, Duke, Emory, and Vanderbilt share one feature in common—they have been related primarily to ecumenical Protestantism. The future challenge for these schools, argues Hough, is determining how to serve former constituents in all the major Protestant traditions that in the past were called *mainline* but now are referred to as *oldline*.

"In an age of religious pluralism, seminaries that have an ecumenical past are witnessing a new face on ecumenism; consequently, they are re-visioning their purposes and renewing their contexts," explains Hough. "I don't know all the answers for Union's future, but I know the questions that need to be asked during the five years that I have agreed to serve as president."

The questions Hough believes the board of directors, faculty, staff, and students must address to make Union's voice heard in a changing national religious climate will require the new president to exercise the public relations skills he demonstrated successfully during his tenure at Vanderbilt. Developing a new vision of Union's role in theological education in New York City and ensuring a strong relationship with the seminary's closest neighbor, the Jewish Theological Seminary of America, are two concerns Hough's administration will investigate. And as the countenance of ecumenism continues to evolve, Hough hopes to maintain a dialogue with representatives from other faith communities, such as the Muslims, Hindus, and Buddhists, who comprise a significant part of the city's religious fabric.

"I think what kept me from becoming an outright rebel was that my father had such a marvelous sense of humor about religion. He thought that if religion took itself too seriously, it was idolatrous. He also told me that if God did not have a sense of humor, God would have destroyed the world years ago."
—Joseph Hough

Another issue to which Hough and other administrators of ecumenical schools must pay attention is the rising interest in evangel-

Master of the Southern Baptist Sword Drill

Let me begin in good post-colonial fashion by confessing my own social location. I have known Joe and Heidi since 1962. My first encounter was visual, mediated by a window in one of the married students dorms at Yale Divinity School. Phil Barber and I were studying for an exam when we heard a frightful noise. Looking out the window we peered into a blue haze of oily automobile pollution. Emerging out of the cloud was a 1952 Dodge, which in Montana would have been called a "beater." It was driven by a male who seemed either confused or lost.

I was reminded immediately of some of my relatives who had migrated from Oklahoma during the dust bowl, but I kept those thoughts to myself because I was at Yale and didn't want to admit to an embarrassing past. Besides, there was no chicken coop on the back of the car. Phil and I looked at each other, took in the spectacle, and said, almost in unison, "They need help." We then proceeded to assist Heidi and Joe with their move into the dorm, and that day marked the beginning of a rich and long association with them.

During our previous search for a new dean, we were repeatedly told that Joe Hough was the best in the country. Those of us on the faculty who had known him had conflicts of previous memory to negotiate—a prophet is without honor in his own country. But gradually we became convinced. What we did not know was that we had appointed a dean who was a master of technical rationality, or as he came to be known on the third floor halls, "Long Range Plan Hough."

We also did not realize that Joe was a master of numbers and budgets. Many a faculty meeting included discourses by Joe that unfolded, "If you assume a 2 percent gain on endowment, project expenditures that fall within 70 percent of the anticipated budget, as yet not approved, computer-model these figures in terms of the standard deviation, put together the income projected from annual giving, add slush from various funds, usually changing and largely unknown, then our deficit should be controlled—we will be able to support graduate students, give a one-half percent annual raise to faculty, fix the leak in the roof, paint Doug Knight's office, and still be within the figures budgeted for the year. Do you follow me?" It took a long while for some of us to figure out that such mind-numbing sentences had a familiar ring. They were not unlike those written by Karl Barth. Those of us who had known Joe at Yale understood that he was a recovering Barthian as well as a master of Southern Baptist sword drill scripture routines.

In the classical tradition, the virtue prudence concerns practical wisdom, especially the capacity to relate appropriate means to ends. Fortunately for us, this capacity was highly developed and exhibited depth and maturity in Joe Hough. It was this capacity, informed by an experienced imagination, that made it possible for Joe to move the institution toward ends that we all came to see as important: reducing and eliminating the deficit, raising admissions standards, gaining greater support for students in all degree programs, bringing to fruition a number of endowed chairs, providing a firm institutional basis for the Kelly Miller Smith Institute on the Black Church, envisioning an interdisciplinary program in ethics and the professions, and coping creatively with the "great transition" represented by a large number of anticipated retirements. The means by which Joe was able to move the Divinity School toward these ends were not always without conflict, but they were always informed by a seasoned maturity grounded in Joe's well-developed practical wisdom.

Joe also has filled the virtue of justice with classical liberal content. He has been consistent in his deep commitment to civil rights. In his first book, *Black Power and White Protestants*, Joe articulated a moral position that has remained unchanged over the years. "Christianity is incompatible with racism," he argues in that book, and especially repugnant to Joe are forms of racism that are rationalized by appeals to the Bible. Joe's deep sense of fairness, his commitment to the equality of persons, and his sensitivity to the requirements for human flourishing are very highly developed dispositions. He has represented the commitments that are so clearly articulated in the Divinity School catalogue. Both faculty and students have valued his moral leadership in these critical areas. This moral leadership has been expressed not only in the School and University, but also in the community. Joe is perhaps at his best when debating religiously-inclined folk, such as theologically conservative ministers, in forums like the *Teddy Bart Show*. He also has tried his hand at local politics when he served on the school board in Claremont. Joe's commitment to justice has never remained simply at the conceptual level of ethical analysis. He has enacted his commitments and has thereby joined the struggle to embody religiously-grounded values in the social world.

—Howard L. Harrod
The Oberlin Alumni Professor of
Social Ethics and Sociology of Religion

ical Christianity. "There is a conflicting current here," explains Hough. "If you are going to be exclusive about your idea of salvation as a Christian, your relationship with any other religious tradition is going to be extremely complicated—but if you are not exclusive in your view of salvation, then your relationship with evangelical Christians will be difficult."

Whether he is renewing or establishing relationships with constituencies, the recurring challenge of Hough's administrative career is securing the funding for the advancement of programs. And one needs only to examine his record at VDS to understand Union's interest in Hough.

"He quickly identified the financial concerns of the seminary, and we are proud to have his voice out there on our behalf," says New Yorker William Havemeyer, a member of Union's board of directors.

During his deanship at the University, Hough helped the Divinity School raise $16 million during the Campaign for Vanderbilt, a six-year effort that culminated in 1995. The School's endowment tripled by reaching $80 million, and VDS completed the past fiscal year with a surplus budget.

PEYTON HOGE

Walter Harrelson, (right) Distinguished Professor of Hebrew Bible, emeritus, was among the guests attending Dean Hough's farewell dinner at the University Club.

The Conversion of a Nemesis

I have known Joe Hough for over 40 years, but I cannot say I have admired him all this time. In fact, at the beginning of our acquaintance I disliked him. (I searched for a softer word, but honesty won.) We met at Yale Divinity School, driving with several other students to our field education jobs every Sunday morning. I was the only woman in the group, and Joe was my Nemesis. He was, or so he seemed to me, a brash tease. Week after week, I endured jokes and comments with Joe leading the eager troops that fell in behind him. Eventually, I got my revenge: I made the highest grade in the beginning Greek class, beating them all, including Joe.

Many years have passed, and much has changed—certainly my estimation of Joe Hough. And I am not alone. As chair of the personnel and policy committee that reviewed him a few years ago for another term, I collected faculty letters on his performance in leadership of the Divinity School. Of course, a few warts were noted, but overall the guy came off *very* well. He is held in high regard by his colleagues, and his administration, overall, is a success.

This is not easy to achieve these days in divinity schools. Joe is a "Dean's Dean," at the top of the lot, someone who likes what he does and does it with excellence. His enthusiasm is infectious (that old brashness put to good use), and his skill is evident. For the first time in 35 years, the Divinity School is out of a deficit, and while a booming stock market certainly lent a hand, Joe's leadership has been crucial in this historic event. Granted money is not everything, but for this School, it is difficult to overestimate its importance. Joe also has brought to fruition three endowed chairs, strengthening the School academically as well as financially. He has taken the rough and tumble of leadership well, making hard and sometimes unpopular decisions, according to what he deemed best for the School. We are in good shape to meet the challenges of the next millennium, and we owe much of it to him.

In all of this, I have been a strong voice in the chorus of support for my old Nemesis. I have admired his accomplishments but also his attitude toward issues affecting women. At some point between Yale and Vanderbilt, Joe had a conversion, or at any rate, he is now a feminist. He has energetically embraced the central commitments of the School—issues of race, gender, sexual orientation, pluralism, and environmentalism. It is obvious that he has made them his own.

I now *do* respect Joe Hough as a first-rate human being and dean; in fact, I really like him. His story (my version of it) is a morality tale of how a sinner can be saved, how the unrighteous can become righteous, how the unenlightened can be brought to see the light. May Joe Hough go to Union Seminary trailing his clouds of glory from Vanderbilt. We thank him and wish him well.

—Sallie McFague, The E. Rhodes and Leona B. Carpenter Professor of Theology

Helping to develop the Cal Turner Program in Moral Leadership as a collaborative initiative among Vanderbilt's schools of management, law, medicine, and divinity and creating the interdisciplinary Carpenter Program in Religion, Gender, and Sexuality were two accomplishments of Hough's term. His commitment to the School's ecumenical principles was reflected through his work to secure endowments for the three chairs in Wesleyan, Catholic, and Jewish studies. And Hough left VDS with the knowledge that the funding of the Kelly Miller Smith Institute on the Black Church resulted in Vanderbilt becoming the only university to have a divinity school with a permanently endowed institute committed to African American church ministry.

"Joe's deanship combined vision, strategy, fundraising, and fiscal discipline—all in extraordinary proportion," says Thomas G. Burish, provost of Vanderbilt University. "He has unflagging energy, a forthright manner, strong values, and an unquenchable openness to ideas and perspectives. These qualities not only allowed him to be successful in leading the Divinity School but also in contributing to other programs and initiatives throughout the University. Joe is truly a University citizen, and Union is fortunate to have him."

When Liston Mills, the Oberlin Alumni Professor of Pastoral Theology and Counseling, emeritus, called Hough in 1990 to inquire if he were interested in becoming a candidate for dean at VDS, Hough's immediate response was, "No." He had completed his third term as dean at Claremont School of Theology and was planning on becoming director of humanities at Claremont Graduate University.

As Hough thought about the history of Vanderbilt Divinity School and his classmates from Yale who were teaching at VDS, he contemplated returning to his native South. "I always had admired the faculty members at Vanderbilt Divinity School who had the courage to resign when James Lawson was dismissed for his civil rights activity; their protest was one of the finest moments in the history of theological education," says Hough. "And there was also the opportunity to be reunited with Howard Harrod, Gene TeSelle—and Peter Hodgson, at whom I threw snowballs across the Yale quadrangle—and Sallie McFague, who has been one of my fine supporters at Vanderbilt. I was greeted at Vanderbilt by a faculty that had embraced and applauded *difference*, and I am fortunate to have participated in their ongoing dialogue about the future of theological education."

The 65 years of Joseph Hough's life thus far could be described as a theological dialogue. As the son of a North Carolina Baptist minister, he remembers each meal beginning with the reading of scripture and a prayer of thanksgiving and how his grandfather dedicated every field he planted to God with the promise of a tithe from the harvest.

"Religion has been central to my heritage and my life, and I think what kept me from becoming an outright rebel was that my father had such a marvelous sense of humor about religion," remembers Hough. "He thought that if religion took itself too seriously, it was idolatrous. He also told me that if God did not have a sense of humor, God would have destroyed the world years ago."

Hough is confident that his dialogue at Union Theological Seminary will afford opportunities for spiritual and intellectual enlargement. "I hope if I live ten more years, I will not believe as I do in 1999 because there will be new developments that challenge me to question what I profess. During my days at Yale Divinity School, I learned that my faith could be dynamic but remain in continuity with a tradition. That freedom has enabled me to remain in this vocation." *—Victor Judge*

Right: In recognition of his decade at Vanderbilt University, the faculty and staff presented Dean Hough with his portrait painted by Nashville artist James Ronald Threalkill, BS'79.

PEYTON HOGE

A Leader with an Earthy Humor and Irreverent Sense of Awe

Joe Hough is one of the most unusual persons I have met, and he is singularly responsible for the support that I have given to the Divinity School. He possesses what I consider to be the best qualities of a leader—he has a sense of purpose, and he knows how to get the darn job done. Leadership is most effective when it is modeled on the personality and lifestyle of an individual, and Joe has employed that design. I find it interesting that the area of management on the campus of Vanderbilt University that most closely resembles the Dollar General model is the Divinity School.

I admire his irreverent sense of awe about his job. Joe has a great sense of humor, and he manages his ego well—he's not a case of someone not having an ego, but he's an example of someone who has his ego under good, effective management. He is an academic professional who is unashamed to speak of his relation to God and his commitment to the will of God, but when the words come from Joe Hough, they're direct, not lofty, and I like that manner. We've enjoyed very earthy humor, but I know him to be a man who is intolerant of anyone who is disrespectful of a person or a constituency.

When you are fortunate to have a relationship with Joe, you receive far more than you give. I also respect the partnership he has with Heidi; she is the antithesis of the goody-two-shoes wife, yet she renders powerful support for the mission of her husband. She's an incredible asset for Joe.

—Cal Turner Jr., BA'62, Chairman and CEO of Dollar General Corporation

Antoinette Brown Lectureship Turns 25

Vanderbilt University Divinity School celebrated the 25th anniversary of the Antoinette Brown Lecture Series on March 18 with a reception at the Nashville residence of Sharon Hels, MA'82, PhD'87. Later that evening in Benton Chapel, the anniversary lecture, "Feminism and Pluralism: Time for a Reformation," was delivered by Diana L. Eck, professor of comparative religion and Indian studies at Harvard University.

Named in honor of the first woman ordained to the Christian ministry in the United States, the lectureship was endowed by Sylvia Sanders Kelley, BA'54, to bring distinguished women theologians to Vanderbilt where they could address the University community on the concerns facing women in ministry.

Antoinette Brown began to speak publicly in the services of a Congregational church when she was nine years old. She was graduated from Oberlin College in 1847 and completed the course requirements in the theological seminary in 1850; however, her degree was not granted. Oberlin later conferred an honorary master of arts in 1878 and doctor of divinity in 1908. An active speaker and writer for women's rights, temperance, and abolition of slavery, Brown preached her last sermon when she was 90 years old.

Sponsors for this year's lecture included the Carpenter Program in Religion, Gender, and Sexuality, the Vanderbilt University Women's Studies Program, the Margaret Cuninggim Women's Center, Vanderbilt University Speakers Committee, the Office of Women's Concerns, and Vanderbilt Lectures Committee.

Renita J. Weems, associate professor of Hebrew Bible at Vanderbilt Divinity School, will deliver the Antoinette Brown Lecture in the spring of 2000.

Memories of the Beginning & Hopes for the Future

BY SYLVIA SANDERS KELLEY

In 1974 I was involved deeply in addressing issues of discrimination against women in society. One of my primary concerns was the passage of the Equal Rights Amendment. A second area of activity was advocacy for the ordination of women as ministers and officers in my denomination, the Presbyterian Church in the United States. Through my work I had come to understand that there was an intimate connection between discrimination against women and theological views. Fundamentalist interpretations of biblical stories such as Adam and Eve were being used as justification for second-class status for women. Moreover, the Southern Bible Belt was the scene of the fiercest resistance against the passage of the ERA.

"Women are needed in the pulpit as imperatively and for the same reason that they are needed in the world—because they are women. Women have become—or when the ingrained habit of unconscious imitation has been superseded, they will become—indispensable to the religious evolution of the human race."

—Antoinette Brown
(1825–1921)
American minister and reformer

I came to the conclusion that education, and especially theological education, was the key to the advancement of women in society. In deciding where to begin my search for educational partners, I chose my alma mater, Vanderbilt University. I always had been impressed that Vanderbilt was one of the few major private institutions to offer coeducation at the time I entered college in 1950. I had become increasingly appreciative of the fact that Vanderbilt was truly a pioneer in offering an educational experience that enabled women and men to learn and work together as equals.

But I especially was interested in finding out what has happening at Vanderbilt Divinity School to advance the status of women. As a Rockefeller student at Yale Divinity School in 1956, I had been introduced to theological education and its potential for affecting the social issues of society. I was determined to find out what the divinity school of *my* alma mater was doing to address issues of discrimination against women. At an alumni/ae event 25 years ago, I called on Dean Walter Harrelson. In our initial conversation, I asked him, "What is Vanderbilt's Divinity School doing to assist women, such as I, who are struggling with the issues before women leaders today?"

I told Dean Harrelson that I believed the Divinity School had the potential of affecting society not only through its graduates but also through the graduates of the larger Vanderbilt community. During our conversation, I proposed that the Divinity School sponsor a conference to address the issues of leadership for women. Within a short time, Dean Harrelson called me to propose an idea which became the Antoinette Brown Lecture Series. His argument was that the best way to influence society was to support the emerging feminist religious scholarship. He asked me if I would be interested in funding a lecture series to introduce feminist scholars to Vanderbilt Divinity School. Without reservation, I told him I would.

My hope in funding the Antoinette Brown Lecture Series was to educate the leaders who could bring about equality of opportunity and advancement for women. From the beginning I always saw the lectures as a first step, not only for leaders of religious institutions but for women and men interested in the leadership of all areas of society. I chose Vanderbilt Divinity School as the resource. My vision was then and continues to be today that the lecture series can have a dramatic impact upon the world.

Being associated with this lecture series has been a great honor. As I look at what has happened in the past 25 years, I am astounded. The success of the Antoinette Brown Lecture Series gives me confidence and boldness to imagine new beginnings and new dreams. I join with you in the celebration of a great adventure and in congratulating Vanderbilt Divinity School. We can journey with excitement toward the 50th anniversary lecture.

PEYTON HOGE

After being introduced by Dean Joe Hough, Sylvia Sanders Kelley explained to students and alumni/ae her reasons for endowing the Antoinette Brown Lecture Series at Vanderbilt Divinity School.

PEYTON HOGE

Left: Diana L. Eck of Harvard University, lecturer for the 25th anniversary of the Divinity School's Antoinette Brown Lecture Series, and Vanderbilt alumna Sylvia Sanders Kelley of Atlanta, the first benefactor of the lectureship

PEYTON HOGE

The 1999 lecture was planned by committee chair Anna Bradley, MDiv'99; Leslie Linder, MDiv'99; Gail Davidson, MDiv'99; and Pat Bentrup, MDiv3. Alumna Mary Louise O'Gorman, MDiv'84, was among those attending the reception before the lecture.

Widening the Religious Pulpit

... As we stand at century's end and reflect as we inevitably do about the century past, I believe feminism and pluralism are two of the most important movements to reshape the life and vision of the Christian church in this century. The feminist movement has brought new thinking and new voices from the margins into the heartland of Christian theology, biblical interpretation, and ministry. The pluralist movement has brought Christians into serious relationships with people of other faiths, has brought new and sometimes critical voices into dialogue with Christianity, and made irrevocably clear that Christian life and Christian ministry are set in the context of a multireligious world, a multireligious society.

... Antoinette Brown was the first women to be ordained by an established denomination in the United States, having been called to be pastor of the Congregational church in South Butler, New York, in 1853. She was a pioneer in women's ordination, as were other women preachers of her day—Lucretia Mott, a Quaker; Olympia Brown, a Universalist; and Jarena Lee of the AME church. They were outspoken abolitionists who linked their struggle as women in the Christian church with the related struggles against slavery and against social and economic injustice.

...Determined to study theology and prepare for the ministry, Brown went to Oberlin. Her lifelong friend Lucy Stone was ahead of her at Oberlin and not particularly sympathetic to Brown's ambitions. Many feminists, then as now, abandoned the church as a lost cause. Stone was very critical of the church and skeptical about the possibilities of a ministerial vocation. The correspondence of Antoinette and Lucy gives us insight into both sides of the tension. Lucy wrote to Antoinette, 'I wonder if you have any idea how dreadfully I feel about your studying that old musty theology, which already has its grave clothes on, and is about to be buried, in so deep a grave that no resurrection trump can call it into being, and no Prophet voice, clothe its dry bones with living life.'

... But when Antoinette Brown spoke at the World's Parliament of Religions in 1893, forty years after her call to ordained ministry, it became clear that she had not lost her free spirit. When she spoke on Saturday, September 23, on the thirteenth day of the Parliament, she remarked, 'This great Parliament of Religions is in evidence that narrow conservatism is rapidly decreasing, and that our conception of the religious pulpit must widen until it can take in all faiths, all tongues which strive to enforce the living spirit of love to God and man.'

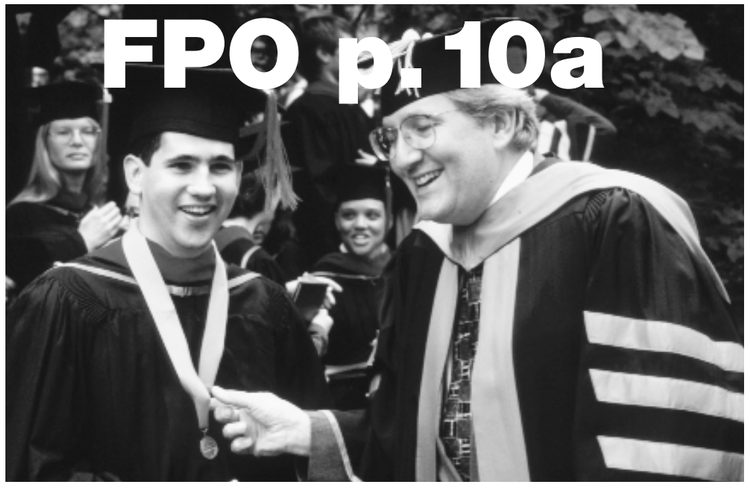
... Antoinette Brown and the other pioneers of women's ordination would now be astonished to see the face of America's Protestant ministry today with more than 50,000 ordained women clergy; there is no question it is slow, that Barbara Brown Zikmund's study, *Women and Ministry: An Uphill Calling*, has shown the percentage rise is slower still, but even so, some 33.9% of all seminary students in 1996 were women. The nature of ministry in this century has changed forever and poses one of the most difficult ecumenical issues the churches face.

—from "Feminism and Pluralism: Time for a Reformation," the Antoinette Brown 25th Anniversary Lecture delivered by Diana L. Eck, professor of comparative religion and Indian studies at Harvard University and a leading feminist theologian and participant in the ecumenical movement

Commencement 1999

Forty-one graduates were welcomed into the Vanderbilt University Divinity School alumni/ae community on Friday, May 14, at Commencement 1999. Chancellor Joe B. Wyatt conferred the master of divinity degree on 25 students and the master of theological studies degree on 16 graduates during commencement exercises on Alumni Lawn. Families and friends then convened in Benton Chapel where Dean Joseph Hough presented diplomas to the new alumni/ae.

COMMENCEMENT PHOTOGRAPHS BY DAVID CRENSHAW



▲ For first honors in the Divinity School, Brant Pitre, MTS'99, received the Founder's Medal, an award endowed by Cornelius Vanderbilt in 1877. A native of Houma, Louisiana, he matriculated at the Divinity School in 1997 after earning his baccalaureate in English literature and religious studies from Louisiana State University in Baton Rouge.

"The diversity of religious traditions and backgrounds I encountered at the Divinity School remains the benchmark of my two years at Vanderbilt," says Pitre. "From the first day of my first class in elementary Hebrew taught by Aurel Ionica, I began making lasting friendships."

Recipient of the W. Kendrick Grobel Award for outstanding achievement in biblical studies at VDS, Pitre has enrolled at the University of Notre Dame where he is one of 12 new students admitted for doctoral studies in theology. He has been awarded a full scholarship for the next five academic years to pursue his doctorate of philosophy in New Testament.

▲ Kara Oliver, MDiv3, greets graduate Jennifer Jones who completed the course work for the master's degree in theological studies in August 1998. Jones traveled to campus for commencement after a semester of teaching mathematics at Shalom High School in Milwaukee. She plans to move to Madison, Wisconsin, during the fall.

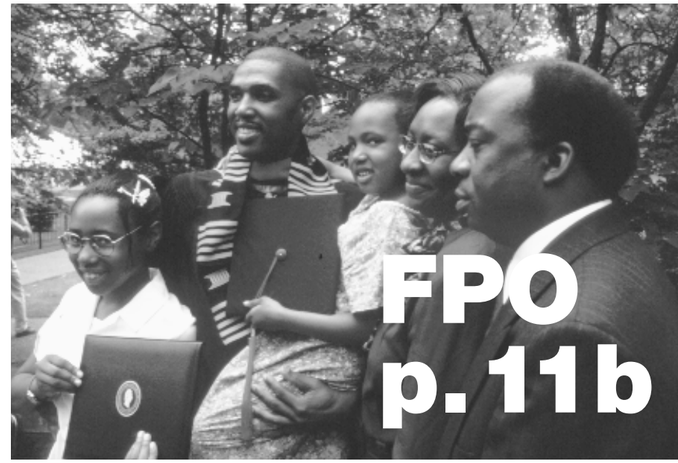
◀ Since earning his master's degree in theological studies, Liam Gray of Chevy Chase, Maryland, has accepted an appointment at the Smithsonian Institution's Center for Folklife and Cultural Heritage. Among his friends attending his graduation was Melissa Stewart, a Vanderbilt doctoral student in theology.

▲ The day after Michael Darling, MDiv'99, received his diploma and the Elliott F. Shepard Prize in church history, he began his new role as the assistant director of alumni/ae and development for Vanderbilt Divinity School.

A former assistant to the director of professional and community services at the College of Charleston, Darling holds a baccalaureate in political science from Presbyterian College in Clinton, South Carolina, and a master's degree in history from The Citadel. He also has studied at the Institute for Comparative Political and Economic Systems at Georgetown University and at the University of London.

When applying to divinity schools, Darling was searching for institutions that had an ecumenical ethos, an appreciation for diversity, and a university setting—a criteria that VDS fulfilled. For his field education assignment, he served as an intern with the Interfaith Alliance of Middle Tennessee and worked to promote the positive role of religion as a constructive force in public life.

A native of Atlanta, Darling contends that two of his experiences at VDS that made indelible impressions upon him were studying with Martin Luther King scholar Lewis Baldwin and becoming reengaged in parish ministry with Reverend Steve Hancock of Second Presbyterian Church in Nashville. In December, he will marry Jennifer Lowe of Hendersonville, Tennessee.



▲ Before leaving for Bermuda to serve during the summer as an associate evangelist for the Seventh Day Adventist Church, Fred Batten Jr. of Murfreesboro, Tennessee, was graduated from the Divinity School with the MTS degree. Sharing the occasion with Batten were his daughters, Amber, age 10; Brandi, age 5; and friends of the family.

▲ Before the academic procession into Benton Chapel, Carla Ingrando, MDiv'99, of Dublin, Georgia, and Virginia Bain, MDiv'99, JD'99, of Lakeland, Florida, adjust Registrar Aline Patte's mortarboard. Ingrando has enrolled in the doctoral program in moral theology at the University of Notre Dame. The 19th Vanderbilt graduate to earn dual degrees in divinity and law, Bain also received the Umphrey Lee Dean's Award for exemplifying the broader vision of the Divinity School and the Wilbur F. Tillett Prize in ethics. After passing the bar examination, she began practicing law with the legal firm of Smith, Helms, Mulliss, and Moore in Greensboro, North Carolina.

Reflections on a Half-Century

After three decades at Vanderbilt University, Eugene TeSelle retired last spring as the Oberlin Alumni Professor of Church History and Theology and chair of the graduate department of religion. An Augustinian scholar and community activist, TeSelle intends to spend his retirement years as he has lived during his academic career—through writing and activism. In recognition of the 30 years of his contributions to the University, we are pleased to publish the following essay he composed for this issue of The Spire.

BY EUGENE TESELLE

In thinking back on my life, I am impressed by two ideas in particular. One is the many continuities, despite various twists and turns. The other is that it is impossible simply to tell one's own story because one is witness to many events that are influenced by the picture given of them in the news media or in academic discourse, shaped by them by the very fact of responding to them, and participating in them to some degree or other.

As many other students, I got interested in ministry and the academic study of religion during my college years when I discovered that Christianity was more interesting and more important than I ever had imagined. Augustine, Anselm, and Aquinas made their appearance in philosophy courses; the good and the bad contributions of European and American history were unavoidable. It's not surprising, then, that I have ended up teaching in that area.

But there was a parallel influence from current events. Those of us who are retiring now do not belong to the World War II generation—those who won the war and felt that they had the right to run the world, which they have done, for better or worse, for the last 50 years. We were still growing up during the war and took part in the "war effort" largely through recycling and living simply.

The postwar period was what made the biggest impression on us, in at least two important ways. First, we in the U.S. were forced to pay attention to the rest of the world. In church circles that meant chiefly a new awareness of the Christian heritage in Europe. The resistance to Hitler was well publicized, and we began rethinking the traditional anti-Semitism that was part of American Christian culture. Dietrich Bonhoeffer was quickly translated in the late forties, and Karl Barth gained authority for having seen many things right. And we had Paul Tillich right in this country, at Union Theological Seminary, bringing the European heritage into our midst. There were many others; it is important to remember the many emigré professors from Germany, both Jewish and non-Jewish, who had been expelled because of their "race" or because of their political views. They taught in colleges across the country from the thirties on, making many communities far less provincial than they would have been otherwise.

All of this was reinforced by the ecumenical movement. In college we were packing clothing into duffel bags to send abroad through the World Student Christian Federation (the more adventuresome Harvey Cox was riding on cattle ships to Europe). Europeans and Asians were coming through to talk about their current situation and their cultural heritage. The organization of the World Council of Churches in 1948 gave form to this sense of worldwide community. It was still the time of colonial empires, and the "younger churches" in Africa and Asia were not yet full partners. But we were already moving in that direction.

Second, it was clear that the U.S. would be a major player in world affairs. There were some surprising results. After the war, U.S. occupation governments sponsored agrarian reform in Korea and Japan in order to decrease the appeal of Communist parties in elections (those countries still require farms to be owner-occupied and limit their size—a practice that should have been introduced into the U.S., too, as an alternative to agribusiness). In Europe the Cold War quickly developed, partly because of Soviet actions but also because of Wall Street interests, personified in the Dulles brothers, John and Avery. I can remember how the popular press shifted from vilifying their pre-war connections with German cartels to playing up the need to reindustrialize Germany and get coal and steel flowing from the Ruhr Valley. The Marshall Plan revitalized the Western European economies; subsidies flowed to the Christian Democrats in Germany and Italy; and soon NATO was organized, converting economic and political issues into a military one—and into a confrontation between Christianity and atheistic Communism.

The first news story that I saw about a "theologian" was in *Life*, an article by Reinhold Niebuhr, with his tough-guy scowl, explaining why we needed to halt the Soviets. Our generation learned "political realism" from him. During the same time, of course, he was a participant in George Kennan's cynical deliberations in the State Department, and his scorn for pacifism meant that he did not prepare the Christian world very well for the challenges of the sixties.

In what we now call the Third World, leaders of independence movements often came out of schools run by missionaries and acted out of Christian motivations. While Communism was sometimes called a "betrayal of the revolution," there was also a new phase of dialogue with Communists and other secular revolutionaries. Richard Shaull's *Encounter with Revolution*, published in 1955, was a major influence because it was the study book for women's groups all over the country and therefore was widely read and discussed. Shaull, of course, soon was to become one of the founders of liberation theology in Latin America, crossing Catholic-Protestant lines from the start.

If you were a Presbyterian, Princeton Theological Seminary was the place to go. Then as now it was a microcosm of the diversity of the Presbyterian church; we also met Mennonites and other exceptions to mainline Protestantism; and there was a significant international group as well. The seminary always had a large contingent of "fundies" from Pennsylvania and California and Washington; and it is no surprise that the current president, Tom Gillespie, who led the assault on gay and lesbian ordination in the Presbyterian Church in 1978, was chosen as its president not long after that. But we were also influenced by Paul Lehmann's version of radical politics; John Mackay's "Letter to Presbyterians" in 1954 helped turn public opinion against Senator Joe McCarthy. Several classmates were involved in "industrial ministries," attempting in the fashion of the worker priests to relate to factory workers in Detroit and Chicago.

All of us expected to be ordained and start in the ministry; graduate study was largely a hoped-for possibility. After graduation I became an assistant minister in East Orange, New Jersey, just west of Newark. At that time it was a viable interracial community, with lots of efforts at fair housing and human relations and integrated education. There were friendly contacts with the Reform Jewish community, many of them German refugees. The city remained pluralistic, my friends say, until the 1968 Newark riots, when many people flooded into "the Oranges," and at the same time the shopping areas along Harrison Street abandoned the city for the suburbs. Several of the people I knew in "the Oranges" have stayed active with civil rights and economic development issues, and *Shelterforce* is published there.

In 1958 the Presbyterian Graduate Fellowships were inaugurated—by Presbyterian Women, it should be noted—in order to supply another generation of college and seminary professors, and I was one of the first group. Others included Jane Dempsey Douglass, Robert Lynn, and David Kelsey. There were other fellowship programs, too—Rockefeller, Kent, and Danforth, and so on—before graduate schools began to develop their own fellowship programs. Vanderbilt, of course, has been slow to do this, and we should be grateful to Joe Hough for getting enough money to enable us to start awarding stipends that began to compete with richer programs like Emory, Duke, and Princeton Seminary.

Both Harvard and Yale were possibilities. Harvard's program in religion was being revived with a new faculty, but I decided on Yale on the basis of a complex mixture of inclinations, chiefly because of its humane and broad-minded faculty, made up of people like Niebuhr, Calhoun, and Bainton. Peter Hodgson was one of the first people I met when I drove up to the Sterling Divinity Quadrangle, and he helped unload the U-Haul. I started out in the Contemporary Theology program. But in that year we took a broad range of examinations—historical, philosophical, ethical—so I was more or less ready to do a dissertation on nature and grace in Thomas Aquinas. Then I ran into some echoes of the same themes in Augustine, and that led to a long article and then a book. I've always been a generalist, for better or worse, and I find that the most helpful insights can come through bouncing from one period to the other.

I taught at Yale on a non-tenure-track basis for seven years, in the new department of religious studies—mostly in the College, but also in the graduate program and thus in the Divinity School as well. Among other assignments, I was responsible for a survey course on Judaism, Catholicism, and Protestantism in the Modern World, which stayed interesting in those years. After Yale changed its admissions policies in the mid-sixties, there were more Jewish students with Eastern European backgrounds. When we discussed the Zionist heritage and Israeli history in those days, Menachem Begin was simply a curious memory from the forties, and no one imagined him as a future political leader. Serious Catholic-Protestant dialogue was just beginning. There were several trips to Woodstock College, the leading Jesuit seminary, still located in the backwoods of Maryland, still following its traditional patterns, but learning how to converse with Protestants. Then Vatican II began, and we followed it year by year. Looking back, it is clear that Protestants as well as Catholics have been influenced by its spirit of liturgical reform and its readiness to address the contemporary world.

William Sloane Coffin, of course, was the chaplain at Yale. He single-handedly changed the image of a college chaplain, getting involved in civil rights and then anti-war activities. You could experience the sixties to the fullest in that setting. But it was also a time of rearing two small children and getting started in an academic career.

When the position at Vanderbilt opened up in 1969, it was almost like coming home. During the Lawson Affair in 1960, the students at Yale Divinity School held a sympathy march, followed up by a local campaign for fair housing. Six of us later came to Vanderbilt—Howard Harrod, Peter Hodgson, Joe Hough, Dale Johnson, Sallie McFague, and I. Other Yalies here in Nashville included Bill Barnes and Don Beisswenger. The Divinity School Quadrangle was still relatively new in 1969, and so were memories of the Lawson Affair. It was clear that Vanderbilt was ahead of the rest of Middle Tennessee—and the Divinity School was ahead of Vanderbilt.

In many ways the early seventies were the fruition of the sixties. The women's movement, given new impetus by Betty Friedan in 1963, took full effect in the political world and in academe during the seventies. Similarly, civil rights legislation was gradually implemented with voter registration and the increase in African American office holders. The Democratic Party reformed itself according to the McGovern Rules, with precinct caucuses and many other features that were dropped a few years later.

In the summer of 1970 a number of us who had met at Edgehill Church and in the reelection campaign of Senator Albert Gore started Belmont-Hillsboro Neighbors. (Our only model was Organized Neighbors of Edgehill, still going strong.) We were responding to a conjuncture of several factors—racial diversity, the threat of urban renewal, and the school desegregation lawsuit. We accepted the fact that we were an interracial neighborhood and made the most of it. Many people stayed or moved in for the same reasons; they included people in the helping professions, Legal Services attorneys, United Methodist board personnel, and young Vanderbilt professors.

We couldn't have done it without the 1968 Fair Housing Act and the 1971 Charlotte-Mecklenburg decision on school desegregation; in turn, we made those menacing federal laws livable, proving that interracial neighborhoods were viable even in Nashville, and we got attention on talk shows for several years. I can remember being accused on one occasion of being a "pseudo-carpetbagger," which was somewhat puzzling, but Jack Forstman helpfully assured me that I was the real thing. All in all, it was a chance to replay many of the experiments in East Orange several decades earlier.

These were the years when the "urban movement" was just beginning. We joined National Neighbors, a federation of interracial neighborhood organizations founded by James Farmer and Morris Milgram. We learned how to organize, and how to enforce

The Daniel Deronda of VDS

by Peter Hodgson
The Charles G. Finney Professor of Theology

Gene and I go back a long way—to the time when we both had crewcuts. Yale was at that time a seed ground for future VDS faculty, not only for Gene and me, but for Joe Hough, Howard Harrod, and Sallie McFague. Hough was the black sheep of the group and would have been voted least likely to succeed. All of us at the time were pretty much straight-forward Barthians, with various mixtures of Tillich, Bultmann, Richard and Reinhold Niebuhr, Schleiermacher, and Kierkegaard. Robert Calhoun, however, connected us with an older liberal heritage at Yale, and we never came under the spell of the later so-called postliberal theology of Yale, even though we studied with George Lindbeck and Hans Frei. Other important teachers for us were Julian Hartt, Jim Gustafson, and Claude Welch.

I can't find anything really nasty or naughty to write about Gene, other than that his curriculum vitae runs for sixteen pages. You might say Gene is the Daniel Deronda of the VDS faculty. Deronda was the hero of George Eliot's last novel, and he was just an incredibly good, wise, and self-giving person, whose mission in life seemed to be that of rescuing people in distress. When he began his doctoral studies at Yale in 1958, Gene already had the reputation of being someone who knew not just *something* but a great deal about an incredibly broad array of subjects, from the Greek fathers to Hebrew exegesis, to Latin grammar to the whole history of doctrine, to modern theology and natural science, to Whitehead, to community organization.

Gene TeSelle is a rare combination of scholar, teacher, university servant, church leader, and community activist. We won't see the likes of him for a long, long time, and his retirement leaves an enormous, unfillable gap in the faculty of the Divinity School. To whom will one turn when attempting to track down an obscure quotation from Thomas Aquinas? Or to figure out how Origen prefigures process philosophy? Or to learn about the latest outrage from the *Presbyterian Layman*? Fortunately, Gene won't be far away at 2007 Linden Avenue, and I suspect students and faculty will be trekking to his door with some regularity.

During the "crewcut days" at Yale, Gene TeSelle (background) was an usher at the wedding ceremony of Peter and Eva Hodgson, performed by Claude Welch on June 18, 1960, in Marquand Chapel of Yale Divinity School.

fair housing laws, and above all how to deal with mortgage redlining. In the early seventies it was hard to get a loan from any of the local banks or S&Ls; Fidelity Federal was the only one with a commitment to urban neighborhoods. (Vanderbilt University did have the wisdom to give a 1% break on interest rates to faculty members who moved into the area south of the campus.) About that time Gale Cincotta in Chicago started National People's Action. Enlisting Senator William Proxmire and others, she got passage of the Community Reinvestment Act, which required federally insured lenders to meet the credit needs of all segments of their communities, and the Home Mortgage Disclosure Act, which required reporting of all mortgages by census tract. Since the late seventies, neighborhoods and their national counterparts have continued to be in dialogue (and sometimes confrontation) with lenders, especially in this era of interstate and now national mergers. And since one thing leads to another, I have been increasingly involved with *Southern Communities*; the carpetbagger is now engaged in journalism from a southern point of view.

Neighborhood organizations in Nashville have increased to more than a hundred, often with our help and on our model. The reason is that people throughout Metro find themselves faced with rezoning proposals from developers and need to work together; even the suburbs, which thought they had escaped from urban problems, are now being "urbanized" with shopping centers and apartment complexes. It is encouraging to see the way city, midtown, and suburban neighborhood organizations work together in the Nashville Neighborhood Alliance, almost never finding themselves at cross purposes.

In my scholarly work, I had been reading and conversing with many more Catholics than Protestants. It was at Vanderbilt that I reestablished relationships with the Presbyterian church, in an ironic way. Academics usually had been absentee members of the presbyteries where they started out, but in the early seventies we were transferred to the presbyteries where we lived. So several of us became more active, mostly in the "Northern" Presbyterian church.

During the Reagan administration many of us, religious and non-religious, got seriously involved with foreign policy. Of course John Kennedy had whipped up passions over Cuba and used the Alliance for Progress to undercut or co–opt movements for change throughout Latin America; Lyndon Johnson had sponsored a number of reactionary coups around the world; Richard Nixon and Henry Kissinger brutally threw their weight around in Chile and elsewhere. But Ronald Reagan's handlers were ideological conservatives willing to do anything, and Central America became a testing ground. Thanks to Walter Harrelson, Don Beisswenger, and Bill Barnes, action on Central America got started quickly. (Don and Bill were among the eighty-some delegates to Nicaragua who organized Witness for Peace in 1983.) With our vigils at the federal building, including civil disobedience on one occasion and good coverage in the *Tennessean* by religion editor Ray Waddle and others, we offered Congressman Bill Boner good reasons to support the Democratic party line in opposing aid to the contras. We were told that the very fact that a Central America group even existed in Nashville had important symbolic value in Washington and around the country.

Conservatives knew the symbolic value of Nashville, too. (If you want to prove that something is grassroots, you put its headquarters in Nashville.) The right-wing Institute on Religion and Democracy set up an organization called Presbyterians for Democracy and Religious Freedom with an address in Nashville.

The Northern and Southern Presbyterian churches had just reunited in 1983, after many false starts and much controversy. Many of us still think reunion was one of the worst things that ever happened to Presbyterianism in the U.S. It was an uneasy marriage of two very different traditions; what one took for granted, the other regarded as an abomination. To make things worse, reunion came just at the time a study committee issued a report on peacemaking, with pointed comments about everything from nuclear weapons to counterinsurgency warfare, and a suggestion that Presbyterians think about nonviolent "resistance." Dot Doherty, a longtime member of the Southern Presbyterian Peace Fellowship, asked me to lead a discussion of the report at Trinity Presbyterian Church. Afterward I wrote an article based on the discussion for *Christianity and Crisis*, and this time visibility got me named to the committee responsible for the final report to the General Assembly. In 1988 we were in the fishbowl of a committee hearing, surrounded by klieg lights and conservative groups attacking both our faith and our patriotism. (There was at least one notable convert, a voluble Charlotte civic leader named Fountain Odom, who came breathing wrath against the report and ended up eloquently supporting it on the floor.) The Presbytery of Middle Tennessee was a microcosm of all of this. Those who know Don Beisswenger will know that he does not hesitate to raise issues, and he often voiced concerns on the floor of the presbytery. A leader from the "Southern stream" once complained about the ministers who attended "only when there is a vote about Nicaragua;" it wasn't true, but it was an effective slam. Nearly all the Southern ministers and lay leaders, people who grew up with what they call in the military "the habit of command,"joined the attack on the national church. There was constant maneuvering in the presbytery, until a powerful church withheld its contribution, the budget collapsed, and the staff had to be dismissed. A conservative elder ran for moderator and made sure that there was a thorough restructuring, with committees under tight supervision. The irony is that the presbytery, having adopted the "be nice" approach, probably accomplishes more than it would otherwise, but at the expense of avoiding many issues.

It was in the late eighties that Don Beisswenger, once again, got me involved in the Witherspoon Society, the "liberal caucus" in the Presbyterian Church. (It's named for John Witherspoon, the only clergyperson to sign the Declaration of Independence.) A friend at Yale and then Vanderbilt, Doug King, is editor of its periodical, *Network News*. For more than ten years I have attended meetings of the General Assembly and taken part in the maneuverings there. The most visible issue during this decade has been gay and lesbian ordination, but the subtext has been a host of questions about power, the economy—and not surprisingly, the role of women in the church, for it is no secret that they are a liberalizing force on a whole range of issues, and the conservatives are systematically trying to weaken them, picking at details and trying to catch someone "off base."

A friendly critic recently characterized our generation as "sixties folks in their sixties." Actually we were shaped not by the sixties but by the fifties, a time of pent-up frustration at the postponement of old dreams as well as new ones; many features of the sixties were the outgrowth of the fifties. There was a decade, more or less, of advance, followed by several decades of regression.

If some in our generation become bitter old-timers, it should not be surprising, for the kinds of religious and political conservatism that we thought were on their last legs in the fifties are now stronger than ever—not I think on their own merits but because of the big money that flows to them and their successful appeal to anxieties of many sorts. And yet many gains have been made—in civil rights for minorities, for women, and sometimes for non-heterosexuals; in the voicing of many questions about what justice means in the midst of diversity; in the rise of grassroots organizations and "alternative funds" countering the expansion of a global marketplace; and in new kinds of solidarity across borders. Under such circumstances with a mixed bag of successes and losses, I feel grateful for my various "on the ground" experiences, working at the local level even when the issues are regional or national. There are benefits of at least three kinds.

First, rather than beginning with theory, one must be in a constant process of experimentation. In making specific proposals and joining specific movements, you find out all the more quickly whether they ring true, whether you want to stay with them over the long haul, or shift to another set of alliances.

Second, you learn much about adversary relationships. At least with the kinds of causes I have been involved in, there is little danger of being co–opted into the "establishment." At the same time, there is a gain when all sides learn to develop a healthy respect for each other.

And third, you quickly learn how it is that solutions get resolved. Usually they come not from bullying (when you win that way, the other side will look for the first opportunity to undo what has been gained), not from mere balancing of interests (those will keep on shifting), but from floating better and more persuasive ideas, better and more feasible plans than had been available previously. That sounds like an intellectual's answer, for sure. But in my observation one crucial component in most victories—though not the only one, since networking and coalition-building are also indispensable—is out-thinking the opposition. That's why we will continue to need "engaged intellectuals," whether they are the products of graduate education, or as is often the case, interested and motivated citizens with many different backgrounds.

A Shared Calling

BY SENATOR ROY HERRON

State Senator Roy Herron, MDiv'80, JD'80, a Democrat from Dresden representing the 24th district, was one of the first two alumni/ae to earn a dual degree in divinity and law at Vanderbilt University. A partner in the legal firm of Neese, Herron & Miller-Herron, Senator Herron also is the author of Things Held Dear: Soul Stories for My Sons *published by Westminster John Knox Press. In recognition of the 25th anniversary of the joint program between theology and jurisprudence, he wrote "A Shared Calling" for publication in* The Vanderbilt Lawyer. *With gratitude to the Senator and to Skip Anderson, editor of* The Vanderbilt Lawyer, *we are pleased to print the essay in* The Spire.

As Vanderbilt University celebrates the 25th anniversary of the dual program of study in divinity and law, I am reminded of a favorite story of law and religion.

When I returned to my home county in Tennessee to practice law, not long after graduating in the first class of the master of divinity and doctor of jurisprudence program, a preacher and his wife were arrested. The sheriff alleged that they had been growing on their farm one of Tennessee's leading cash crops—marijuana. When they were brought to the courthouse, the wife was rather upset, and as they waited outside the courtroom, her pastoral husband sought to comfort her.

"Honey, honey, don't worry. Everything will be okay. We just need to pray."

With an uncharitable look, his wife set the preacher straight.

"Pray? [theological expletive deleted] We need a *lawyer*!"

After a quarter of a century of Vanderbilt's divinity and law program, some clients can report that they were able to seek both a lawyer and a prayer in the same shop. But the truth is that minister-lawyers often do exactly what you do as an attorney. We, as you, advocate, help resolve conflicts, counsel, administer, and often organize.

The late William Stringfellow, who was the nation's most eminent attorney-theologian, wrote that to have a vocation "means to discern the coincidence of the Word of God with one's own selfhood..." For those of us who are graduates of the joint program, our vocation is to be ministers and advocates for justice. Our vocation, our calling, we would submit, is like that of other ministers and lawyers. But the joint program has opened doors and created opportunities for exploring that shared calling.

My wife, Nancy Miller-Herron, MDiv'83, JD'83, and I were asked to share how the divinity and law program affected us. We are glad to do so since the program has made huge differences in our lives. If not for the joint program, I never would have completed a divinity degree or been ordained. I never would have served as a student minister at Vanderbilt, or in the Hell's Kitchen neighborhood of New York City, or in rural Georgia. I never would have had the blessing of preaching and learning from congregations in Tennessee.

Above and right: The personifications of the virtues Justice and Faith are from the 38 frescoes created by the Florentine artist Giotto di Bondone, (ca. 1266–ca. 1337), for the Scrovegni (Arena) Chapel in Padua, Italy.

If not for the joint program, Nancy and I probably would not have taught at Vanderbilt. We found opportunities to teach at our alma mater, in part, because there were no joint courses. Working with students enrolled in the divinity and law program, we created the first class designed specifically for the dual program— Justice, Ministry, and Advocacy.

Next, Nancy and Nashville attorney Mary Walker created an interdisciplinary course on Interviewing and Counseling. Then legal services lawyer Ashley Wiltshire, JD'72, who was graduated from Union Theological Seminary in New York before studying at Vanderbilt Law School, and I developed a course on Law and Religion. Another joint course, Religion and Politics, also was created. While many students not enrolled in the joint program have taken these courses, these classes were not offered until divinity and law students asked and helped create them.

The joint program takes five years, so I hung around long enough to get to know Law Professor Don Hall pretty well. If not for him, I never would have co-taught his Legislation Seminar. If not for the joint program, I never would have worked as a legal services lawyer for the poor, nor would I have completed a field placement with the extraordinary writers Will Campbell and John Egerton. My field education assignment in the Divinity School led me directly to writing for theological and other publications.

Those of us who own cattle will go to a county fair and pay money to see a two-headed calf. For similar reasons, I suspect, I have been asked to speak at places ranging from Cornell to Emory. If not for the joint degrees, I doubt they would have asked this country lawyer from a town of 2,500 to tell them anything.

Without the joint degrees, I would have run for public office; however, the program has affected dramatically how I serve. Mind you, there are a lot of wonderfully faithful people in elected offices; many walk much more devoutly than I do. But I know I needed the education from the Divinity School and the experiences as a minister to help me with what I encounter in government and politics.

"My shortcomings are many, and my sins are not few, but I confess I would do wrong more and fall even shorter without the counsel and support of Divinity School friends and people of faith."

Please hear me clearly—I certainly am *not* saying I always do right. Often I look back and realize I did not. My shortcomings are many, and my sins are not few, but I confess I would do wrong more and fall even shorter without the counsel and support of Divinity School friends and people of faith.

Without the joint program, Nancy would not have gone to law school and clerked for Judge Martha Craig Daughtrey, BA'64, JD'68, nor would she have taught at Vanderbilt Law School. She would not have written for legal publications, serve on the editorial board of the *Journal of Law and Religion*, become the first woman attorney in private practice in Weakley County, or be my law partner.

She probably never would have had the blessing of serving seven years as minister of discipleship at West End United Methodist Church in Nashville. This wonderful congregation that meets across from the Vanderbilt campus was looking specifically for a minister who also was an attorney. Today Nancy credits her selection as a public interest director on the board of the Federal Home Loan Bank of Cincinnati to her work as a minister on housing issues.

Until I found out about the joint divinity and law program, I had planned to attend another law school. Similarly, Nancy was headed to another divinity school, and I would not have been able to wear down her defenses, appeal to her compassion, and secure her consent to marry so far beneath herself. Not only do we owe the joint degree program for our attending Vanderbilt and for our marriage; most importantly, we would never have been blessed with the world's three most precious little boys—and they have made all the difference. For all the many blessings the dual program in divinity and law has given us, we are very, very thankful.

Through a cooperative effort in 1974 by the Law and Divinity Schools, Vanderbilt University became the nation's first, single institution of higher learning to offer a dual program of study that culminated in the master of divinity and the doctor of jurisprudence degrees. Since the program's inception 25 years ago, 19 graduates have become alumni/ae of the two schools.

Lee Benford, '80
Roy Herron, '80
Nancy Miller-Herron, '83
Scott Echols, '85
Tara Seeley, '86
H. Alix Evans, '87
Marc Overlock, '87
Joanne Kolbe Taylor, '87
Catherine Cralle-Jones, '89
Matthew Alexander, '92
Julian Wright, '92
James Tucker, '93
Hugh Ray, '96
Sandra Keifert, '97
Elizabeth Lippincott, (MTS) '97
Laura Mann Magevney, JD'97, MDiv'98
Scott Smith, '97
Sarah Fairbank, (MTS) '98
Virginia Bain, '99

FPO p. 18a (background image)

position exactly as shown, screened 20% gold

West MEETS East

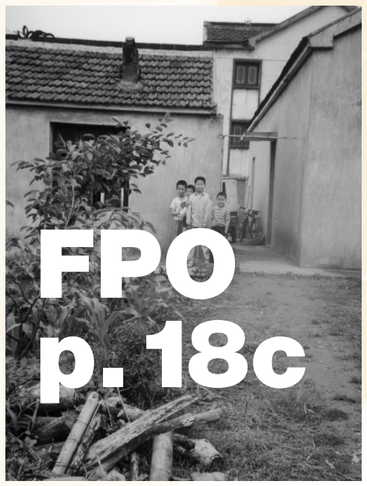
Photographs by VDS faculty members
Susan Bond and Lloyd Lewis

The Henry R. Luce Foundation has awarded Vanderbilt University Divinity School a $400,000 grant for preparing students to confront the complexities of ministry in a global context. This grant, which will be distributed over three years, represents the largest gift to a theological school by the Luce Foundation.

"Graduates of divinity schools and seminaries cannot assume they'll become ministers for homogeneous congregations in parochial settings," contends Viki Matson, director of field education for Vanderbilt Divinity School. "The world's population is becoming increasingly interdependent as different economies begin to work together, and with American cities continuously experiencing a significant influx of international citizens, our curriculum must continue to provide opportunities for students to develop the cross-cultural sensitivity necessary for ministry in multicultural faith communities."

The Luce Foundation grant will allow the Divinity School to implement and evaluate two pedagogical initiatives in global education. Seminars, internships, and practica currently in the field education curriculum will be enhanced by students and faculty traveling to South Africa, Brazil, and China where they will examine the policies affecting the intersection between religion and culture. Chosen by the School's Council on Globalization, eight VDS students and two faculty members will participate in an educational experience for three weeks on another continent. During the spring semester of the 1999–2000 academic year, a delegation will travel to South Africa to study race relations and the legacy of apartheid. In 2001, a group will visit Brazil to investigate the contributions made by faith communities in developing a code of ethics regarding humankind's relationship to the natural world and environment. The struggles of the Christian church in China during difficult historical circumstances will be explored by those students and faculty selected to travel to Asia in 2002.

In the Chinese language, "ideograms" are written symbols that directly represent objects or ideas. Details from the walls of a building near the Unity Church in Kowloon reveal this practice in the Chinese writing system.



Chinese boys from a rural village suspended their outdoor play long enough for a group portrait.

Under the auspices of the Luce Foundation, three VDS students also will be chosen to study abroad for the spring semester as interns in field education. Brandon Gilvin, MDiv2; Emily Hardman, MTS1; and Matthew McCoy, MTS1, depart in January for South Africa where they will be assigned to work with religious and educational agencies involved with faith communities.

"Living in another country and adapting to a different culture invites one to question one's own traditions from a critical perspective," explains Matson. "This global project will expose students and faculty to other points of view while challenging them to criticize, as well as to bless, their own cultures."

As an introduction to one of the practicum sites for the VDS global project, a group of professors traveled to China with Robert Evans, executive director of the Plowshares Institute, a non-profit agency that promotes justice and reconciliation.

"No minister or layleader should be coming out of our theological educational system without being able to inform congregations and communities on global issues," argues Evans. "Paradoxically, societies are becoming interdependent yet internationally polarized, but this pilot project in field education at Vanderbilt Divinity School can help lessen this paradox by exposing the future theologians—who will teach in universities, minister to congregations, and work in agencies that serve society—to the global issues that challenge contemporary moral thinking."

Established in 1936 by Henry Robinson Luce (1898–1967), cofounder and editor-in-chief of *Time* Incorporated, the Luce Foundation reflects the interests of four generations of his family—interdisciplinary exploration in higher education, increased understanding between Asia and the United States, the study of religion and theology, scholarship in American art, opportunities for women in science and engineering, and contributions to youth and public policy. A powerful figure in American journalism, Luce was one of four children born in China to Presbyterian educational missionaries.

On the last day of their pilgrimage to China, each representative from Vanderbilt was invited to dine with a family in Nanjing. The fellowship Lloyd Lewis experienced as a guest in the home of the Qiu Zhiqi family proved to be the most memorable event of the trip for him. After partaking of jasmine tea and litchi nuts, Lewis was asked by the family's 16-year-old twin sons, whose names are transliterated as Morning and Sunny, "Why are American teenagers allowed to carry guns to school?"

"As to East and West, the biggest truth is that all mankind is moving into a future world, whose shape and manner of life we can hardly imagine. An astonishing future lies predictably ahead. It is into that future that we all go together."
—from the final speech delivered by Henry R. Luce on February 1, 1967

When seven western academicians and theologians from Vanderbilt University Divinity School received permission in February from the Chinese government to travel East and study the role of the Christian church in China, they could not have foreseen the events that soon would strain Sino-American relations.

Before Susan Bond, Paul DeHart, Forrest Harris, Howard Harrod, Mark Justad, Lloyd Lewis, and Mark Miller-McLemore departed from American soil, three intricate controversies were weaving a delicate backdrop for their journey to the most populous country in the world: despite an atmosphere of political dispute over human rights, Tibet, campaign finance, and accusations of Americans spying against Beijing, Chinese Premier Zhu Rongji made a state visit to Washington to negotiate China's admission to the World Trade Union; the bombing of the Chinese Embassy in Belgrade precipitated anti-American demonstrations at the U.S. Embassy in Beijing where Ambassador Jim Sasser, JD'61, peered from broken windows; and Washington released the Cox Report alleging Chinese espionage in America.

Bamboo scaffolding frames the portrait of Chinese revolutionary leader Mao Tse–tung during renovations at the Forbidden City. On October 1, the 50th anniversary of the Glorious Revolution and the establishment of the People's Republic of China will be commemorated.

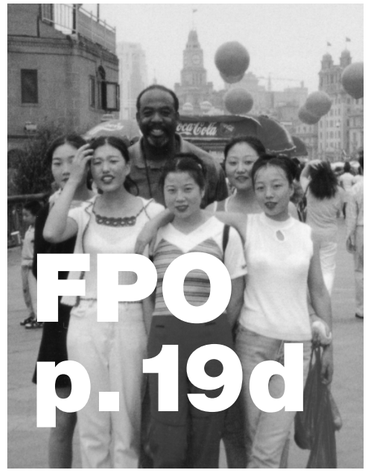
While the Vanderbilt delegation spent May 31 through June 14 visiting Hong Kong, Beijing, Shanghai, and Nanjing and exploring the effects of cultural imperialism, poverty, and communist socialism and a market economy, the three Chinese reporters killed in Belgrade were named by their government as Martyrs to the Cause, and 70,000 citizens also were preparing to gather in Victoria Park in memory of the 10th anniversary of the massacre in Tiananmen Square. But these political undercurrents did not eclipse the constructive experiences of the Divinity School representatives; instead, they were warmly received by church and government officials and welcomed into the homes of Chinese families.

While visiting Beijing, the Divinity School delegation celebrated Howard Harrod's 67th birthday by attending a performance of the Beijing Opera.

"We were completely welcomed and never experienced any hostility or feelings of danger during our visit, despite the government's withholding of information about the NATO bombings of the Chinese Embassy in Belgrade," says Susan Bond, assistant professor of homiletics.

Among the discoveries made by the faculty members was that the tension between organized religion and the Chinese government has shifted, under the current premier, from a pro-atheist Marxist stance to a more pragmatic position. Religious activity is classified by three categories—the collective Protestant entity known as the China Christian Council, the Chinese Catholic Patriotic Association, and cults. Although the church and religious agencies remain under scrutiny, and despite reports of persecution in the rural areas by cadres, religion is experiencing a more receptive attitude toward dialogue than in past decades, and central members of the church have been elected to the National People's Congress.

While addressing the Commonwealth Club of San Francisco on December 3, 1965, the American publisher Henry Luce quoted the British author Rudyard Kipling, "East is East and West is West, and never the twain shall meet, Till Earth and Sky stand presently at God's great Judgment Seat." Luce did not believe that the events of the 20th century had made Kipling's verse irrelevant. "In the second half of the 20th century, we will test our leadership of the world by whether or not we can do our part in bringing East and West together in basic mutual understandings, intellectual, ethical, and political," he remarked. Through the generosity of the Luce Foundation, Vanderbilt Divinity School's global education project can help to promote a "meeting of the twain."



On the Bund Riverwalk, Forrest Harris was mistaken momentarily for NBA superstar Michael Jordan, but Harris' true identity didn't discourage the young Chinese women from wanting his photograph.

Tennessee's 'Favorite Son' Visits VDS

Known throughout the state's Democratic party as Tennessee's favorite son, Al Gore was introduced as an alumnus and as "one of us" by Acting Dean Jack Forstman when the vice president visited the Divinity School on July 26.

"Yes, I'm an alumnus, and one day you, too, will receive solicitations from the University," quipped Gore, drawing appreciative laughter from the 22 Divinity School students with whom he met on his first day of campaigning in Tennessee since announcing his candidacy for the presidency.

Reflecting upon the three semesters in 1971-72 when he was enrolled in the graduate school's department of religion, Gore remarked, "That was one of the most important years in my life. I wanted to come here after returning from Vietnam to have a structured opportunity to explore important questions, and while I was open to the call to enter the ministry, I didn't come to Vanderbilt for that reason.

"I didn't find all the answers that year," he admitted, "but I found better questions and ways to live out the answers. That's why I say my year at the Divinity School was one of the most important times in my life; I've frequently drawn on the valuable lessons that I learned 28 years ago—whether in my work as newspaper reporter covering the police beat for the *Tennessean*, as a congressman, a senator, or as vice president."

During his dialogue with the students, Gore alluded to his upbringing as a Baptist but also referred to his Huguenot ancestry on his mother's side of the family.

BILLY KINGSLEY

The vice president was curious if the required readings in phenomenology were as difficult for today's students as when he was enrolled in Professor Ed Farley's class. Having read recently a biography of Augustine by Garry Wills, Gore asked the Divinity School students gathered in Tillet Lounge why the ideas of the theologian have endured since the fourth century.

"The history of persecution the French Protestants suffered is far from unique among the people who came to the United States of America, but it was an especially poignant history from which I have extracted lessons. Although I believe very strongly that we have to defend vigorously the principle of separation of church and state, we should also avoid the modern allergy to faith that is evident in the political culture of our country."

Questions from the students ranged from issues of faith-based organizations to the Columbine tragedy, public policy, the environment, and the role of the business community in helping alleviate poverty.

"Faith-based organizations must have a seat at the table whenever strategies are formulated for how our country can attack problems that have defied solutions," said Gore. When asked how violence among America's youth could be reduced, the vice president proposed exposing children to the fine arts, computer technology, and foreign language studies during afternoon enrichment programs. "We know from the crime statistics that the most common time for young people to get involved in violence and criminal activity is from 4:00 to 7:00 on a weekday," he stated.

Despite prompting from his staff and the Secret Service, Gore postponed his scheduled departure to acknowledge more questions from the audience, and he also was reunited with one of his former professors, Ed Farley, with whom he studied Schleiermacher.

"What I'd like to do is stay here for the rest of the day and talk with you," said the VU alumnus. "Today has brought back memories of the happy times I enjoyed here as a student."

(Lew Harris, BA'68, contributed to this article; he is an information officer for Vanderbilt University's Office of News and Public Affairs and reports on events at the Divinity School for the *Vanderbilt Register*.)

BILLY KINGSLEY

Twenty-eight years ago, Al Gore knocked on the office door of Jack Forstman and asked permission to take courses in the graduate department of religion. When Gore visited Vanderbilt in July to meet with students at the Divinity School, Acting Dean Forstman introduced the vice president as "an alumnus and one of us."

While pursuing his baccalaureate at Harvard University, Gore enrolled at Vanderbilt in the summer of 1968 and studied the history of the Middle East and the history of architecture. Returning from Vietnam, he enrolled in Vanderbilt's graduate school from 1971 to 1972 before entering the Law School in 1974.

Three other members of the Gore family are VU alumni/ae: his mother, Pauline, JD'36, was the tenth woman to be graduated from Vanderbilt Law School and the only female in her class; she was named the 1999 Distinguished Alumna of the Law School; his late sister, Nancy, '60, was graduated from the College of Arts and Science; and his wife, Mary Elizabeth (Tipper) '76, earned her master's degree in psychology from Peabody College where she was named Distinguished Alumna in 1997.

Maverick & Mentor

When visiting the home of Vanderbilt Divinity School benefactor Helene Frances Gregory Patterson in Tupelo, Mississippi, one becomes surrounded by evidence of a life dedicated to the fine arts.

Scenes from the Bayeux Tapestry depicting the conquest of England by William the Conqueror and details from Leonardo da Vinci's *Annunciation* grace the walls of the house she personally designed—carefully scaled to accommodate the extensive library she inherited from her parents. But of the works of art in Mrs. Patterson's collection that best represents her character is a copy of Thomas Phillips's celebrated 1814 portrait of the nineteenth-century British Romantic poet, George Noel Gordon, Lord Byron, in Albanian national costume. She and the poet Byron share the revolutionary spirit that can create change, and for Mrs. Patterson, the most effective strategy for introducing change is education.

The daughter of an alumnus of Vanderbilt School of Medicine, she was graduated from Mississippi State College for Women, more popularly known by alumnae as "The W," before earning her master's degree in special education for the gifted at the University of Mississippi. As an educator in the schools of Tupelo, Mrs. Patterson served as director of the gifted students' program and wrote a textbook for teachers. Always endeavoring to make ideas become tangible for her students, she extended the classroom beyond the geographical boundaries of Mississippi by chartering airplanes to Saint Louis for an exhibition of Monet's paintings and to the British Isles for a course in Shakespearean drama.

Frances Patterson of Tupelo, Mississippi, endowed the Gregory–Patterson Scholarship Fund for Vanderbilt Divinity School students preparing for ordination to the ministry. She established the scholarship in memory of her father, an alumnus of Vanderbilt School of Medicine, and her husband, whom she describes as a "minister by avocation."

Complementing Mrs. Patterson's adventurous, Byronic attitude, however, is her unselfish nature and her commitment to "the principle of giving," an expression she remembers her father using in their conversations at the dinner table while she finished her homework and he read medical books. That principle has governed Mrs. Patterson's life by her work for the Center for the Study of Southern Culture, the Mississippi Institute of Arts and Letters, the Metropolitan Opera Association, the Northeast Federation of Music Clubs, the International Ballet Competition, the Eudora Welty Scholarship for Creative Writers at Ole Miss, and the Create Foundation.

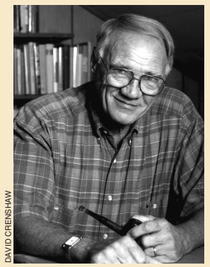
Vanderbilt University Divinity School also has benefitted from the generosity of Mrs. Patterson who endowed the Gregory–Patterson Scholarship Fund in 1987 in honor of her father and in memory of her husband, Aubrey E. Patterson.

"Although my husband was a businessman, he was a minister by 'avocation' and had a reputation among the local churches for being a powerful Sunday school teacher," she says. One of the more memorable lessons he taught was on the woman caught in adultery, and when he invited the class to ask questions, Mrs. Patterson, with her own reputation for being a maverick and an independent thinker, raised her hand and inquired, "What about the man's part in the adultery?"

Recent recipients of the Gregory–Patterson Scholarship include alumnus Warren Brent, MTS'97, and current students Dennis Meaker and Allen Miller.

photograph compliments of Julian Carroll, *Northeast Mississippi Daily Journal*

Forstman Appointed Interim Dean



DAVID GRENSHAW

After three years of retirement from Vanderbilt Divinity School, Jack Forstman returned to campus on July 1 and assumed the duties of acting dean.

The Charles G. Finney Professor of Theology, emeritus, Forstman previously served as dean from 1978 to 1989. During his tenure of 32 years at Vanderbilt, he also chaired the graduate department of religion and the faculty senate. He was recognized for his contributions to the University when Chancellor Joe B. Wyatt presented him with the 1993 Thomas Jefferson Award for "distinguished service to Vanderbilt through extraordinary contributions as a member of the faculty, councils, and government of the University."

"Jack Forstman's willingness to take on this important but difficult position—putting aside his personal plans and commitments—speaks volumes of his love for the Divinity School and his loyalty to Vanderbilt," says Provost Thomas G. Burish.

"Retirement has been a delight to me," explains Forstman. "It has provided me the leisure to think through issues in my work that I had not been able to resolve and to balance that work with the refreshing pleasures of tennis and golf. I was content, but when the provost asked me to sit again in the dean's office, I could not bring myself to say 'no.' This Divinity School has been a part of me for half of my life, and it is a privilege to be an active part of the University again. But, only for this interim—then back to work and play."

During the 1999–2000 academic year, the University will conduct a search for the successor to Dean Joseph Hough who accepted the presidency of Union Theological Seminary in New York.

Newsnotes

■ While contemplating an article by Gustav Niebuhr in *The New York Times*, Kim Maphis Early realizes she is witnessing a generational change for women in ministry. The article, "Following Mothers, Women Heed Call in Nation's Pulpits," describes a new pattern developing in American religion—the movement of women into positions of religious authority is entering a second generation.

"For one generation in a family to follow another into the ministry is an old story," writes Niebuhr, "which can be told with reference to men like Cotton Mather, Jonathan Edwards, and Martin Luther King Jr., sons following their fathers. But for a daughter to follow her mother in this way represents a new trend emerging in American religion."

The statistics Niebuhr cites in his article encourage Early as she leaves Vanderbilt Divinity School after nine years as the director of admissions: the number of women studying in Christian seminaries for a master of divinity degree has increased eight-fold since 1972, to 8,203 students in 1997; women comprise 1 in 7 of the clergy in the Episcopal Church and 1 in 6 pastors in the Evangelical Lutheran Church in America; one-third of the enrollment at the Jewish Theological Seminary's rabbinical school is represented by women; the Unitarian Universalist Association has announced that women now outnumber men among the active clergy; and last year at the Lambeth Conference of the world's Anglican bishops, 11 women were in the group photograph taken at Canterbury Cathedral.

An ordained Presbyterian minister, Early doubts that she or her peers will become executive presbyters, but she is optimistic that women from her faith community who currently are pursuing theological education and ordination will reinforce this generational change in American religious life. "I'm hopeful that within the next decade, women in the Presbyterian clergy will assume leadership roles and be recognized by favorable statistics such as those reported this year by Niebuhr, " she says.

Although Early is a second-generation minister, her decision to enter the clergy occurred after conducting what she describes as "vocational experimentation." Earning her baccalaureate in psychology from Virginia Commonwealth University, Early was convinced she would not follow her parents' ministerial vocations; her father was ordained in the Christian Disciples

PEYTON HOGE

Kim Maphis Early, MDiv'81, former director of admissions for Vanderbilt Divinity School

Church, and her mother, a nurse, had a ministry for cancer patients. Both parents made an indelible impression upon her by the courageous stands they had taken during the civil rights movement.

"When I finished undergraduate school, there were two decisions I thought I had made already," remembers Early. "I would never *be* a minister, nor would I *marry* one." But she contradicted herself after meeting Robert Early, BA'71, MDiv'76, and by matriculating at Vanderbilt Divinity School as a Harold Stirling Vanderbilt Scholar.

"Arriving at the Divinity School, I wasn't certain about studying for ordination, so the School became a laboratory for my explorations—I worked in the women's prison ministry; I worked with inmates on death row; I had an administrative internship in a school and also a parish internship—I even changed the focus of my program of studies twice; nonetheless, all these experiments in the laboratory were successful," says Early. And the same faculty members—who counseled Early during graduate school, preached at her ordination, and presided at her installation—continue to guide Early as she explores other directions in her vocation.

"I've been fortunate to have the most pleasant of jobs at the Divinity School. It's been gratifying to know the students from the first time they telephone the School for an application until they come into their own as theologians," she says. "And I'm comforted knowing they will be the next generation of reformers and leaders in the academy, service agencies, and religious institutions."

■ "It's like Los Angeles without the smog," observes Jack Fitzmier while commenting on Nashville's unseasonably warm weather at Commencement '99. After 13 years at the Divinity School as associate dean and assistant professor of church history, Fitzmier has departed for the West Coast where he will adapt to California's weather and his new appointment as vice president for academic affairs and dean of the faculty of the Claremont School of Theology.

"Jack represents the new leadership in theological education for the future," says Claremont President Bob Edgar. Fitzmier succeeds Dean Marjorie Suchocki who plans to return to teaching and research after her residency this fall as the Anne Potter Wilson Visiting Distinguished Professor of Theology at Vanderbilt Divinity School. The roles that he assumes at Claremont were once fulfilled there by former VDS Dean Joseph Hough whom Fitzmier describes as "a mentor, colleague, and friend."

"The Claremont School of Theology is at an interesting place in its history as a United Methodist seminary," explains Fitzmier. "The financial resources of the institution have prospered in recent years with generous support from the Lilly Endowment; the faculty has developed, and the school has been able to use its location and cultural context to attract a diverse student body."

Among Fitzmier's responsibilities will be maintaining the school's strong institutional relationship with Claremont Graduate University where approximately 80 percent of

PEYTON HOGE

Jack Fitzmier, vice president for academic affairs and dean of the faculty at the Claremont School of Theology

the faculty for the doctoral program in religion are professors at Claremont School of Theology. He also will be involved in strengthening the library's resources.

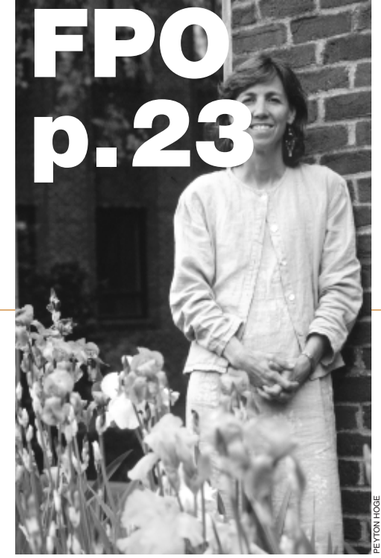
For his next research project, Fitzmier plans to study the history of religious vocations in the Protestant traditions. "As associate dean at VDS, I spent a lot of time discussing vocational questions with students. Our conversations were usually centered in academic or personal issues, but invariably, questions about identity as a religious person with a vocation would arise. This sense of mission or obligation fascinates me as an American church historian."

With their son having graduated from Emory and their daughter entering her sophomore year at Earlham College, Jack and Martha Fitzmier, MEd'89, plan "to build an empty nest in California." "We've built many friendships in the past 13 years, and we leave behind fine colleagues at Vanderbilt, but we're honored to be invited to join the Claremont community."

■ Mounted on the filing cabinet in Bonnie Miller-McLemore's office are original drawings rendered by the youngest of her three sons. As the associate professor of pastoral theology and counseling examines the images the eight-year-old conceived in his imagination and translated on white paper, she remarks, "I don't get much artwork anymore." She intuitively knows that in two years her youngest son will follow the chronology of his older brothers and make the transition from elementary to middle school and that other interests will demand his attention.

"Children are so remarkably receptive, so innately curious," says Miller-McLemore. "They see the world freshly, and one of the diminishments of growth or losses in human development is that the older a person becomes, the more jaded one's perspective can turn. What was once perceived as remarkable is considered mundane."

Miller-McLemore does not sanction the conventional adage that "Children should be seen, not heard." Such a pedestrian attitude, she argues, contradicts Jesus' declaration that the kingdom of God must be received as a little child. "We've undersold children's cognitive and emotional abilities," she says. "They're not adults, so we don't see them as competent, insightful, creative people to whom we should turn for our own knowledge."



PEYTON HOGE

Bonnie Miller-McLemore, one of the nation's seven Henry Luce III Fellows in Theology for 1999-2000

As one of seven scholars chosen by the Henry Luce Foundation of New York and the Association of Theological Schools to receive a Henry Luce III Fellowship, Miller-McLemore will devote the 1999-2000 academic year to theological inquiry and research on the neglected roles of children in religious thought and practice. The Luce grant of $40,000 will allow her to investigate why "children have dropped off the map of theologians."

"Having children is one of the most highly-charged moral and religious events of human life, yet few academic theologians have thought systematically about children," contends Miller-McLemore. "Many men in the field of religion do not regard children as a credible subject of study because of their *distance* from domestic care; women have not taken up the topic because of their *proximity* to children and their immersion in daily care—whatever the complex reasons, this absence in contemporary theology of reflection on children, especially when there is growing public concern about them across the political spectrum, leaves faith communities bereft."

By creating a dialogue among the early Christian writers, philosophers, and feminist theologians and by integrating the disciplines of psychology and pastoral theology, Miller-McLemore hopes to renew Christian thinking about children and to enrich ministerial discussions that can expand the church's approaches to caring for children in families and in communities.

"Children can force us to question the values of this culture that is based on adult efficiency and market productivity, but they reach the public through the interpretive voices of adults," she explains. "Theology must always demonstrate a sensitivity to people with the least voice—women, ethnic groups, the elderly, or the disabled—and children, certainly those in marginalized groups, are easily overlooked. My goal is to shape a bolder theological position on the nature of children and on the nature of parental and communal obligations to nurture and safeguard them."

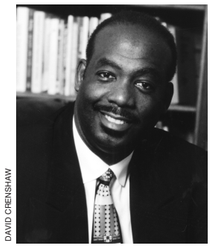
The research conducted by Miller-McLemore during her sabbatical as a Luce Fellow will become the foundation for her third book. She is the author of *Also a Mother: Work and Family as a Theological Dilemma* and *From Culture Wars to Common Ground: Religion and the American Family Debate*.

Established in 1993, the program for the Henry Luce III Fellows in Theology supports the research of junior and senior scholars whose projects offer significant and innovative contributions to theological studies. The grants provide Fellows the opportunity to receive a twelve-month leave from their institutional appointments. In 2000, Miller-McLemore and the six other Fellows will present their conclusions at an annual conference to be held at the Center for Theological Inquiry in Princeton, New Jersey.

■ The Trustees of American Baptist College have appointed Forrest E. Harris, MDiv'83, DMin'91, president of the institution. Established in 1924 with help from the Southern Baptist Convention, American Baptist College is the official Bible school for the National Baptist Convention USA. He succeeds Bernard Lafayette who served as president for the past seven academic years.

Harris assumes the presidency at an interval when supporters of the school hope American Baptist College is entering a new era of stable finances. "I'll be focusing on making American Baptist College a viable institution and elevating the school's rich history," says Harris, whose challenges include strengthening the college's finances and increasing the endowment, improving the facilities, and ensuring that the school's mission remains relevant to the theological traditions of the Black church while embracing contemporary issues of ethics and justice.

Approximately 150 students from the United States, Africa, and the Caribbean are enrolled at the college; however, 700 other people study through the school's national extension services. During the 1960s, students at American Baptist College proved instrumental in the sit-in movement that inspired civil rights activism throughout the South—the students not only participated in the sit-ins, they trained others in the strate-



DAVID CRENSHAW

Forrest E. Harris, Director of the Kelly Miller Smith Institute on the Black Church and recently appointed president of American Baptist College

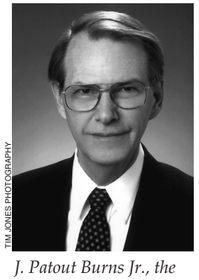
gies for nonviolent action. Georgia Representative John Lewis is among the school's alumni.

An editorial titled "Ministry of Hope," published in the August 2 issue of the *Tennessean*, endorsed Harris' appointment to the presidency: "Harris' aggressive, sure-footed fundraising style provides a wonderful antidote [for the institution]. He's energetic and enthusiastic about the school which holds a well-deserved place of honor in the civil rights movement in this city."

Although Harris has resigned as minister of Pleasant Green Baptist Church, he will continue to direct the Kelly Miller Smith Institute on the Black Church at Vanderbilt University and serve in the Divinity School as assistant dean for African American studies and as assistant professor of the practice of ministry.

A native of Memphis, Harris entered the ministry as a second career after working in Oak Ridge as a federal compliance officer for the Energy Research and Development Administration. The new president of American Baptist College also is a 1979 alumnus of the school.

■ The initial appointment to the Edward A. Malloy Chair in Catholic Studies has been accepted by J. Patout Burns Jr. An Augustinian scholar, he previously served as chair of the religious studies program at Washinton University in Saint Louis where he also held the Thomas and Alberta White Professorship in Christian Thought and the directorship of the Center for Interreligious Dialogue.



TIM JONES PHOTOGRAPHY

J. Patout Burns Jr., the Edward A. Malloy Professor of Catholic Studies

After receiving his doctorate of philosophy from Yale University, Burns taught at the Jesuit School of Theology in Chicago, Catholic Theological Union, Loyola University of Chicago, and the University of Florida. He is an active member of the American Academy of Religion and the North American Patristics Society.

Burns' research for the past three decades has explored the development of ancient and medieval Christianity. He currently is engaged in three projects: a study of the episcopate of Cyprian of Carthage, an investigation of the burial practices and baptismal rituals of Christianity in Roman Africa, and a commentary on patristic interpretations of Paul's Letters to the Romans for *The Church's Bible*.

The newly endowed chair in Catholic studies is named for Edward A. (Monk) Malloy, the president of the University of Notre Dame and one of the first two Roman Catholic priests to earn a doctorate from Vanderbilt.

DAVID CRENSHAW

Marjorie Suchocki, the Anne Potter Wilson Distinguished Visiting Professor

■ Marjorie Hewitt Suchocki has returned to Vanderbilt Divinity School this fall as the Anne Potter Wilson Visiting Distinguished Professor. A process theologian, she previously was in residence at VDS during the fall of 1996. Suchocki is the Ingraham Professor at Claremont School of Theology and a professor of religion at Claremont Graduate School. In addition to a course in process theology, she and Peter Hodgson are teaching a class in the theology of world religions.

■ Jack M. Sasson has been named the first Mary Jane Werthan Professor of Jewish Studies and Hebrew Bible at Vanderbilt Divinity School. He accepted the appointment after serving as the William Rand Kenan Jr. Professor of Religious Studies at the University of North Carolina in Chapel Hill where he taught for 33 years.

DAVID CRENSHAW

Jack M. Sasson, the Mary Jane Werthan Professor of Jewish Studies and Hebrew Bible

Born in Aleppo, Syria, Sasson earned his baccalaureate in history from Brooklyn College and his doctorate of philosophy in Mediterranean studies from Brandeis University. The major emphases in his doctoral program included Assyriology—the history, language, and antiquities of ancient Assyria and Babylonia—Hebrew Scriptures, and Islamic studies.

The author of over 170 articles and reviews, he was named a distinguished scholar by Brigham Young University and Ben Gurion University. Sasson has served as president of the American Oriental Society and the Society for Biblical Literature and has received fellowships from the National Humanities Center and the Institute for Advanced Studies in Jerusalem.

The Divinity School's chair in Jewish studies is named in honor of Mary Jane Werthan, BA'29, MA'35, the first woman to serve on the Vanderbilt University Board of Trust. She and her husband, Albert, established the endowment to advance the ecumenical spirit of VDS and to ensure permanently the presence of a professor of Jewish studies on the faculty.

Gleanings

Edward F. Coffman Jr., BA'42, BD'44, and his wife, Carol, celebrated their 50th wedding anniversary in June. He is the former pastor of the First Christian Church in Russellville, Kentucky.

Theodore Witt, BD'45, has retired as senior chaplain and chairman of the pastoral care department at Shannondale Retirement Center in Knoxville.

Catharine Louise Emmert Regen, MAT'55, MDiv'90, serves as pastor of Calvary Episcopal Church in Cumberland Furnace, Tennessee.

Harold Kieler, BD'57, MA'63, retired from First Union Methodist Church in Wichita, Kansas, his final appointment in the Kansas West Conference. He and his wife, Lorine, a former faculty secretary at Vanderbilt Divinity School, continue to enjoy extensive traveling.

Thomas C. Pexton, Oberlin BD'58, and his wife, Constance, of Shorewood, Wisconsin, recently observed their 38th wedding anniversary. Pexton's mother-in-law, Mrs. Leonard A. Stidley, widow of the former dean of the Oberlin Graduate School of Theology, celebrated her 101st birthday in June.

Clyde W. Cutrer, PhD'59, is the author of *Frog Pond Millennial Tales and More* recently published by Providence House.

C. Edwin Daniel, BD'59, retired senior minister of Grace United Methodist Church in Mesa, Arizona, was inducted as an honorary alumnus in the University of West Alabama chapter of Phi Kappa Phi Honor Society.

Felix M. Snell, BD'60, has retired from the Tennessee conference of the United Methodist Clergy, but he continues to serve as an associate minister at the First United Methodist Church in Gallatin, Tennessee.

Charles G. Hosay, BD'62, has retired after 25 years of public service as a fair housing counselor and coordinator for the city of Norfolk, Virginia. During his retirement, he is working with senior citizens as a reverse mortgage specialist for the Unity-Reverse Mortgage Corporation.

Roger Robbennolt, Oberlin, BD'63, announces the publication of *Carnival Tales for Blind Ben See* by Forest of Peace Press. In his fifth book, Robbennolt treats the themes of sexuality and forgiveness.

Charles Waldrop, BD'63, has been appointed registrar at Saint Francis College in Brooklyn Heights, New York.

Delbert J. Cory, Oberlin BD'64, participates each February in a theological colloquy sponsored by the Reorganized Church of Jesus Christ of Latter Day Saints at Graceland College in Lamoni, Iowa. His paper, "Ecumenism: The Logical Response,"submitted for the 1988 meeting, has been published by Graceland.

John H. Gossard, Oberlin BD'64, has retired as professor of church history at Winebrenner Theological Seminary in Findlay, Ohio, and moved to Harbor Springs, Michigan, where his wife, Barbara, is director of music at the First Presbyterian Church.

Donald N. Nichols, Oberlin BD'65, retired in July after 42 years in the ministry. He and his wife, Sally, plan to move to the Chautauqua area in 2001.

Randall M. Falk, MA'66, DD'69, rabbi emeritus of Temple Ohabai Sholom in Nashville, received the Circle of Friends Award from Meharry Medical College for his role in recruiting contributors to Meharry's annual fund.

John H. Tullock, PhD'66, of Delano, Tennessee, announces the publication of the fifth edition of his book, *The Old Testament Story*, by Prentice-Hall in 2000.

Sam McFarland, BD'67, PhD'71, has been named Distinguished Professor in the psychology department at Western Kentucky University in Bowling Green where he has taught since 1971.

Harris H. Schultz, BD'67, serves as interim pastor and director of staff for the First Presbyterian Church of Findlay, Ohio, a congregation with 1200 members.

Forrest B. Lammiman, MDiv'69, a partner in the Chicago law firm of Lord, Bissell, & Brook, will address the National Conference of Bankruptcy Judges during October on "Professional Liability in Bankruptcy Cases."

Frank C. Roberts, MA'69, PhD'73, recently taught a course in the history of the Reformation for the Russian-American Christian University in Moscow. A professor of history at Calvin College in Grand Rapids, Michigan, Roberts also serves as director of the college's international programs.

Dan C. West, DD'69, has accepted the position of vice president for alumni, development, and public relations at Swarthmore College in Pennsylvania.

Richard Alan Bunch, MDiv'70, DD'71, is the author of a second collection of poems titled *A Foggy Morning* and was nominated for the Pushcart Prize in poetry. He teaches at Solano Community College in California.

Carroll D. Osburn, DD'70, is the Carmichael-Walling Distinguished Professor of Greek at Abilene Christian University in Texas.

Gary L. Kornell, MDiv'71, announces his appointment as pastor of the Old Stone Church on Public Square in Cleveland, Ohio.

Steven Monhollen, MDiv'72, DMin'73, serves as chaplain at Culver-Stockton College in Canton, Missouri, where he teaches theology and directs Serviceline, a student volunteer program.

Larry Pearce, MDiv'73, has been appointed vice president for medical affairs at Saint Edward Mercy Medical Center in Fort Smith, Arkansas, after 15 years as an obstetrician and gynecologist for the Cooper Clinic of Fort Smith.

Warren McWilliams, PhD'74, the Augie Henry Professor of Bible in the Joe L. Ingram School of Christian Service at Oklahoma Baptist University in Shawnee, is the author of *Dear Chris: Letters on the Life of Faith* published by Baylor University Press.

W. Scott Davis, MDiv'75, has retired from the United States Navy Chaplain Corps and accepted a position as a registered representative and agent for the United Services Planning Association and Independent Research Agency for Life Insurance, Incorporated. He has been assigned to USPA & IRA's Beacon District office in Norfolk, Virginia.

Mariano Casuga Apilado, PhD'76, president of Union Theological Seminary in Manila, announces the publication of *Revolutionary Spirituality: A Study of the Protestant Role in the American Colonial Rule of the Philippines, 1898–1928*, by New Day Publishers of the Christian Literature Society of the Philippines.

Allen Wayne Bishop, MDiv'76, has been named senior minister of Southern Hills United Methodist Church in Louisville, Kentucky.

Don Male, DMin'76, minister emeritus of the Unitarian Universalist Church in Tullahoma, Tennessee, preached the sermon for the 40th anniversary celebration of the church's charter.

Karl Mertz, DMin'78, announces the release of his second book, *Duel Entendre: The Battle for Your Soul*, a collection of 50 poems published by Red Creek Publishing of Long Beach, Mississippi.

Richard Spleth, MDiv'78, is the founding pastor of Creekwood Christian Church of the Disciples of Christ in Flower Mound, Texas.

Cherie Parker, MDiv'79, has been appointed senior pastor for Bellevue United Methodist Church in Nashville where she previously served as an associate pastor.

Peter Coccia, MA'80, has been appointed president of the advisory board for the Rose-

mont Center, a treatment facility located in Columbus, Ohio, dedicated to fostering the growth of young people and their families who are experiencing difficulties.

Richard Hinton, MDiv'81, is director of development for WCTE-TV, Channel 22, in Cookeville, Tennessee. He previously served as minister for the First Methodist Church in Cookeville and for the Monterey Methodist Church.

Jack Johnson-Hill, MA'85, PhD'88, is professor of theology and ethics at the Pacific Theological College in Fiji. For three years he conducted research on the ethics of Black township youth in South Africa, a project that culminated in the publication of *Seeds of Transformation: Discerning the Values of the Next Generation* by Cluster Publications of Pietermaritzberg and Durban. He recently presented the findings from his research at the meeting of the Society of Christian Ethics in San Francisco.

Martha Marie Orphe, MDiv'85, has been appointed superintendent of the Pittsburgh district of the United Methodist Church by Bishop George W. Bashore of the Western Pennsylvania Annual Conference.

Wayne Emery, DMin'86, director of alumni relations at Milligan College, has been appointed as minister for the East Unaka Christian Church in Johnson City, Tennessee.

Bill Harkins, MDiv'86, has joined the faculty of Columbia Theological Seminary in Decatur, Georgia, as an instructor of pastoral care and theology. A licensed marriage and family therapist, Harkins is a doctoral candidate in religion and personality in the graduate school's department of religion at Vanderbilt University.

Dr. Kenneth S. Robinson, MDiv'86, was elected in April to the board of directors for United Way of the Mid-South and will serve as chairman for labor participation.

Tara Marie Seeley, MDiv'86, JD'86, is a consultant for the Catholic Campaign for Human Development "Journey to Justice," a transformative educational project. She contributed the article "Open Wide the Doors Through Justice and Peace: Strengthening Parish Social Justice Ministry for the Jubilee" to the United States Catholic Conference Parish Catechetical kit *Preparing for Justice* and also coauthored an article on local parish and global solidarity for the December issue of *Church* magazine. Seeley, her husband, Dave Flockhart, and their three children, Andrew, 9; Julia, 7; and Peter, 3; reside in Kensington, Maryland. She writes, "I take heart in knowing that Sallie McFague stayed home with young children once upon a time, and I know this can be a feminist enterprise if practiced with extreme vigilance and with a community of like-minded peers."

Robert D. Victorin-Vangerud, MDiv'86, is continuing postgraduate studies in philosophy at Murdoch University in Perth, Western Australia, while **Nancy M. Victorin-Vangerud, MDiv'86, PhD'95**, is a lecturer in systematic theology at the Perth Theological Hall (Unity Church). Her book, *The Raging Hearth: Spirit in the Household of God*, will be published in 2000 by Chalice Press. They and sons, Aaron and Will, enjoy the Western Australian beaches and observing the whales, kookaburras, kangaroos, and galahs.

H. Alix Evans, MDiv'87, JD'87, was ordained an Episcopal priest in January and serves as assistant rector of Saint Mary's Church in Los Angeles. She also practices law for the legal firm of Sedgwick, Detert, Moran, & Arnold as an insurance litigator.

Wendi Smith, MDiv'89, and **Francisco Lozada, MTS'90, MA'94, PhD'96**, are the parents of a daughter, Ana Sara, born on January 6.

Thomas Oey, MA'90, PhD'91, is a lecturer in church history and theology at Baptist Theological Seminary in Singapore.

Russell K. Elleven, MTS'91, has been ordained by the Humanist Society of Friends and serves as associate director for residence life at Texas Christian University.

Hong-Duk Kim, MDiv'91, was commissioned in April as a missionary for the General Board of Global Ministries of the United Methodist Church to the United Methodist Mission in Seoul. The Korean Methodist Church represents the second largest denomination of Methodism.

Wilma A. Bailey, MA'92, PhD'95, an associate professor in the department of biblical studies, religion, and philosophy at Messiah College in Grantham, Pennsylvania, has been named regional scholar for 1999 by the Council of Regional Secretaries of the Society of Biblical Literature.

Horace Griffin, MA'93, PhD'95, has accepted the positions of assistant professor of pastoral care and theology and director of the collegiate seminarians program at Seabury-Western Theological Seminary in Evanston, Illinois. He and his partner, **Ken Stone, MA'92, PhD'95**, assistant professor of Hebrew Bible at Chicago Theological Seminary, reside in Chicago.

Linda Martin, MDiv'93, is completing the final year of her doctoral studies in theology and religious studies at Drew University in Madison, New Jersey. Recipient of a Louisville Institute Dissertation Fellowship for 1999-2000, she also will serve on the adjunct faculty at Fairleigh Dickinson University this fall and teach a course in cross cultural experiences. The topic of Martin's dissertation is *Fallen Women and Destitute Men: Gender, Religion, and the Redemption of Urban Space in the United States Salvation Army*.

Pamela Ruth Fickenscher, MDiv'94, and William Schroeer were married on January 30 at Bethlehem Lutheran Church in Minneapolis. Their home address is 2097 Jefferson Avenue, Saint Paul, Minnesota 55105.

Karen Denise Scheib, PhD'94, is an assistant professor of pastoral care and counseling at the Candler School of Theology at Emory University in Atlanta, Georgia.

Stephanie Ahlschwede, MDiv'95, has been elected by the Nebraska Annual Conference to serve as a clergy delegate to the South Central Jurisdictional Conference in July 2000. She presently serves as pastor at Saint James United Methodist Church in Bellevue, Nebraska.

Leslie Hall, MDiv'95, a part-time chaplain at Saint Thomas Hospital in Nashville, has established A Healing Place in Cookeville, Tennessee, where she offers pastoral counseling, reflexology, and consultations for interfaith marriages.

Michael E. Lawrence, MTS'96, has been appointed director of market development and author relations for the United Methodist Publishing House in Nashville.

William P. McDonald, MA'96, PhD'98, received a faculty incentive recognition award for his academic contributions to Tennessee Wesleyan College where he is chaplain and assistant professor of religion and philosophy.

Carol Matzkin Orsborn, MTS'97, was named the 1998 finalist in the area of Jewish-Christian relations by the Charles H. Revson Foundation of the National Jewish Book Award for her latest book, *Return from Exile: One Woman's Journey Back to Judaism*. Published by Continuum Publishing Company, the book recounts Orsborn's reunification with Judaism that began while she was studying at Vanderbilt University Divinity School.

Tanya Marcovna Becker, MDiv'98, of Seattle, Washington, is the program associate for Earth Ministry, an ecumenical nonprofit agency that works to care for the environment. She and Arnold Barnett were married in September 1998.

Tonya Yvette Burton, MDiv'98, received an affirmative action award from Vanderbilt University's Opportunity Development Center for her research and implementation of strategies that fully include people with disabilities in worship services.

Stephanie Buckhanon Crowder, MA'98, and **Cheryl B. Anderson** have been selected as Dissertation Fellows by the Fund for Theological Education of Atlanta and will receive stipends of $15,000 while **Marilyn Johnson** and **Roger Sneed** have been chosen as Doctoral Fellows for their first year of graduate study and also will be awarded stipends of $15,000. These four Vanderbilt students are among the 15 graduate students in the country chosen by the Fund to receive scholarships.

Ruskin Falls, MA'98, has been appointed pastor of the First Presbyterian Church in Walnut Ridge, Arkansas.

Gary Reyes, MDiv'98, serves as pastor for the United Community Church in Waverly, Tennessee. He was ordained on June 13 in Santa Fe, New Mexico, and began his doctoral studies in church history this fall in the graduate school's department of religion at Vanderbilt University.

Dae Young Ryu, PhD'98, has accepted a faculty appointment in the department of culture and communication at Handong University in Pohang, a southeastern seaport in the Republic of Korea.

Martha Schull Gilliss, doctoral candidate in theological studies at Vanderbilt University, has been appointed an editor for Geneva Press at Presbyterian Publishing Corporation of Louisville, Kentucky.

Obituaries

Ernest R. Knox, BD'43, EdD'63, former president of Northeast Alabama State Community College in Rainsville, March 5, 1999.

Frank F. Drowota, BD'45, retired minister of Woodmont Christian Church in Nashville, Tennessee, October 17, 1998; survivors include his daughter and son, Vanderbilt alumni/ae **Clare Drowota Carpenter, BA'50**, and **Frank F. Drowota III, BA'60, JD'65**.

William W. Owen, BD'53, DD'76, retired Chaplain Lt. Col. (U.S. Army), April 11, 1999.

Harold Fair, BD'54, MA'69, PhD'71, author and associate book editor for the United Methodist Publishing House, March 8, 1999.

Franklin Cole Ferguson, BA'56, D'57, former rector of Emmanuel Episcopal Church in Athens, Georgia, January 6, 1999.

William Sherertz, Oberlin BD'56, former pastor of the Union UMC of Briggsdale in Columbus, Ohio, June 18, 1998.

Robert Anthony "Bob" Thornton, BD'57, of Aberdeen, Mississippi, a Methodist minister and former representative for the Methodist Publishing House in Nashville, Kansas City, and New York, December 19, 1998.

William Thomas Mosley, D'63, retired Baptist minister of White House, Tennessee, December 13, 1998.

Ronald William Opfer, Oberlin BD'64, a United Methodist minister of Mount Gilead, Ohio, October 12, 1998.

Norman "Skip" Sirnic, MDiv'77, pastor of the United Church of Christ in Weimar, Texas, April 30, 1999.

VDS Graduates' Debt Reaches Lowest Average

The average indebtedness of Vanderbilt University Divinity School graduates has reached the lowest figure within the past eight academic years. Statistics compiled by the Office of Admissions and Student Services reveal that VDS students are incurring an average of $5,900 indebtedness upon completing their degrees.

Of the 47 students who were graduated in 1998, 17 alumni, or 36 percent of the class, left Vanderbilt having assumed no school debt. Kim Maphis Early, MDiv'81,former director of admissions, attributes this reduction to three factors. Increases in scholarships and in annual giving not only have helped lower the graduates' indebtedness but have proven to be significant in recruitment and retention. In most professional schools, students must register for the maximum number of credit hours in order to receive financial aid, but VDS awards assistance to students for as few as six credit hours. This flexible policy allows matriculants to complete their programs of studies under the terms of their own financial plans.

Early also contends that the students exercise incredible initiative in exploring external funding and commit themselves to simpler lifestyles while attending graduate school. "The Divinity School, the development office, and denominations make it possible for our students to attend Vanderbilt, but the students also make personal sacrificies to stay here,"she explains. "Second-career students sell their homes to establish an education fund; others decline internships during the summer and accept higher paying jobs to earn more money for the fall."

The most critical consequence of high indebtedness for students in divinity schools, according to Early, is a limitation of choices for vocations. "Knowing that loan payments will begin when they receive their diplomas, graduates may accept appointments not where they feel most called or needed in ministry but where they can earn salaries that will lessen their indebtedness," she says. "Congregations and agencies often negotiate contracts with provisions for repaying student loans in order to attract graduates from professional schools."

Alumni are encouraged to help Vanderbilt Divinity School graduates maintain the currently low average of student indebtedness by making gifts and pledges to the School's annual fund. Contributions may be mailed in the envelope found in this issue of *The Spire* or by contacting the Office of Alumni/ae Development at 615/322-4205.

MAIL DIRECTORY

The Spire welcomes correspondence from all readers. Please send your comments about the publication or your alumni/ae news to:

The Spire
The Office of Alumni Publications
Vanderbilt University
Box 7703, Station B
Nashville, TN 37235

by e-mail: spire@vanderbilt.edu

by facsimile: 615/343-8547

Address changes may be sent to:
The Office of Gift Records
Vanderbilt University
201 Alumni Hall
Nashville, TN 37240

Readers are encouraged to visit the Vanderbilt University Alumni Web site at: www.vanderbilt.edu/alumni/

Information regarding the search for the University's next chancellor may be accessed at: www.vanderbilt.edu/chancellorsearch/

Vanderbilt University
The Divinity School
102 Oberlin Divinity Quadrangle
Nashville, TN 37240

Nonprofit Org.
U.S. Postage
PAID
Nashville, TN
Permit No. 1460

If you have not contributed to the Vanderbilt University Divinity School Annual Fund,

BE AMONG THE FIRST

Our *Annual Fund 2000* began July 1, 1999.

Help us continue to support our students during the next millennium.

Kick off the year 2000 with the gift you send today.

Use the business reply card enclosed in this issue of *The Spire* to get *Annual Fund 2000* off to a bang!

Along with our deepest gratitude, a surprise token of appreciation will be sent to the first 200 donors to *Annual Fund 2000.*