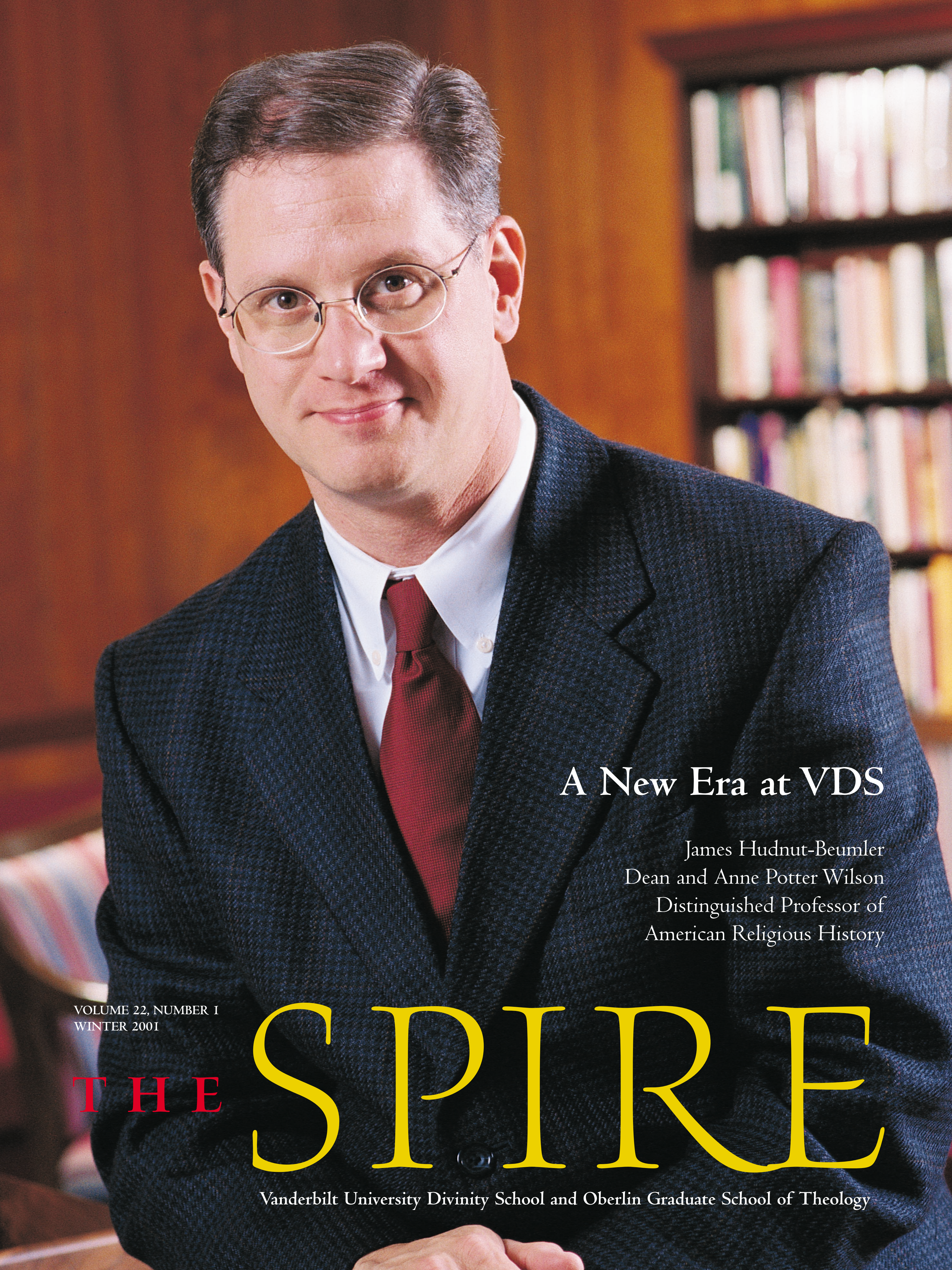

A New Era at VDS

James Hudnut-Beumler
Dean and Anne Potter Wilson
Distinguished Professor of
American Religious History

VOLUME 22, NUMBER 1
WINTER 2001

THE SPIRE

Vanderbilt University Divinity School and Oberlin Graduate School of Theology

Vanderbilt University
Divinity School
Announces the 2001
Antoinette Brown Lecture

Engendering Christ

to be delivered by

Kwok Pui-lan

The William F. Cole
Professor of Christian
Theology and Spirituality
Episcopal Divinity School
Cambridge, Massachusetts

Thursday, March 15, 7:30 P.M.
Benton Chapel

Professor Kwok Pui-lan, the 27th Antoinette Brown lecturer, was graduated from Harvard University where she received the doctorate of theology. A member of the Episcopal Divinity School faculty since 1992, she is the author of *Chinese Women and Christianity: 1860–1927*, *Discovering the Bible in the Non-Biblical World*, and *Introducing Asian Feminist Theology*.

Wisteria and Bird
by Chou Ju-nan
19th-century Chinese hanging scroll
Ch-ing Dynasty
ink and slight color on silk
30" x 14"
1980.093
gift of Mr. and Mrs. Howard L. Boorman
Vanderbilt University Fine Arts Gallery Collection

THE SPIRE

Volume 22 • Number 1 • Winter 2001

FEATURES

The Spire is published biannually by Vanderbilt University Divinity School in cooperation with the Office of Alumni Communications & Publications from editorial and business offices located at University Plaza, 112 21st Avenue South, Suite 301, Nashville, Tennessee 37203 (Telephone: 615/322-3981). The editor welcomes letters and comments from readers regarding articles published in *The Spire;* alumni/ae of the Divinity School, the Graduate School's Department of Religion, and the Oberlin Graduate School of Theology are encouraged to submit news items of their personal and professional accomplishments. Readers may correspond by U.S. mail:

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Nashville, TN 37235

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by facsimile: 615/343-8547

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Vanderbilt University
201 Alumni Hall
Nashville, TN 37240

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On the front cover: portrait of Dean James Hudnut-Beumler by photographer Peyton Hoge of Franklin, Tennessee

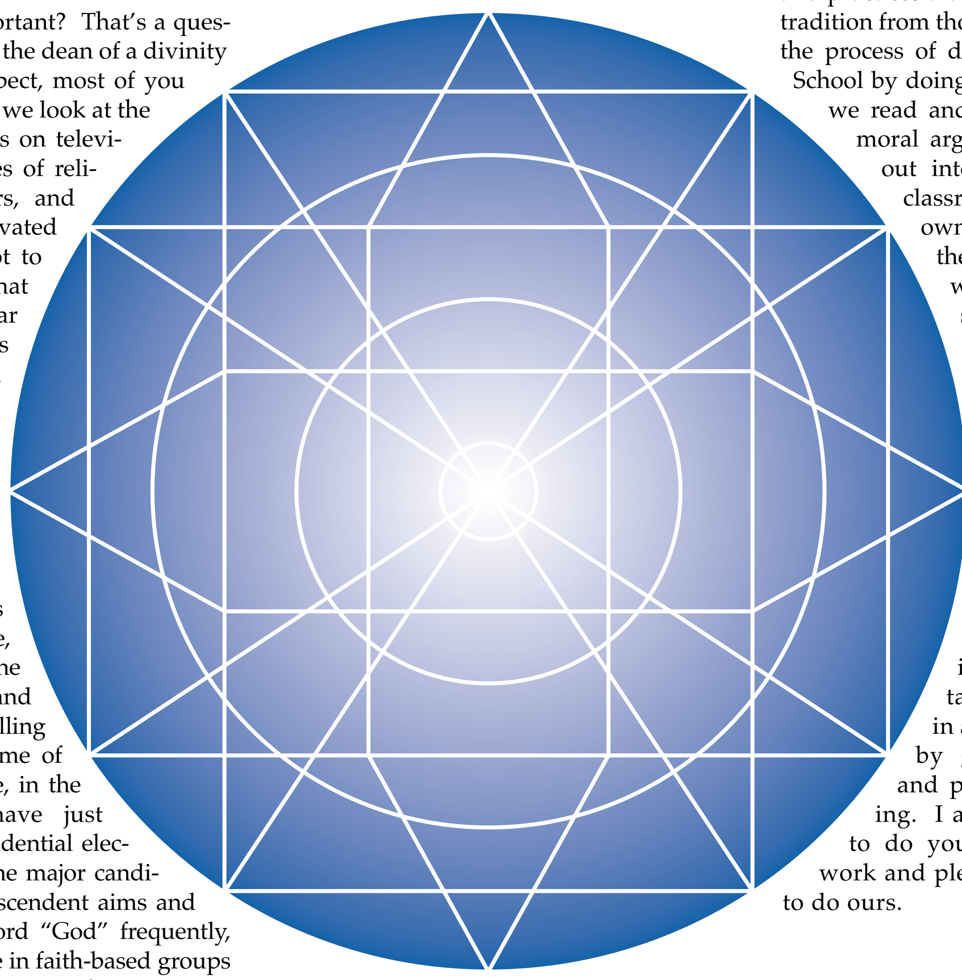
On the back cover: india ink and sandpaper etching by Nashville artist Kurt M. Lightner

From the Dean

Religion & the Process of Discernment

"Is what you do important? I mean, I can understand the need that religious organizations have for clerical leaders, but is that an important thing for the University to be involved in?" This was one of the most unusual questions I had to field during my first month as dean of the Divinity School. The questioner was a new professor who had taught in the sciences in a variety of major universities, but never one with a divinity school.

Is what we do important? That's a question that faces not only the dean of a divinity school, but also, I suspect, most of you reading this column. If we look at the images presented to us on television and in the movies of religious leaders, scholars, and even religiously motivated people, we are apt not to be encouraged by what we see. To the popular media, religious leaders are too often nice and pious but quite beside the point.



Looking at the pages of the news sections, one gets quite a different view of religion. Ethnic conflicts often take on a religious dimension. As I write, there are people in the Indian subcontinent and in the Middle East killing one another in the name of their faiths. Meanwhile, in the United States we have just passed through a presidential election season in which the major candidates appealed to transcendent aims and purposes, used the word "God" frequently, and signaled their hope in faith-based groups to address many of the unfinished works of justice and mercy in this society.

Religion is powerful, and dangerous. Believing that God is on one's side has enabled several of our finest movements for liberation. The civil rights movement, the anti-apartheid movement, and movements for the total inclusion of all people in the leadership and service of churches all come out of this conviction of holy purpose. The idea that the divine suffers with creation has helped millions cope with the contingencies and tragedies of human life. Religious traditions are powerful because they are all-encompassing; they give an account of the wholeness of things that can sustain and order our lives. On the other hand, when one person's or group's sense of wholeness conflicts with another's, religion is often the source of great conflict.

So how do we sort out good religion from bad religion? How do we discern the beliefs and practices that are warranted by received tradition from those that are not? We work at the process of discernment at the Divinity School by doing what universities do well: we read and evaluate texts; we assess moral arguments; we send students out into churches, agencies, and classrooms to learn how their own theologies measure up to the issues they encounter. I wager that many of you do something very similar in the work of your lives. Promoting a critical and wise appropriation of the faith is difficult work in part because accepting a simplistic faith is often so much easier.

Is what we do important? I think that the work of this Divinity School and its graduates is among the most important work that can be done in a world characterized both by great religious devotion and poor religious understanding. I applaud you in continuing to do your part of this important work and pledge that we will continue to do ours.

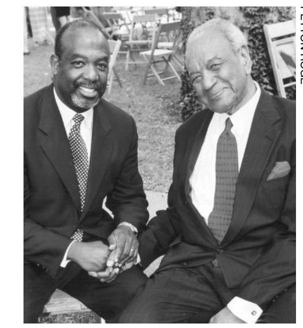
James Hudnut-Beumler,
Dean

"Promoting a critical and wise appropriation of the faith is difficult work in part because accepting a simplistic faith is often so much easier."

—Dean James Hudnut-Beumler

Around the QUADRANGLE

Preeminent Preacher Named Distinguished Alumnus



PEYTON HOGE

Forrest E. Harris, MDiv'83, DMin'91, Director of the Kelly Miller Smith Institute on Black Church Studies and president of American Baptist College, congratulates the Revered Doctor Gardner C. Taylor, Oberlin, BD'40, (right) recipient of Vanderbilt University Divinity School's distinguished alumnus award for 2000. Hailed by Time *magazine as "the dean of America's black preachers" and by* Christian Century *magazine as "the poet laureate of American Protestantism, Taylor was chosen by the alumni/ae association for his ministry as preacher, teacher, pastor, and prophet to the church and society.*

"I have an Oberlin education and a Vanderbilt certification, and I remain grateful to both institutions," proclaimed the Reverend Doctor Gardner C. Taylor from the pulpit in Benton Chapel upon receiving the Divinity School's distinguished alumnus award for 2000.

Pastor emeritus of Concord Baptist Church of Christ in Brooklyn, Gardner, Oberlin BD'40, accepted the award from James L. Smalley, BD'67, pastor of First United Church, UCC, in Nashville and past president of the alumni/ae association. Presented during the Fall Convocation on September 1, the citation on the award stated, "By virtue of his preeminence as preacher, teacher, and pastor, Reverend Taylor has brought honor to his profession and to Vanderbilt University."

In his convocation address, titled "A Benediction for Us All," Taylor discussed the segregationist beliefs endorsed by the Agrarians who advocated a South characterized by a moral, social, and economic autonomy. "Their names should be uttered with a blister on the tongue for speaking lies to history," he contends.

Taylor also encouraged the audience to remember, "At the height and depth of life is a mystery, and we must remain *engaged* in this mystery. The Bible is not a nice, conventional book, and if we look at the Cross through rose-colored glasses and expect the Cross to be rose-odored, then Christianity becomes *crossless.*"

Among the gestures of congratulations the distinguished alumnus received at convocation was a telegram from alumni/ae Vice President Al Gore, L'77, and Tipper, MA'76.

Pondering An Enigmatic Trinity

When 46 contemporary literary artists from the southern school of letters convened at Vanderbilt University in April for the Millennial Gathering of Writers of the New South, the Divinity School Refectory was the setting for two panel discussions.

Mark Jarman, poet and professor of English at Vanderbilt, was among the participants who explored the enigmatic trinity of race, gender, and class in "The Church of Christ Without Christ: Conversations on Faith" while Walter Sullivan, BA'47, novelist and professor of English at the University for 51 years, discussed southern writers' critical relationship to the home place and the diaspora during "Why We Want to Go Home Again: Conversations on Place."

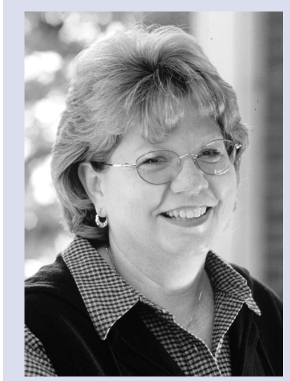
Organized by poet Kate Daniels, associate professor of English, the conference—attended by more than 1,000 people over three days—gathered in a single place and time virtually everyone of importance from the new generation of southern writers and afforded the University an opportunity to renew its relationship with the region's literary traditions.

"The writers didn't come together to determine what southern writing should be or how the South's literature should behave," explains Daniels. "We gathered to explore what southern literature actually *is*, and it was important for the Divinity School to serve as part of the setting for the Millennial Gathering because of the institution's commitments to diversity and social justice."

(Poems from the canons of Jarman and Daniels are reprinted on page 43 of this issue of *The Spire.*)

PEYTON HOGE

Humorist and novelist Roy Blount Jr., BA'63, responds to a question on race relations in southern literature during the Millennial Gathering of Writers of the New South. "When Africans and Celts or Anglo-Saxons found themselves together in the same region, an extraordinary social and moral stew was created that revealed the orality, earthiness, metaphorical fluency, rhythmic relish, and improvisatory looseness of Southern American English," claims Blount, a Georgia native now residing in New York City and who was among the 46 contemporary literary artists participating in the southern writers conference.



DAVID CRENSHAW

Sherry Willis has assumed the responsibilities of activities coordinator for the Divinity School's Office of Alumni/ae and Development. Prior to her appointment in March, she served for five years as secretary at the Robert Penn Warren Center for the Humanities and for eight years as administrative assistant in the Law School's legal clinic. Willis is studying for her baccalaureate in management and human relations at Trevecca Nazarene University. She and her husband, Chuck, recently celebrated their 20th anniversary and are parents of two teenaged daughters.

PEYTON HOGE

Bonnie Miller-McLemore, professor of pastoral theology and counseling

Locating Children on the Theological Map

Bonnie Miller-McLemore, who was promoted to full professor of pastoral theology and counseling at the beginning of the academic year, has returned to the Divinity School following her sabbatical as a Henry Luce III Fellow in Theology. She currently is completing the manuscript for her book, *Let the Children Come: Care of Children as a Religious Practice,* under contract with Jossey-Bass for publication in 2002.

As one of seven scholars chosen by the Luce Foundation and the Association of Theological Schools to receive a fellowship, she devoted her sabbatical year to conducting research on the neglected roles of children in religious thought and practice and to investigating why "children have dropped off the map of theologians."

During the fall semester, Miller-McLemore also participated as a peer group facilitator for the Lilly Endowment's program, Strengthening Congregational Leadership 2000–2003, hosted by the Louisville Institute.

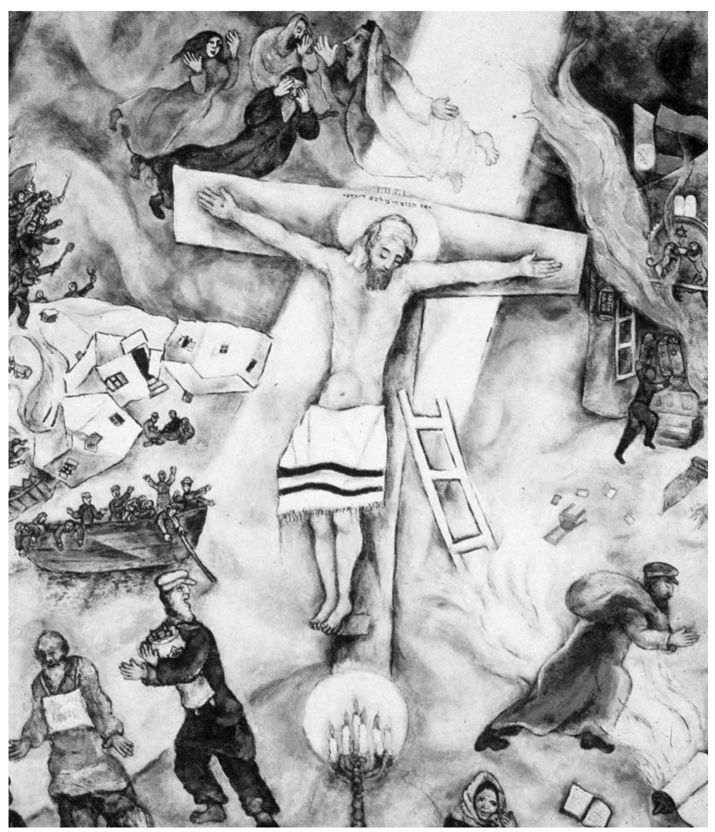
Resistance Against Oblivion

For the 23rd consecutive year, the Divinity School was among the sponsors for the annual Vanderbilt Holocaust Lecture Series, the longest-sustained series devoted to the subject on a university campus in the United States. The theme for the 2000 series, "Arts of Remembrance," examined how still images, films, paintings, and music serve as documents that render an immediacy and intimately human expression to the Holocaust.

"The arts help us to see individuals rather than numbers, emotions rather than analysis, lives and communities of the victims in their richness rather than in the hour of their destruction," states James Booth, professor of political science and an organizer for the series. "As vehicles for bearing witness, the arts ensure that the dead are not lost to the oblivion of forgetting, and they offer powerful warnings and counsel to us in the present."

Lecturers participating in this year's series, held during October and November, were Stephen Feinstein, director of the Center for Holocaust and Genocide Studies at the University of Minnesota; Mara Vishniac Kohn, daughter of the celebrated Eastern European photographer Roman Vishniac; Sara Horowitz, professor of Jewish literature and Holocaust Studies at New York University; and Alice Lok Cahana, a survivor of the Holocaust and a painter.

In his lecture "Exploring the Holocaust through the Visual Arts," Stephen Feinstein, director of the Center for Holocaust and Genocide Studies at the University of Minnesota, discussed the role of art in depicting atrocity and traced the evolution of images representing the Holocaust beginning with Marc Chagall's White Crucifixion *of 1938. In this painting, revolutionary hordes with red flags rampage through a village, looting and burning houses; refugees in a boat gesticulate for help; a Nazi desecrates a synagogue; and distressed figures in the foreground try to escape. A menorah, an eternal symbol in Judaism, glows in a white circle underneath the cross. "Although images of war, rape, and crucifixion have appeared in the past and continue to appear, exploring the Holocaust through the visual arts imposes a heavy burden on artists by those who argue that the Holocaust is impossible to depict," explains Feinstein. In the six decades since Chagall painted* White Crucifixion, *over 700 artists in 20 countries have interpreted and depicted the Holocaust.*



White Crucifixion, 1938
Oil on canvas,
155x140 cm.
The Art Institute
of Chicago

Reverence for Nonviolence

Jose Ramos-Horta, the 1996 Nobel Peace Prize laureate

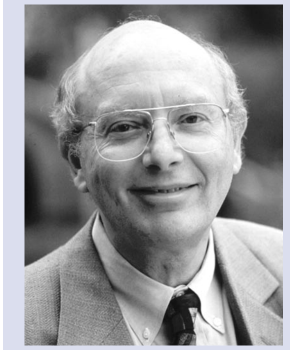
Divinity School students had the opportunity to hear Nobel Peace laureate and human rights diplomat Jose Ramos-Horta deliver his lecture, "Peacemaking: The Power of Nonviolence," in October for Symposium 2000—World Peace Through Reverence for Life. Sponsored by the University, the international conference commemorated the 125th anniversary of the birth of Albert Schweitzer, the Alsatian theologian, musician, medical missionary, and recipient of the 1952 Nobel Peace Prize.

A native of East Timor, Ramos-Horta led his country's struggle for independence from Indonesia during his exile of 24 years. Following the Indonesian military invasion of East Timor on December 7, 1975, 200,000 citizens were killed—including four of Ramos-Horta's 11 brothers and sisters.

"My people were sacrificed on the altar of cold war and pragmatism, and now, a quarter of a century later, Indonesia is imploding and collapsing from the weight of arrogance," he informed the audience. "The lesson from East Timor is that each individual can be an agent of change."

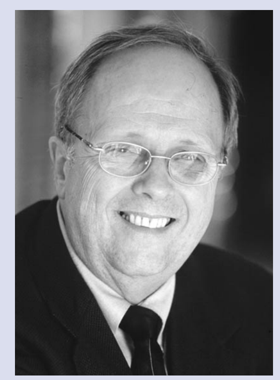
For his successful efforts in drawing international attention to the Indonesian military's mass slaughters and for his role as a relentless advocate for a free and independent East Timor, Ramos-Horta shared the 1996 Nobel Peace Prize with Indonesian Bishop Carlos Filipe Ximenes Belo.

"Nonviolence runs counter to impulse," he explained, "and the primary cure for violence is freedom from ignorance and indifference."



DAVID CRENSHAW

Professor of Religious Studies Thomas Gregor was among the 19 faculty members who were recognized at the fall faculty assembly for their 25 years of service to Vanderbilt University. A founding member of the anthropology department, Gregor has served as chair since the department's inception. His three primary research interests are the native peoples of lowland South America, psychoanalysis and culture, and the anthropology of aggression, conflict, and war.



DAVID CRENSHAW

Lloyd Lewis has been appointed associate dean for academic affairs and student life at the Divinity School by Dean James Hudnut-Beumler. "When I began working at the School in 1984, I never imagined I would be sitting in the associate dean's office." says Lewis. "The role continues to prove challenging, and I am enjoying having more contact with the students and faculty." He will continue teaching as an assistant professor of the practice of ministry.

Reclaiming the Historical Jesus

Internationally acclaimed Jesus scholar Marcus Borg delivered the 2000 Cole Lectures to audiences that represented faith traditions ranging from Buddhism to Pentecostal.

As a fellow of the Jesus Seminar founded in 1985, Borg devotes his scholarship to pursuing the "historical" Jesus and to determining the authenticity of the more than 1,500 sayings attributed to Jesus. "There is a curiosity about Jesus and a hunger for a way of looking at Jesus that makes sense and enables people to reclaim him," contends Borg. "Without historical study, we risk losing the radical social and political vision of Moses, the prophets, and Jesus. And through archeological and manuscript discoveries, we have increased tremendously our knowledge of the social world of Jesus—and the more we know about his social world, the more we get a glimpse of what his words and deeds meant because words and deeds take on their meaning in a cultural context."

PEYTON HOGE

Marcus Borg (left) responds to questions following his presentation titled "The Battle Over Jesus Today" during the 2000 Cole Lectureship.

Author of 10 books, including *The God We Never Knew* and *Meeting Jesus Again for the First Time*—the single best-selling book by a contemporary Jesus scholar—Borg is the Hundere Distinguished Professor of Religion and Culture in the philosophy department of Oregon State University.

Philanthropist Edmund W. Cole, president of the Nashville & Chattanooga Railroad and treasurer of the Vanderbilt University Board of Trust, endowed the annual Cole Lecture Series in 1892 for "the defense and advocacy of the Christian religion." His gift provided for the first sustained lectureship in the history of Vanderbilt University.

Writer and educational activist Parker Palmer will deliver the 2001 Cole Lectures.

We Are Thankful

Faculty, staff, and students celebrated Thanksgiving at the "We Are Thankful" luncheon in the Divinity School's newly renovated Common Room. The annual event was established in 1993 and is hosted by the dean's office.

PHOTOGRAPHS BY DAVID CRENSHAW

Celebrating the Installation of the Werthan Chair

PEYTON HOGE

Jack M. Sasson was installed in September as the first Mary Jane Werthan Professor of Judaic and Biblical Studies at Vanderbilt University Divinity School. Attending the installation were Dean James Hudnut-Beumler, Professor and Dean emeritus Jack Forstman, University Chancellor Gordon Gee, Professor Sasson, Professor and Chair of the Graduate Department of Religion Douglas Knight, and benefactor Alex Steele. An excerpt from Professor Sasson's installation address is published beginning on page 30 of The Spire.

Welcoming the New Dean

University alumni Kathryn Walston Smith, BA'53, MLS'70, and Lester Smith Jr., BE'54, greet the Reverend Heidi Hudnut-Beumler (right) at the Steele and Yount cocktail supper.

PEYTON HOGE

PEYTON HOGE

The Divinity School's 15th dean, James Hudnut-Beumler, and his wife, Heidi, were welcomed and introduced to the Nashville community in September at a cocktail supper hosted by Alex and Saundra Steele, Jane Yount, BA'53, and Tom Yount, BE'52. Among the guests who welcomed the Hudnut-Beumlers were (left) Bette and Bill Bryant and Chuck and Delores Dennard.

PEYTON HOGE

Orpha and Oswald Schrag view manuscripts from the Mary and Harry Zimmerman Judaica Collection that were displayed in the Sarratt Student Center during the installation of the Mary Jane Werthan Chair of Judaic and Biblical Studies. The Judaica Collection of the Divinity School Library was begun in 1945 with the acquisition of the professional library of Ismar Elbogen (1874–1943), a noted authority on Jewish history and religion, and has developed significantly through the generosity of Raymond Zimmerman.

Extended Conversations

BY VICTOR JUDGE

PEYTON HOGE

Whenever James Hudnut-Beumler recollects his childhood years in Detroit, Michigan, his memory immediately invokes two scenes. He remembers the shoulder-high drifts of snow, which from a young boy's perspective, seemed to cover the ground forever as he and his two younger brothers walked daily to school. But the recurring childhood experience that perhaps foreshadowed Hudnut-Beumler's vocation as a theologian happened in his father's automobile.

"I had allergies so severely that I had to go to the doctor every week for shots," he explains. "The nearest allergist was located 30 minutes from our home, and because my mother did not drive, I had the privilege that children in the sixties rarely experienced—extended conversations with my father."

Young Hudnut-Beumler and his father, Arthur, a minister at a suburban Presbyterian church in Livonia, passed the time in traffic and the physician's waiting room by discussing religion, politics, race, and questions of right and wrong—subjects in which the future dean of Vanderbilt University's Divinity School would develop perennial interests. This dialogue between father and son occurred against a backdrop of racial tension that precipitated the Detroit riots of 1967, a time when benign suburban sprawl was a prelude to extensive white flight, a time when Hudnut-Beumler's family and other people of faith were challenged to remain connected to the people from whom all their neighbors wished to flee, the city's African American population.

Whether singing in the church choir, teaching Sunday School as a teenager, or observing his father minister to hospital patients, Hudnut-Beumler spent his formative years in an environment where religion was a pervasive influence. "It seemed as if we lived in the church almost as much as we lived at home," he laughs, "and although I always believed I would pursue a religious vocation, I knew before college that my path would be different from the direction my father followed."

From those constructive conversations en route to and from the allergist's office, the foundation was established for Hudnut-Beumler's curiosity in the questions of faith. "From the beginning, I have been interested in the larger theological and social forces that influence and shape what humans believe—*what* we do, and *how* we act toward one another—so as early as college I began studying the history and philosophy of Western religion."

His undergraduate exploration of 19th-century and contemporary history at the College of Wooster in Ohio prepared him for graduate studies in church history at Union Theological Seminary in New York where he received the master of divinity degree. Hudnut-Beumler then matriculated at Princeton University and earned the master of arts degree and doctorate of philosophy.

"I was blessed while studying at Princeton because part of my education included courses and lunchtime conversations with American religious historians John Wilson and Al Raboteau and ethicists Jeffrey Stout and Paul Ramsey, whose ideas helped to shape me as a scholar," he says.

Ordained in the Presbyterian Church (USA), Hudnut-Beumler has served the church primarily as a teacher and scholar. Even so, he frequently preaches, leads worship, and teaches adult education classes. The most unusual assignment he accepted since his ordination occurred two years ago when he taught first grade Sunday school. "It was challenging, but rewarding, to try and bring the fullness of our faith tradition to life without relying on children being able to read."

As the 15th dean of the Divinity School and the Anne Potter Wilson Distinguished Professor of American Religious History, Hudnut-Beumler argues that the role of scholars in the church is to help people fathom more intensely the wisdom that the Christian faith has to offer. "Whether one is a pastoral leader, a teacher, or a participant in a faith community, our experiences in congregational life make our lives richer if we are encouraged to understand the resources of our traditions," he contends, and Vanderbilt University is proving to be the setting where he can realize that conviction.

Two decades ago, Hudnut-Beumler became acquainted with the Divinity School's strong reputation when he was encouraged by a Presbyterian minister from

Ministry Properly Understood

I am not a sectarian. The sectarian believes that all of life outside his or her church is dark and evil. In this view, the world and therefore the world's economy cannot be redeemed; economy and world alike are but necessary evils. Many members of contemporary Christian congregations are semi-sectarians. They believe that, on the one hand, the church ought to have a larger influence in common life. On the other hand, they tend to believe that this development is unlikely ever to occur. And so while not accepting the full sectarian viewpoint, they separate the church from the world and divide their faith from their participation in the economy. Consequently, they tend to believe that the faith may have something to say about how one spends one's money but not much about how a person makes a living. If it is a jungle out there, then no possibilities exist for transcending jungle-rule, and the church, the family, and other small-scale voluntary organizations become the exclusive sphere for moral action. Human beings can be moral in the private sphere, but the public, economic, working sphere has its own rules, and as pastors are often told, "You just wouldn't understand how it is in my work."

. . . I am struck by how often students applying for the master of divinity program articulate as their reason for coming to seminary that their work within the church is more satisfying than their previous secular employment. Not infrequently, these applicants describe their former work as not merely unsatisfying but also morally compromising. I am of course glad that some of the people who find their way into the ordained ministry are going to find a deep satisfaction in their calling. But I am also disturbed that the professional ministry is seen, at least in part, as an escape from the real world and its pressures in favor of entry into a cloistered and sacred life.

Such applications make me sad for two reasons. First, ministry properly understood, is not an escape from the problems other disciples of Christ face. But more significantly, I wonder about the logic behind the escapee's thinking. To whom does this would-be minister think he or she will be ministering? Are all laity morally suspect because they are implicated in the dirty job of making money and taking care of business? Clearly, I do not think so. Not all the honorable and important work in this world is done inside the church, and the minister who realizes this truth is in a far better position to help parishioners make their own contributions in the so-called secular arena.

—James Hudnut-Beumler
from *Generous Saints:*
Congregations Rethinking Ethics and Money
1999, the Alban Institute

Iowa to seek admission to the master of divinity programs at Vanderbilt, Yale, and Union. But it was not until 1997, however, that he traveled to Nashville to speak at a Presbyterian conference at the Scarritt-Bennett Center, wandered across 21st Avenue, South, and walked around the University's campus.

"I think I passed up Vanderbilt because Tennessee seemed such a long distance away to a college student from Michigan, but living in Atlanta for the past seven years certainly helped me appreciate the region," he admits when reflecting upon his tenure at Columbia Theological Seminary where he served as dean of faculty, executive vice president, and professor of religion and culture.

"The Divinity School that I initially learned about 20 years ago remains a place of rare and diverse gifts because the faculty remains dedicated to preserving the character of the institution's mission. They are scholars who represent a variety of religious traditions and who are committed to critical excellence in understanding and interpreting religion."

The newly appointed dean perceives the School's role in the University community and in theological education as having two purposes. "Our mission forces us to attend to two dimensions: we assume the responsibilities of educating generations of religious leaders and advancing the critical understanding of how religion works; we attend to people *and* to knowledge about religion. These two dimensions are inseparable from good practice and good scholarship."

When theological schools and graduate programs in religion invest their energy exclusively in either practice or theory, both components, Hudnut-Beumler believes, are diminished, so a professional school such as VDS—based on the premise of *the minister as theologian* and set within the context of a modern university—complements his educational philosophy.

The greatest challenge confronting theological education, he suggests, is inextricably related to a contemporary perception regarding a requirement of organized religion. "Churches, synagogues, and other religious congregations have a natural desire to be served and to be served well," he says, "yet this desire often turns inward to the degree that the expectation is that ministers, priests, and rabbis will serve the congregation *exclusively*." Hudnut-Beumler does not hesitate to refute that contention.

"Good religion never stops," he states. "Good religion refuses to stop at the borders of a group's membership because good religion always is about the totality of human experience with the divine. The question theological educators have to address is, 'How do we prepare leaders who will nurture and succor their people and lead them into a relationship with the divine and with fellow human beings but also guide them outside the confines of the congregation and into constructive relationships with other Western monotheistic religions and Eastern traditions?' This is a challenge in Middle Tennessee, throughout America, and within the world—relating to real life congregations and to real life changing society."

As he ponders this question, Hudnut-Beumler is reminded of an essay recently published in the *Chronicle of Higher Education*. In "Me-First 'Spirituality' Is a Sorry Substitute for Organized Religion on Campuses," UCC minister Donna Schaper laments that religion has evolved from what Paul Tillich described as "matters of ultimate concern" into a form of counseling characterized by a highly personal spirituality capable of providing a mere momentary stay against the confusion of fast-paced insular lifestyles. Hudnut-Beumler thinks the argument is valid—but for a reason the author does not consider.

"One of the objectives of university education is to put people into disciplined touch with past and contemporary thought," he says, "and 'do-it-yourself religion' is ultimately hollow. You may feel better for a while, but you'll know in the end that you put the religion together yourself. Me-first spirituality is analogous to the behavior of the man described by the prophet Isaiah who makes an idol with half a log, bows down and worships the idol, and then heats his house with the other half of the log."

The university, insists Hudnut-Beumler, is a place where teachers and students should contend for *real* religious traditions that have deep roots and that struggle with problems of the human condition. "We must teach Augustinian Catholicism as well as Islam during the High Middle Ages, not only for the wisdom these traditions represent but for all the baggage that accompanies them. This is preferable to 'do-it-yourself religion' because other people are involved."

Among the people who are centrally involved in the dean's life are his wife of 13 years, Heidi, also a Presbyterian minister, and their two children, Julia, 9, and Adam, 6. "Through my wife and children, I have become a fuller, richer human being with a greater capacity to enjoy life than I ever thought possible," he says. "As a father I am able to experience bike riding or diving for quarters at the bottom of the swimming pool all over again through the eyes of Julia and Adam."

And when he is not working at his desk in Room 110 at the Divinity School, he may be found enjoying his avocations: fishing, sailing, hiking, designing and crafting a piece of furniture, or making repairs around the family's house in Williamson County.

Hudnut-Beumler currently is completing the research for his third book, an economic history of religion in the United States from the colonial period to the present. Supported by a grant from the Lilly Endowment to the Material History of American Religion Project, which he directs, his research documents the material acts and practices of the religious past—from church salaries, nonprofit organizations, and fund raising schemes to church architecture and the attire for different religious events.

"For a long time, we have paid principal attention in American religious history to the writings of the elite figures and theologians," says Hudnut-Beumler, "and while this is an integral part of our historical understanding, I want to get closer to a greater number of people from the past by looking at the artifacts they bequeathed us, the markings of their lives. In economists' terms, I am paying attention to religious labor, religious finance, and capital formation."

Recovering the forgotten elements of religious communities' pasts–the design of their buildings, the clergy's salaries, and the number of hours they devoted to religious purposes–he believes can illumine, correct and inspire faith communities' contemporary practices. By researching the past, James Hudnut-Beumler is participating in yet another extended conversation, comparable to those childhood dialogues with his father, those early conversations that illumined, corrected, and inspired a future theologian.

(To learn more about the Material History of American Religion Project, visit *www.materialreligion.org*.)

"Our mission forces us to attend to two dimensions: we assume the responsibilities of educating generations of religious leaders and advancing the critical understanding of how religion works; we attend to people and to knowledge about religion. These two dimensions are inseparable from good practice and good scholarship."

"The Divinity School that I initially learned about 20 years ago remains a place of rare and diverse gifts because the faculty remains dedicated to preserving the character of the institution's mission. They are scholars who represent a variety of religious traditions and who are committed to critical excellence in understanding and interpreting religion."

Reading the Signs of a Revival

Trying to read the signs and evidences of public conduct and attitudes to see if a religious revival was genuine had been a characteristic activity of American religious thinkers since at least 1741, when Jonathan Edwards wrote his tract on "The Distinguishing Marks of a Work of the Spirit of God," followed the next year by "Some Thoughts Concerning the Present Revival of Religion in New England." The religious revival of the 1950s had its skeptical questioners as well—people who asked if the increase in religious interest represented a turning to God or something else. In the 1950s the question of the nature of the revival engaged both secular and religious thinkers, but perhaps no conclusion was as succinct or as sharply worded as that of historian Eric Goldman: "Some of the new attention to religion was undoubtedly a sincere turning to the rigors and consolations of faith," he granted. "But a good deal of it was certainly a false religiosity compounded of social aspirations and a fervid desire to avoid thinking."

. . .The disagreement between the religious experts, demographers, journalists, and ordinary men and women in the 1950s about the relative merits of the postwar revival of religious interest highlights the essential problem of interpreting the decade's return to religion. For it is difficult to assign causes to a phenomenon whose character is still in doubt. When faced with a situation in which the dominant question at stake was, as *McCall's* magazine put it, "Is our religious revival real?", the place to begin is not with what caused the churches and synagogues to grow, but rather with the definition of "religion" that each party to the disagreement brought to the debate. Once the nature of the debate is fully understood, we may move on to comprehend the causes of the revival.

As we have seen, the situation of the 1950s was indeed one in which the pollster, the theologian, and the woman on the street disagreed as to whether religion had made a successful comeback. Our first task is to ask, "Did they mean the same thing when they said the word 'religion?'" Upon examination of the evidence it soon becomes clear that the definition that George Gallup used for religion differed greatly from that used by Abraham Heschel. For Gallup, religion was more successful if the average number of people attending a religious service in the last seven days went up. For Heschel, religion was not to be counted as more successful unless more people were led to an obedient relationship with the God of Abraham and Jacob. For the man or woman on the street, religion might be defined as on the rise on the basis of the proportion of time people seemed to spend discussing religious topics over the barbecue or bridge table.

—James Hudnut-Beumler
from *Looking for God in the Suburbs: The Religion of the American Dream and Its Critics, 1945–1965*
1994, Rutgers University Press

Returning to the Field

Trudy Stringer, MDiv'88, remembers how overwhelmed she felt when she entered Vanderbilt University Medical Center to begin her first field education assignment.

"I had enrolled in the Divinity School because I was in a seeking mode," explains Stringer, who had earned a degree in English at the University of Southern Mississippi. "I was uncertain if I wanted to enter the Academy or to pursue ordination, but on that day I walked into the medical center, I was certain of one feeling—inadequacy. My affiliation with hospitals had been quite limited."

Two weeks after she began her fieldwork, however, her apprehension subsided, and Stringer believed she was no longer in a seeking mode. Instead, she had begun chiseling a niche in the ministry to which she would devote 13 years of her professional life. "I learned very early in my field education placement that not all ministry originates from the pulpit—that a hospital also provides boundless opportunities for intersecting with people when they feel vulnerable and need help drawing on their spiritual undergirdings."

Stringer extended her assignment at VUMC by completing an internship with patients diagnosed with hematological malignancies and then requested a placement at Veterans Administration Hospital. After she was graduated from the Divinity School—where she received the Founder's Medal for first honors in her class, the W. Kendrick Grobel Award for outstanding achievement in biblical studies, the William A. Newcomb Prize for best representing the idea of minister-theologian, and the Elliott F. Shepard Prize for academic achievement in church history—she began her tenure as hospital chaplain at Centennial Medical Center in Nashville. But no sooner had she begun her new role, she was confronted with a task for which her previous clinical experiences had not prepared her—composing and delivering a eulogy for someone she never had met.

"A gentleman who had suffered a fall was brought into the emergency room, and I was sitting with the family while the patient was between life and death," Stringer recalls. "When the physicians informed us that the patient had died, one of his survivors turned to me and said, 'We need for you to preach his funeral.'"

Trudy Stringer, associate director of field education, lecturer in church ministry, and president of the Divinity School's alumni/ae association

For the novice chaplain, the challenge of presiding at the funeral of someone she did not know and with whose family she had been acquainted for only hours was daunting. "I suddenly realized that the survivors had invested in me not merely the authority but the privilege of speaking for their loved one and of speaking about God in the midst of their suffering. All I could do was take a deep breath and trust that the grace in this situation would carry me through the funeral."

Stringer passed this initiation by asking the family members to reconstruct the life of the deceased. "By using their voices, I was able to compose a narrative based on his biography, to say what the family wanted others to know about their relative, and to pray for the graciousness and comfort of God. Their request ultimately proved to be an extraordinarily powerful way for me to assume the role of minister *and* to understand that the role is not a burden but an opportunity for grace."

To claim the role of minister in any setting, Stringer argues, is a monumental task, and in her new appointment as associate director of field education at the Divinity School, she is eager to help students enter the real world of ministry. "Field education remains one of the most formative experiences in my theological education because I was able to apply the theoretical knowledge from my studies to a setting where everyone was related by a capacity to suffer," explains Stringer. "As the ideas from the classroom began to interface with the lives of people, I had to wrestle with questions that didn't yield immediate answers, but even during those intervals when I was struggling for solutions, I was growing spiritually and professionally."

Convinced that field education is an integral component in the curriculum for the minister-theologian, Stringer hopes she can help students discern the most productive and challenging settings for their field experiences and offer support when they confront and wrestle with the paradoxes of ministry. But Stringer also returns to her alma mater not only as associate director of field education and lecturer in church ministry but as president of the alumni/ae association for the Divinity School, an office that she will hold for two years.

"To be in this environment where for three years I learned so much is gratifying, and I'll continue to learn by exposure to all the thoughts and conversations that occur at the Divinity School and within the University," says Stringer, "but most importantly, I'll be working with students who can challenge and teach me."

"I learned very early in my field education placement that not all ministry originates from the pulpit—that a hospital also provides boundless opportunities for intersecting with people when they feel vulnerable and need help drawing on their spiritual undergirdings."

—Trudy Stringer, MDiv'88

A Revision of Piety

When Mary McClintock Fulkerson, PhD'86, was completing her senior year at the University of North Carolina in Chapel Hill, she made two decisions that altered the direction of her professional life.

Although she would fulfill the requirements for a baccalaureate in music performance, she decided that she did not wish to become a concert pianist or cellist, nor did she aspire to teach music to children. Fulkerson also decided that she did not want to spend Friday evenings "witnessing the four spiritual laws," a requirement for membership in UNC's chapter of Campus Crusade for Christ.

"I know it doesn't sound admirable, but my desire for a social life won over my undergraduate sense of piety," admits Fulkerson. But discontinuing her affiliation with the interdenominational ministry did not halt Fulkerson's thoughts of pursuing a religious vocation in the Presbyterian church.

"I originally believed piety had to be exciting, and the members in Campus Crusade made Christianity more appealing than the church did, but the longer I participated in the movement, the more I realized there were inherent intellectual dampers that would conflict with my sense of a vocation," she explains. "The only role I had seen women perform in the church was teaching Sunday School; the members in Campus Crusade had no conception of women becoming ministers."

Enrolling at Union Theological Seminary and Presbyterian School of Christian Education in Richmond, Fulkerson immediately discovered what she describes as "the intellectual dimension of Christianity." But her studies in theology were temporarily postponed while she worked as a secretary during the first year of her marriage to UNC medical student, William Fulkerson, who currently serves as a professor of medicine in the pulmonary and critical care division of Duke University Medical Center. "I had tasted the excitement of theology at Union, so I decided to matriculate at Duke Divinity School while Bill was in medical school—although acquaintances urged me not apply because 'they didn't believe in God at Duke.'"

Upon receiving the master of divinity degree and being called to ordination for further study in the Presbyterian church, Fulkerson moved to Nashville where her husband had accepted a fellowship at Vanderbilt University Medical Center. "I was not familiar with the graduate department of religious studies at Vanderbilt, but being accepted in the doctoral program was a serendipitous and extremely lucky happening in my life," says Fulkerson, who earned her doctorate in 1986 before returning to Duke Divinity School to accept a faculty appointment. In 1994, she became the third woman in the school's history to be granted tenure.

Studying at Vanderbilt with theologians Ed Farley and Peter Hodgson had an indelible effect upon Fulkerson's intellectual

Mary McClintock Fulkerson, the visiting E. Rhodes and Leona B. Carpenter Professor of Theology

development. "I was a semi-liberal, Christian thinker with residual biblicism when I arrived at Vanderbilt, but as I studied the arguments of 19th-century theologians with Professor Hodgson and as I began to understand Professor Farley's critique of authority, the biblicism from my Campus Crusade past exploded."

The explosion also inspired Fulkerson to explore liberation and feminist theologies through conversations with her colleagues, Sharon Welch, MA'77, PhD'82; and Martha Reineke, MA'81, PhD'83. "I was awakened to gender issues while studying at Vanderbilt, but at that time in my formation, I didn't understand the constructive character of theological discourse that reflects social location." Her interest in women's studies, however, became firmly anchored when Fulkerson began her teaching career at Duke. "As the only woman on the divinity school faculty, I experienced the effects of my gender in ways I previously had not known." And since the publication of her essay, "Sexism as Original Sin: Developing a Theacentric Discourse," in the *Journal of the American Academy of Religion*, she continues to examine gender issues through her theological scholarship.

The author of *Changing the Subject: Women's Discourses and Feminist Theology*—where she examined different communities of women and employed literary theory to argue that the categories of feminist theology needed to be expanded to account for women who are not feminists—Fulkerson currently is compiling ethnographic research based on three years of observing a community church in Durham, North Carolina.

"An anthropologist, who had conducted field work in the coal mining camps of West Virginia, read my first book and expressed an interest in the chapter on Pentecostal women and my discussion of how women are constrained by their class location and their *version* of the Bible," says Fulkerson. "She encouraged me to study ethnography because literary critical tools would not allow me to embody the character of the practices and dynamics of a community. I immediately took a course in ethnography and began reading postmodern cultural anthropological literature to investigate how people appropriate the biblical, theological, and denominational languages available to them and how those languages are cobbled together with regional languages and ethnic histories. I am hopeful my research will introduce new questions about catholicity, apostolicity, unity, and holiness."

Fulkerson's interest in communities is also reflected by her participation in the Industrial Areas Foundation (IAF), an organization founded by 20th-century American sociologist Saul Alinsky who inspired the creation of numerous activist citizen and community groups across the lines of race, class, and religious traditions.

Letters, Law, & Liturgy

A word is dead
When it is said,
Some say.
I say it just
Begins to live
That day.

—Emily Dickinson

As a student of literature, jurisprudence, and religion, Kathleen Flake understands the intricacies of language. She concurs with the argument of the 19th-century American poet Emily Dickinson, whom she counts among her favorite authors, that the life of a word does not conclude whenever the word is pronounced. The newly appointed assistant professor of American religious history at the Divinity School knows that language can transcend temporality and topicality and that a single word's life is sustained by the power of one's imagination.

"I always have been interested in issues relating to personal perception and public order," says Flake when commenting on her transition from studying Restoration drama to becoming a lawyer and her recent entrance into the Academy as a church historian. "While I was studying English literature at Brigham Young University, I became curious about appearance versus reality and the relationship of text to interpretation as I read the plays of Wycherley, Congreve, and Sheridan."

After receiving her degree in English, Flake contemplated pursuing doctoral studies in American literature and teaching in a university; however, she decided it was too soon to make a commitment to the classroom. Seeking a different professional experience, but one that would complement her interest in language and the interpretation of texts, she enrolled at the University of Utah School of Law and worked for the American Civil Liberties Union before traveling to Washington, D.C., where she served as a trial attorney in the Office of Civil Rights.

"I don't understand how anyone could grow up as child of the sixties and not have a commitment to social justice issues," says Flake, whose legal career provided opportunities for working against race and gender discrimination and for enforcing court orders to ensure desegregation in higher education. "During the fifteen years I practiced law, I remained interested in questions of appearance, reality, text, and interpretation, but I reached an interval when I wanted to determine whether I could develop any expertise in another discipline of paramount importance to me—religion."

A member of the Church of Jesus Christ of Latter-day Saints, Flake explains that the dramatic history of the Mormons in the American story has contributed to her keen sense of religion's place in the world. "Religion has an effect in people's day to day lives that we often want to explain away because of the pluralism in our culture; we prefer to think of religion as an ideological commitment, but the religion of which I am a practicing member has taught me a different view—that religion necessarily affects the seemingly mundane decisions and provides ways of ordering not just one's moral life but virtually all of life. I cannot help but be interested in religion as much as I am interested in life—as one who lives it."

The transition to the formal study of religion proved as easeful for Flake as the earlier move from belles lettres to law. While continuing her work in the Civil Rights Office, she attended Catholic University and was graduated in 1995 with a master's degree in liturgical studies. "The sense of public order that influenced my interpretation of the law also informed my studies in religion as I learned how communities order themselves around religious aspirations and ideas," says Flake, who earned her doctorate last spring from the University of Chicago, "but studying the history of religion has provided the factual context in which I can explore how communities maintain that order over time."

Her attraction to American religious history is inextricably related to being a descendant of the Mormon pioneers who traveled to Salt Lake City but later settled in Arizona, Flake's home state. "My heritage stems from a group of people who in many ways defined diversity in the 20th century and who were in conflict with American law; consequently, I am interested in how law and the American people accommodate diversity. Our differences undoubtedly will continue to increase, and society has to make room for the differences."

To illustrate the tension between religious liberty and the accommodation of pluralism, Flake currently is preparing a manuscript titled *Mr. Smoot Goes to Washington: the Politics of American Religious Identity, 1900-1920*, a history of an early 20th-century political trial about the seating of a United States republican senator who was an apostle and hierarch in the Mormon church. Over one million petitions were filed in opposition to Senator Smoot's election, and by researching the testimonies delivered during the three years of the trial—a senate investigation Flake compares to the Iran Contra Affair—she hopes to illuminate how the nation's legislature included Mormonism within the protections granted by the First Amendment and how this accommodation allowed for later acceptance of such diverse groups as Muslims, Hindus, and the religious movements of the sixties and seventies.

Flake contends that the Divinity School is a setting where her questions about text and interpretation will be received and challenged. "The diversity that Vanderbilt is willing to embrace is extraordinary and makes the University a lively community, both intellectually and spiritually. I have colleagues who are wonderful conversation partners for discussions on religion, and the students bring their *own* questions to the classroom—and I like what that requires of me as a teacher."

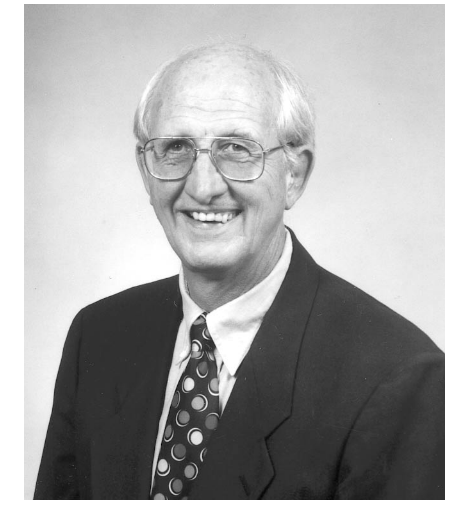

DAVID CRENSHAW

Kathleen Flake, assistant professor of American religious history

Derailing Prejudice:

From the Underground Railroad to Gay and Lesbian Outreach, an Ohio Baptist Church Maintains Sentiment of Open-Mindedness

BY REBECCA FOLMAR



Reverend George Williamson Jr., MA'70, PhD'71, pastor of the First Baptist Church of Granville, Ohio

At the First Baptist Church of Granville, Ohio, head pastor George Williamson, MA'70, PhD'71, and his congregation are no strangers to controversy. After two decades of ministry and outreach to the gay and lesbian community and years of struggle with local and regional Baptist associations, the congregation of 300 members is now part of the Association of Welcoming and Affirming Baptists that accepts gay, bisexual, and transgendered congregants.

Equally interesting is that Granville's First Baptist Church differed from other Baptist congregations by serving as a stopping point on the Underground Railroad and assisting African Americans during and after the Civil War. The congregation's attempts to maintain the sentiment of open-mindedness that characterizes the church's history have been successful because of the persistence and influence of Williamson.

He describes the three years he studied Christian ethics with Dean James Sellars, Jim Laney, and Howard Harrod at Vanderbilt University as an extremely exciting time because the program in Christian ethics had become a separate department from theology prior to his entering the Divinity School. As a member of the first class of the newly constituted program, Williamson claims he could not have been more fortunate because there was a one-to-one student-faculty ratio.

Upon his graduation from Vanderbilt, Williamson became chaplain and assistant professor of religion at Vassar College in Poughkeepsie, New York, where he taught for 11 years. In 1981, he began his pastorate at the First Baptist Church of Granville, a predominately rural region located east of Columbus. Recognizing an opportunity for ministry, the congregation began an outreach program for the gay and lesbian community.

"The controversy that characterized much of American religion over the gay and lesbian movement was late coming to the American Baptists," explains Williamson, "although it reached the American Baptist family about the same time we were getting involved in outreach to gays and lesbians."

In 1991, the denomination passed its first homophobic resolution stating that homosexuality is incompatible with Christian teaching. Williamson's congregation, however, had established a strong relationship with the gay and lesbian community, so they adopted a strong stance against the resolution and lobbied against such exclusiveness. To counter the denomination's position, Williamson and church members expanded their outreach to gays and lesbians and took a definitive stance on homosexuality: gay and lesbians are created by God in every respect, including their sexuality.

Granville's First Baptist Church became involved with other American Baptist churches on the East and West coasts that had active ministries to gay communities. The relationship among these similar churches evolved into an organization called the Association of Welcoming and Affirming Baptists that achieved, as Williamson notes, "a notoriety from opponents in the denomination who thought the organization to be more influential than in fact it was."

In response to the AWAB, the local Baptist association in Columbus initiated a move in 1994 that resulted in the Granville church becoming disfellowshipped at the local and regional levels. "We would have been removed as a congregation from the national body as well," contends Williamson, "but by the time news of AWAB reached the American Baptist Convention, there was enough concern about the implications this controversy had for Baptist principles of local church autonomy and sole freedom of the individual to interpret scripture."

The church's appeal to be retained as a cooperating church at the national level was granted in June 1999; in October of the same year, the church was accepted by another regional association, and the congregants became members of the Rochester-Genesee Association of American Baptist Churches in upstate New York.

As a result of the congregation's decision to join AWAB, the executive minister of the Columbus region left the First Baptist Church of Granville that had always served as his home church, but there was little decrease in the membership. Because of the national and international attention this controversy attracted, the church became extremely unified and experienced an influx of gays, lesbians, and people who were skeptical of organized religion.

"People in Granville have witnessed striking transformations occur in the lives of people who have been alienated from the faith," says Williamson. "We've witnessed the Gospel coming alive in the lives of people."

Historically, First Baptist Church has set itself apart from other congregations since the Civil War when it was "a center of abolitionist sentiment." Church records unearthed in the early 1990s reveal that the church experienced its first wave of controversy when it became involved in the Underground Railroad.

At a time when the Baptist faith community was opposed to higher education and especially to the idea of educating women, First Baptist Church of Granville founded a men's college in 1831 and a women's college in 1851; both institutions eventually merged to form Denison University. The church also was an advocate for the Women's Christian Temperance Union in Ohio from 1860 to 1870, and one century later supported the Civil Rights Movement.

"We went back and recovered a long history of involvement in issues in which the downtrodden and oppressed were being championed at considerable cost to the church at various periods in its history," says Williamson. "These revelations have proven to be very inspiring for today's congregants at Granville's First Baptist Church who are involved in contemporary social issues."

A sophomore in the College of Arts and Science where she is pursuing a degree in communications, Folmar is an intern in the Department of Alumni Communications and Publications for the 2000-01 academic year. She hails from Birmingham, Alabama.

Domestic Intervention

Alumnae Alter the Plight of Battered Women

BY VICTOR JUDGE

Sheryl Jaynes-Andrews, MTS'92, does not wince in disbelief when she reads the latest statistics on domestic violence documented by the *Atlanta Constitution*.

She is not appalled upon learning that in the United States a woman is battered every 15 seconds, nor does she doubt that 90 percent of American women will have to support themselves financially at an interval of their lives.

The quietude that descends upon Jaynes-Andrews as she ponders these figures cannot be interpreted as the silence of indifference. Instead, her stillness conveys a regretful yet undeniable confidence in the statistics *and* in the projection made by the American Medical Association that 25 percent of women in this country are victims of domestic violence.

As a social worker, Jaynes-Andrews repeatedly sees the evidence that supports these numbers, evidence she cites when addressing the National Coalition Against Domestic Violence or when urging congressional delegations to support reauthorization funding for the 1994 Violence Against Women Act. But whenever she discusses the battery of women, she speaks not only as a social worker or as a graduate of Vanderbilt University Divinity School where she studied pastoral care and feminist theology. Sheryl Jaynes-Andrews also speaks from the perspective of a *survivor*—a survivor and a mother who is committed to helping battered women receive the financial assistance that can help them escape the cycle of injury, flight, and return to victimization—a pattern that results in the deaths of 2000 American women annually.

Economics of battering

Jaynes-Andrews remained in a marriage for 25 years because the strict fundamentalism that governed her religious upbringing valued the sanctity of marriage over the safety of women and children and because she did not have access to funds that would allow her to secure housing upon fleeing her batterer. She could have sought refuge in a shelter for 30 days but unless Jaynes-Andrews could obtain employment that would provide her the income to lease an apartment, she faced the possibility of returning to her batterer and becoming a statistic *or* leaving him and becoming a homeless mother.

During their marriage, Jaynes-Andrews' husband provided her a cash allowance but forbade her to have a separate checking account and discretionary use of his credit cards after he learned she had overdrawn her funds at the bank. As a wife, however, she had no physical assets or credit history because the family income was deposited solely in her husband's name.

Without independent economic resources, Jaynes-Andrews was a likely candidate for entering the cyclical pattern of abuse, flight, and returning to the batterer. "The two highest predictors that a woman will return to the abuser after she leaves a shelter are her lack of financial independence and having dependent children," says Jaynes-Andrews. "A middle-class wife who flees a batterer husband and applies for public assistance will not qualify for benefits because the family income is based on his salary, and she needs emergency cash as transitional assistance for establishing a new life and liberating herself from the flight-return syndrome."

Casting a new die

Instead of going to a shelter, Jaynes-Andrews contacted Donald Beisswenger, a Vanderbilt University Divinity School professor emeritus of church and community, and his wife, Joyce, who direct the Penuel Ridge Retreat Center in Ashland City, Tennessee. She asked the Beisswengers if she could live temporarily at the spiritual retreat center's hermitage until she was able to afford a small, one-bedroom apartment and overcome her fear of being stalked.

Although she had earned a baccalaureate in elementary curriculum and instruction from The University of Memphis, Jaynes-Andrews had not taught school in recent years. To secure immediate employment, she went to work in food services. At 5:00 A.M. she began making salads at McDonald's; at 8:30 A.M. she changed uniforms and worked eight hours at Honeybaked Ham, and at 5:30 P.M. she changed uniforms again and delivered pizzas for Domino's into the late evening hours.

Unless she wanted to spend the rest of her life working three jobs for minimum wage, Jaynes-Andrews knew she needed more education. Believing that her experiences as an abused woman could be used constructively, she considered studying psychology and becoming a counselor. As she disclosed her story and inquired about financial aid during an interview at Vanderbilt's Graduate School, the assistant dean suggested that she also review the programs of study offered by the Divinity School.

"I walked across campus toward Benton Chapel, arrived unannounced at the Divinity School, told my story to the admissions staff, and departed with an application for admission and an offer of a 60 percent grant in aid. The die was cast, and I began graduate school in the fall."

Deconstructing the equation

Two "interventions" at the Divinity School altered the direction of Jaynes-Andrews' life. While studying with Professors Sallie McFague, Mary Ann Tolbert, Jane Barr, and Renita Weems, she was introduced to the discipline of feminist theology and began to deconstruct the patriarchal paradigm that always had informed her religious sensibility. "My professors at the Divinity School freed me from the fundamentalist screen surrounding my life," contends Jaynes-Andrews, "and I understood that the safety of a woman and her children is more important than the fundamentalists' interpretation of the sanctity of marriage."

Then one day after her class in pastoral theology, Professor Liston Mills took her aside and confided, "I don't think you're going to be able to work for a church because they still have patriarchal governing structures, and you shouldn't have to depend on a church hierarchy to support you in your work." Mills suggested she enter a joint degree program with the University of Tennessee School of Social Work.

During her fieldwork with the Metropolitan Development Housing Agency, Jaynes-Andrews began researching the literature on battered women, and discovered that in 1989, there were only 84 references in the academic journals. "As I researched the studies, I realized that the findings on battered women addressed more questions about men: Is mandatory arrest effective? What treatment for the batterer yields the most positive results? The further I investigated, the more I realized a crucial question had not entered the equation—what ensures the long-term safety and survival of a battered woman and her children?"

Drawing from her experiential wisdom, Jaynes-Andrews knew the answer to the question—emergency cash funds. An analysis of public policy since the late '70s reveals that in 1978 both the House and the Senate approved measures to provide emergency cash so victims could become physically removed from their batterers and receive assistance as they tried to stabilize their lives, but the bills were never reconciled in committee. These concerns were addressed again in 1984 under the Child Abuse Prevention Act which funds emergency shelters and sends grant money to the states; however, no guidelines were developed for intervening in family violence problems.

With the passage of the Violence Against Women Act in 1994, Congress voted to spend $1.62 billion over a period of six years to address the "war in American homes." This legislation appropriated funds for training legal and criminal justice professionals, for developing resource centers, and for emergency shelters. But in the endeavor to win the war in American homes, there were no funds designated for housing, medical and mental healthcare, legal fees, education and job training, or childcare.

"Feminists worked extremely hard during the Carter administration to introduce a bill at the federal level that provided benefits for ensuring the long-term safety of the victim, but after the bill passed both Houses and was delivered to committee, Reagan was elected president and deliberations on the bill ceased," says Jaynes-Andrews. "The government is willing to intervene in the violent act but *not* willing to pay for the resources that could advance a woman's freedom from the violence."

A chance reunion

One day in 1993 as she was leaving Provence Bakery in Hillsboro Village, Jaynes-Andrews encountered Earline Kendall, MA'66, PhD'77, a professor of the practice of education at Vanderbilt who also had taught Jaynes-Andrews' children at the American Child Day Care Center in 1970. As they renewed their acquaintance, Kendall listened to Jaynes-Andrews story of survival and was curious to learn more of the effects of domestic violence on young children.

Kendall already was anticipating her retirement from Vanderbilt in 1998 and was wondering how her career of 39 years of teaching elementary school children and preparing generations of teachers for the classroom could serve her during the retirement years. Jaynes-Andrews was planning to move to Boston and begin her doctorate in social work at Boston College, but her story as a survivor of domestic violence made an indelible impression on Kendall.

The two alumnae began thinking of ways to find resources for women fleeing their batterers and decided the most feasible strategy was not to wait upon the legislators to offer solutions. Together with Georgia Mattison, a lobbyist and founding member of the Boston Food Bank, they conceived the idea of forming a non-profit organization with the mission of promoting the safety of abused

WOODIE S. KNIGHT

To help battered women achieve financial independence and begin new lives, two VU alumnae—Sheryl Jaynes-Andrews, a survivor of domestic violence, and Earline Kendall, professor of the practice of early childhood education, emerita—have founded Financial Resources for Women and Children (FRWC), a non-profit organization that is based on the microlending model of the Grameen Bank in Bangladesh.

women and their children and reducing family homicide by providing microloans to shelters and agencies committed to helping victims of domestic violence.

Kendall was inspired by the work of Muhammad Yunus, PhD'71, who founded the Grameen Bank of Bangladesh, one of the largest rural banking systems in the world that has loaned more than $1 billion to over two million impoverished women. In recognition of his work for helping the Bangladeshi women secure microloans by which they could become entrepreneurs, create an income, and improve their family's well being, Yunus received in 1996 the inaugural Vanderbilt Distinguished Alumnus Award.

Because of another commitment, Kendall could not be on campus to meet Yunus when he accepted the Alumni Association's award, but she instructed a colleague to deliver her business card directly into Yunus' hands.

"When Mr. Yunus learned that we were interested in using the Grameen Bank as a model for our organization, he was more than gracious and helpful," says Kendall. "He made it possible for us to travel to Washington, D.C. and attend the World Bank's meeting on microcredit that he been asked to coordinate. We were participants with the queen of Spain, the president of Peru, and other officials from developing countries who were interested in establishing self-sustaining loan programs." Through the influence of Yunas, whom Kendall describes as a person of ineffable goodness, Financial Resources for Women and Children was created, a non-profit organization headquartered in Boston that awards small grants to domestic violence programs.

In only three years, FRWC has received contributions from supporters in 20 states. Victims of domestic violence at a shelter in Madison, Tennessee, and at the Women's and Resource Center of Newport & Bristol Counties in Rhode Island are the first beneficiaries of this grassroots effort to help battered women while programs in Cincinnati, Ohio; Madison, Wisconsin; Kissamee, Florida; and Saint Louis, Missouri are interested in collaborating with FRWC.

"This organization is like yeast for making bread; " says Kendall. "We merely provide seed money that can allow women to get beyond an emergency state so they can create a safe environment for themselves and their children."

For an agency that supports battered women to receive an initial grant from FRWC, two criteria must be met. To ensure that an applicant for a microloan understands the importance of managing money, the shelter must implement a financial literacy curriculum and require all loan applicants to complete the coursework in budgeting finances. And to instill within the battered woman a sense of fiscal responsibility, the loan must be repaid, with interest, beginning the week following loan approval, even if the recipient can only pay one dollar.

The microloans are repaid to the shelter that received the grant from FRWC, and each shelter has the prerogative of setting the interest rate. Union Planters Bank learned of FRWC's efforts and responded by offering free checking accounts to the loan recipients, and churches are contributing funds to match the women's savings and loan repayment. Through the generosity of volunteers who also serve as mentors to the battered women during their transition to financial independence, pre-owned cars have been provided so the women have access to reliable transportation to and from their work.

"Sheryl and I are realists," admits Kendall. "We're aware this organization never will eradicate the social problem of domestic violence, but for women to become survivors of domestic violence, they have to achieve financial independence so they can become emotionally independent of their batterer."

When Kendall was named professor emerita on the occasion of her retirement, her graduate students were uncertain of how to honor their professor for her commitment to the education of children. She told her students that she did not want them to purchase gifts for her, so they decided to establish the Earline Doak Kendall Professional Development Fund whereby Vanderbilt alumni could contribute to Kendall's work at FRWC. "This specific fund provides financial aid to battered women who are continuing their education to improve their skills and enhance their employment opportunities," says Kendall, "and from my years of teaching, I know that education fosters independence."

"But to achieve that independence, battered women need a continuum of resources," says Jaynes-Andrews, "and our mission at FRWC is to spawn as many resources as we can so that more survivors can tell their stories."

To learn more about Financial Resources for Women and Children, visit *www.frwc.org*.

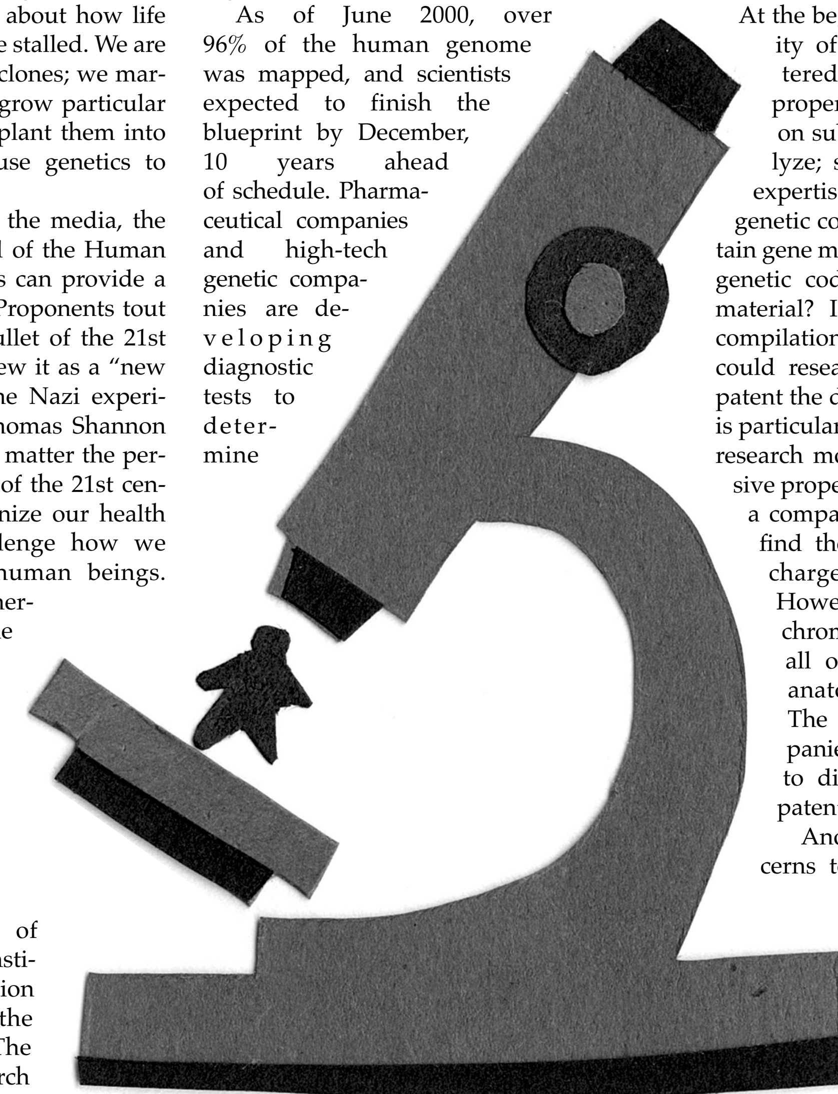
Magic Bullet or Eugenics Revisited:

Are We Prepared for the Human Genome Project?

BY CHRISTINE CARON, MTS'92

Every day one can pick up a newspaper and read an article proclaiming the newest genetic discoveries—the obesity gene, hereditary links of Alzheimer's disease, the creation of Dolly, stem cell therapy to fight cancer, and preliminary research in human cloning. These revelations challenge our beliefs about how life begins and how death may be stalled. We are fascinated by the concept of clones; we marvel at the ways that we can grow particular organs in animals and transplant them into humans; we strategize to use genetics to keep age and diseases at bay.

Through the influence of the media, the average layperson has heard of the Human Genome Project while others can provide a basic definition of genetics. Proponents tout the project as the "magic bullet of the 21st century;" however, critics view it as a "new form of eugenics to rival the Nazi experiments of World War II." (Thomas Shannon citing Jeremy Rifkin, XI). No matter the perspective, molecular genetics of the 21st century not only will revolutionize our health care system but also challenge how we understand ourselves as human beings. Although we may be mesmerized by the quest for "The Holy Grail," we do not completely understand the machinations of the Human Genome Project, nor have we considered fully its implications.



Constructing the human blueprint

In 1990, the Department of Energy and the National Institute of Health gained $3 billion from Congress to begin the Human Genome Project. The plan was to coordinate research and data from national and international institutions in analyzing genetic material from various organisms and persons. From the information gained, researchers would construct a common genetic map for all human beings—the human blueprint known as the human genome. It is assumed that from the genome we could learn where our physical, and perhaps mental, differences arise. Once the genome is mapped, geneticists and biomedical engineers, therefore, would develop diagnostic mechanisms that could predict disease prevalence and therapeutic treatments, such as drugs or genetic engineering, to combat medical conditions.

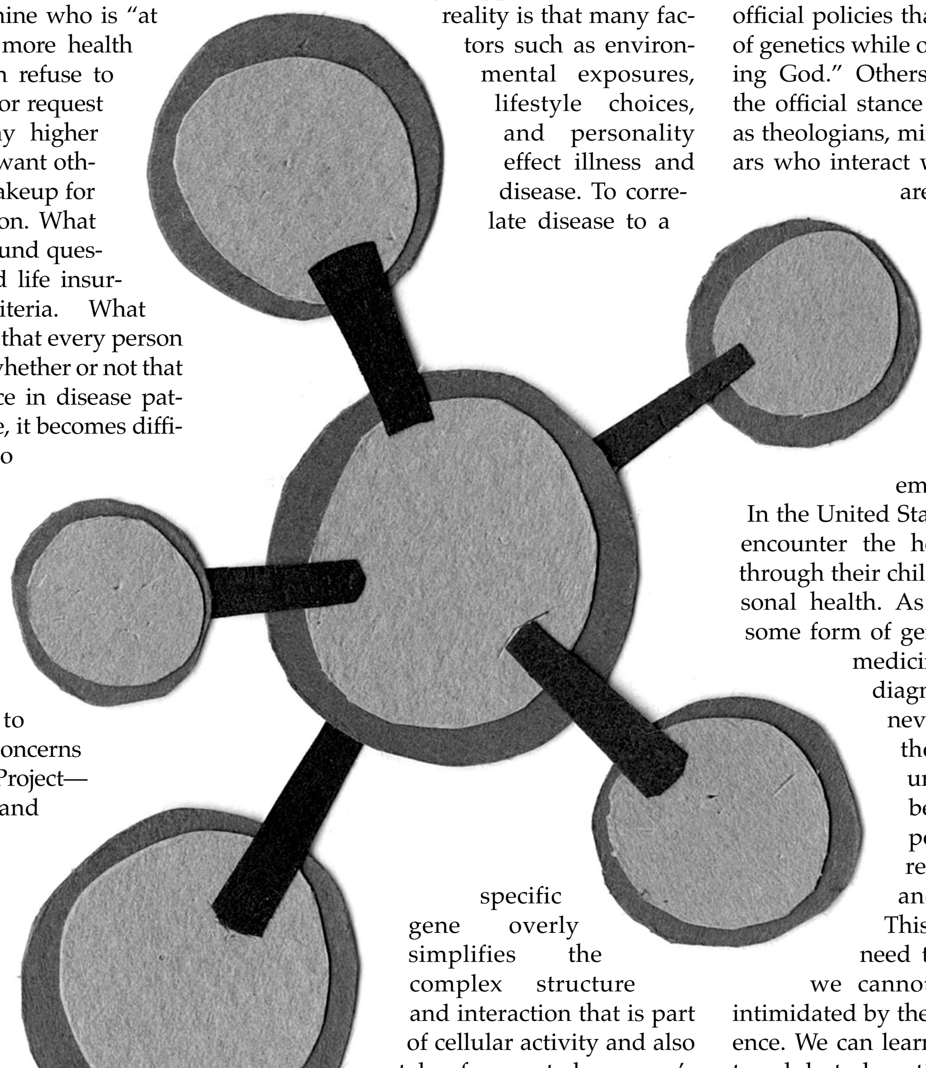
As of June 2000, over 96% of the human genome was mapped, and scientists expected to finish the blueprint by December, 10 years ahead of schedule. Pharmaceutical companies and high-tech genetic companies are developing diagnostic tests to determine genetic mutations or mistakes that may cause diseases. No current treatment protocols are available beyond experimental procedures, which means that only symptoms of diseases, not the disease itself, currently are treated. However, this is the largest promissory note of the project—to end human disease and thus, suffering, by purifying the gene pool. While the Human Genome Project spent extensive time and money to reach these goals, 3% of its funding supports discussion and education to address the multiple ethical, legal, and social issues concerning the use of the Human Genome Project data.

Property rights and discrimination

At the beginning of the project, the majority of legal and ethical conflicts centered on consumer issues such as property rights. Researchers depended on subjects to donate materials to analyze; subjects needed the researcher's expertise to analyze and to interpret the genetic codes. Questions emerged: If a certain gene marker were found from a person's genetic code, then who owns the genetic material? If the map constructed were a compilation from many persons, then how could research companies and institutions patent the data as their invention? This issue is particularly relevant because it affects how research money is recouped through exclusive property rights. The argument is that if a company spends millions of dollars to find the cancer gene, should they not charge others for the information? However, the other side contends that chromosomal information belongs to all of us and cannot, as any other anatomical discovery, be patented. The tentative resolution is that companies can patent the procedures used to discover the material but cannot patent the material.

Another focus of the project concerns testing and screening of fetuses and newborns to determine genetic defects. While chromosomal testing such as amniocentesis and chorionic villus sampling allows prospective parents to know about the presence of a genetic mutation, the information does not predict the probability nor the severity of the disease for the child when born. Thus, parents are conflicted as to how to read the test results. They know their child has a predilection for a disease but are uncertain if the disease actually will manifest. Given that therapeutic procedures are not available, the options are continuation or termination of the pregnancy. What is interesting is that we now can test adults for their predisposition for certain diseases such as Huntington's, polycystic kidney disease, and forms of breast cancer. As with fetuses, there are no ways to "cure" the mutations, so many ask, "What should we do with the information?"

Insurance companies and employers may desire access to the information because such details help them to determine who is "at risk" and who may need more health care dollars. Then they can refuse to cover an at risk population or request that particular persons pay higher premiums. Citizens do not want others to know their genetic makeup for fear of genetic discrimination. What results are major battles around questions of privacy, health and life insurance, and employment criteria. What often is lost in the conflict is that every person has some sort of mutation; whether or not that mutation makes a difference in disease pattern is unclear still; therefore, it becomes difficult when we wish to discriminate among people based on genetics when we do not know the meaning of the mutation or what impact the environment will have on a person's genetic makeup. This fear of discrimination points to what I think are the largest concerns about the Human Genome Project—genetic determinism and eugenics.



Science and the task of theology

Walter Gilbert, a renowned researcher in genetics, declared that the Human Genome Project is the greatest quest of our times because it will help us discover "our common humanity," as "we are our genes." (Daniel Kelves and Leroy Hood, 95) This attitude concerning genetics as the cornerstone of biology, and thus, life, permeates the justification of the Human Genome Project. The prevailing notion is that if we can "fix" mutations, then a disease would not occur. Or, if a person is not satisfied with a particular trait such as sex or height, one could feasibly change or eliminate the fetus' genetic makeup to insure certain genes stay in the genome while others disappear; consequently, medicine's goal would be genetic manipulation rather than care of human beings.

While the possibility of ridding our lives from certain traits or diseases may appeal to us, the reality is that many factors such as environmental exposures, lifestyle choices, and personality effect illness and disease. To correlate disease to a specific gene overly simplifies the complex structure and interaction that is part of cellular activity and also takes for granted a person's responsibility for health and wellness. One could argue that if disease or even behavior results from a gene, then a person is not responsible for particular actions. One begins to wonder about issues of free will, moral responsibility, and accountability. It also challenges us to ask ourselves about our desire to control who is born and how we value members of our community. This challenge is one that divinity school students, theologians, ministers, and scholars of religion need to address.

Throughout the past 10 years, the different faith traditions have attempted responses to the issues that the Human Genome Project raises. As one would expect, the responses vary and depend usually upon the tradition's view of science as it relates to the practice of faith. Some faith communities have official policies that embrace the discoveries of genetics while others condemn it as "playing God." Others remain silent. Whatever the official stance of your faith community, as theologians, ministers, and religion scholars who interact with people of faith, there are three tasks in which we should become engaged.

Our first responsibility is to educate ourselves concerning the Human Genome Project and genetics, especially as it relates to health care, insurance coverage, and employment discrimination. In the United States, all persons eventually encounter the health care system, either through their children, parents, or even personal health. As a result, they will have some form of genetic test, for 21st-century medicine will rely heavily on the diagnostic skills of genetics—never mind the possibility of therapeutics. We need to understand how people will be affected as well as help persons to think through reproductive, therapeutic, and enhancement choices. This does not mean that we all need to become geneticists, but we cannot allow ourselves to be intimidated by the complexity of genetic science. We can learn not only what questions to ask but also utilize researchers and clinicians as partners for dialogue. Personal health and well being are not merely scientific or medical matters but contain a spiritual or theological component that we are trained to engage.

Furthermore, we must create opportunities for others to reflect theologically upon these issues. This could be done through sermons, adult education classes, parish library offerings, health fairs, and pastoral counseling. As the use of genetics grows, couples and persons need help to interpret genetic information in relation to their values. However, there are not enough trained genetic counselors to cover the increased use of genetic testing and screening. If we wish persons to make informed and faithful decisions, then faith communities must assist in value integration. Again, we do not have to become genetic counselors, but we need to cultivate resources and spaces for persons within our faith communities to discuss and to determine moral decisions as they relate to genetic information. This has been the task of theology in the past and remains a great challenge to faith communities for the future.

As theologians and ministers, we must engage these issues not only as personal matters but also on the political level. For example, is a $3 billion project a good use of our financial resources when the majority of United States citizens do not have health insurance? Should insurance companies have access to our personal genetic information? At what point can the dignity of a person be violated through genetic therapeutics, or better yet, enhancement? What happens to the call to stewardship as we genetically manipulate our cattle and agricultural products? While the reasons for these issues are the result of genetic science, their implications are about whom we are as people and how we value the diversity (and disability) that each of us carries. Like it or not, the impact of the Human Genome Project is at hand and will be far reaching. The challenge that faces us is: Are we ready?

I do not think we can be satisfied with the answer, "Only God knows."

A native of Dover, New Hampshire, Christine Caron received the master of theological studies degree in 1992 from Vanderbilt UniversityDivinity School where she has served on the alumni/ae board. She is a senior fellow in clinical ethics at Saint Thomas Hospital in Nashville and the director of religious education at Christ the King School. As a doctoral candidate in the University's graduate department of religion, Caron currently is writing her dissertation on medical ethics, with an emphasis on genetics, under the direction of Richard M. Zaner, the Anne Geddes Stahlman Professor of Medical Ethics, professor of philosophy, and professor of ethics for the Divinity School.

"What often is lost in the conflict is that every person has some sort of mutation; whether or not that mutation makes a difference in disease pattern is unclear still; therefore, it becomes difficult when we wish to discriminate among people based on genetics when we do not know the meaning of the mutation or what impact the environment will have on a person's genetic makeup. This fear of discrimination points to what I think are the largest concerns about the Human Genome Project—genetic determinism and eugenics."

—Christine Caron, MTS'92

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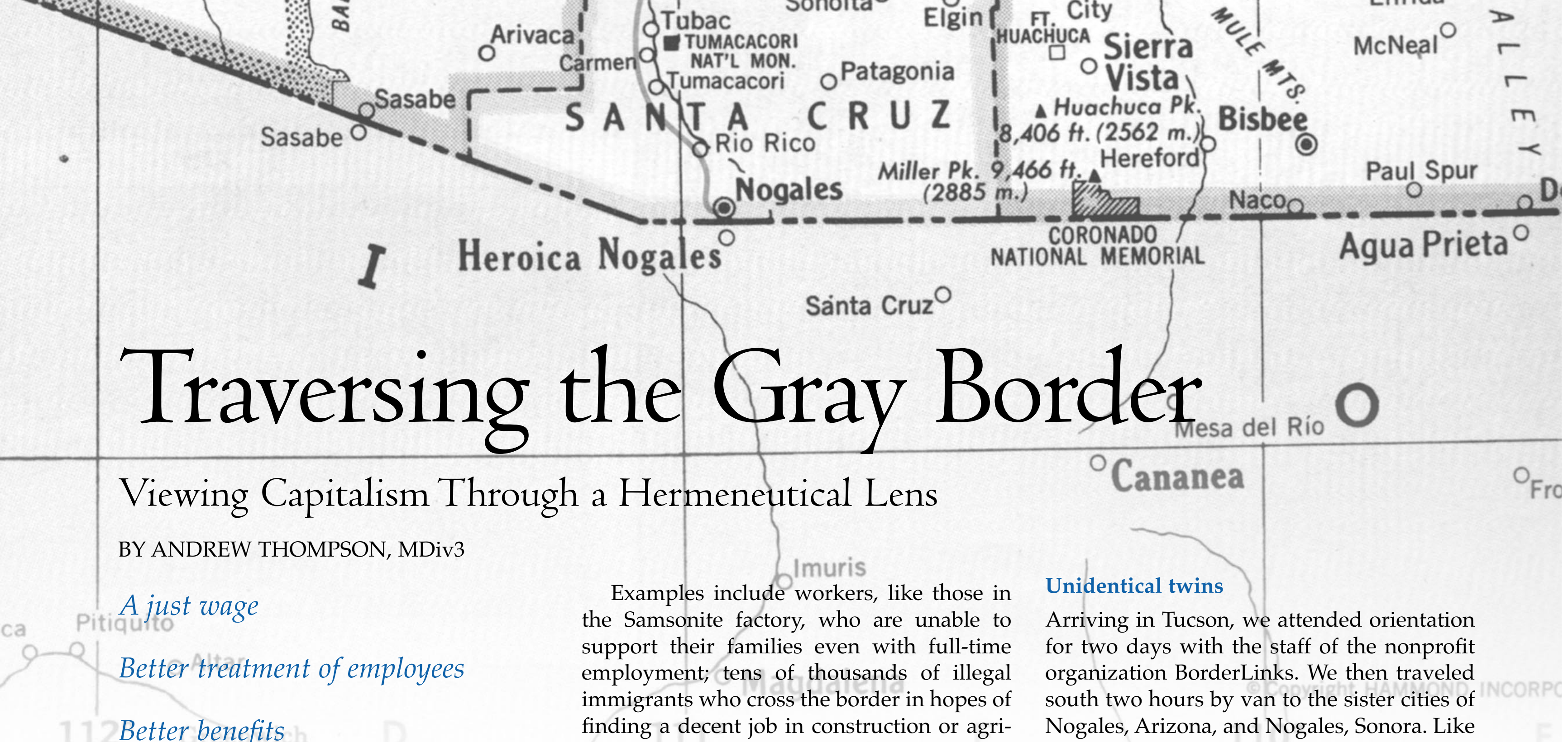
The cut-paper illustrations for this essay were created by artist Cathleen Q. Mumford of the Renaissance Center in Dickson, Tennessee. Originally from Colts Neck, New Jersey, Mumford received the bachelor of fine arts degree from the School of Visual Arts in Manhattan.



Traversing the Gray Border

Viewing Capitalism Through a Hermeneutical Lens

BY ANDREW THOMPSON, MDiv3

A just wage

Better treatment of employees

Better benefits

Access to loans in case of emergency

Guaranteed medical care subsidized by the company

These requests might represent the platform of any U.S. labor organization. The context in which I heard the list, however, was not connected to an organization in the United States. These five requests were made by workers, but they were not Americans. They represent the "ideal work situation" for female workers in a Samsonite factory located in the border town of Nogales, Mexico.

With no medical insurance, no worker's compensation benefits, and wages of approximately seven U.S. dollars per day, these workers desire nothing more than a sense of security and a living wage for themselves and their families. But unlike U.S. labor unions, they have no leverage with which to bargain. In a situation all too common along the United States and Mexican border, these women must work on the terms of their U.S. employer if they want to have a job.

The gray reality

I journeyed to Tucson, Arizona, in May with a seminar group from Vanderbilt University Divinity School. Led by Lloyd Lewis, associate dean and assistant professor of the practice of ministry, 13 other students and I flew to the desert Southwest with the intention of studying the politics and economics of the border through a theological lens. Wanting to view the much-publicized problems of the border in clear, black and white terms, I soon found that the reality of border problems exists as a frustrating, multitiered complex of grays. The social and economic evils, however, are visible in bold relief.

Examples include workers, like those in the Samsonite factory, who are unable to support their families even with full-time employment; tens of thousands of illegal immigrants who cross the border in hopes of finding a decent job in construction or agriculture; the rich who squander precious desert water on golf courses while the poor have no running water in their homes; and a looming environmental catastrophe resulting from the practices of industry.

These examples of social and economic evils represent situations that should not exist, and the grays come into play when you examine the causes and look for solutions. Who is ultimately responsible? Government? Industry? An entire economic philosophy? If the root causes of suffering along the border are hard to pin down, then finding workable solutions are practically impossible.

Unidentical twins

Arriving in Tucson, we attended orientation for two days with the staff of the nonprofit organization BorderLinks. We then traveled south two hours by van to the sister cities of Nogales, Arizona, and Nogales, Sonora. Like many border towns from Texas to California, the twin cities of Nogales exist in a symbiotic relationship—tied together by family and social connections and a shared economy.

Nogales' Port of Entry is bustling with traffic between the United States and Mexico, but the twins are not identical. The 25,000 inhabitants of Nogales, Arizona, enjoy the conveniences of an American town's infrastructure.

There are no reliable population figures for Nogales, Sonora, because of the high rate of growth, but every estimate I heard was in excess of 250,000 people—10 times the population of the Arizona twin.

During their field education trip to Nogales, Sonora, Divinity School students Scott Fritz, MDiv2, (standing left) and Andrew Thompson, MDiv3, (seated far right) were weekend guests in the home of the Tolosa extended family: Ezekiel, his wife Alma; their children Jusili, Edith, and Ezekiel Jr.; Alma's sister, Marguerita; and her daughter, Lorena. Ezekiel, Marguerita, and Lorena are among the workers in a maquiladora, one of the 105 foreign-owned factories in the vicinity of Nogales. Alma, who remains at home with the young children, previously worked in a factory; however, her wages were not sufficient to pay the cost of childcare.

Unlike the northern counterpart, the infrastructure south of the border is extremely poor. Roads are in terrible condition, and most homes lack basic conveniences such as indoor plumbing. As the population swells, new settlements called *colonias* that lack electricity are growing on the outskirts of town. Erosion is present everywhere as the vegetation-poor desert hillsides threaten to wash away at the first substantial rainfall and claim the settlement housing.

The dark night of the free market

The economy of Nogales, Sonora, once dependent on tourism, now rests solidly on manufacturing. The 1994 implementation of the North America Free Trade Agreement has caused the number of foreign-owned factories, called *maquiladoras*, to explode. By the estimate of an official with the Nogales Chamber of Commerce, there are now 105 maquiladoras in and around Nogales. Most are owned by U.S. companies although there are Canadian and Japanese presences as well. By eliminating all tariffs and duties, NAFTA has enticed companies to venture southward where labor is cheap and environmental regulations are not enforced.

The less expensive means of production translate into affordable products for the U.S. consumer, yet the maquilas indiscriminately dump harmful waste products and have locked their employees into a situation that one member of our group described as "America's new plantation system." The living conditions of a maquila worker appall the American observer, but a plentiful supply of labor in Nogales ensures that wages will not rise to improve the standard of living.

Perhaps more than any other principle, a divinity school education stresses that everything from scripture to governmental policy should be approached with a *hermeneutic of suspicion*. This simply means that we should never take what we are given at face value without inquiring: What hidden motivations underlie a particular situation? Whose agenda is being advanced? Who is favored? Who is oppressed? How does my own social location affect my interpretation?

As an interpretative framework, the hermeneutic of suspicion invites us to think critically and always ask questions. I immediately began to employ this strategy when I was able to compare what I saw of the border with the free trade propaganda and corporate advertising that bombard the American media. Here is a situation where the dedicated worker *cannot* raise herself up by her bootstraps.

To earn wages that would enable her to afford a pair of shoes bearing the Nike logo, 16-year-old Lorena Tolosa, would have to work three 48-hour weeks or 144 hours. The plight of the young maquila worker was among the stories that Divinity School student Scott Fritz learned when he and 13 of his peers traveled to Nogales where they studied the social and economic issues confronting the Mexican border community.

Nogales reveals the dark side of free market capitalism. Far removed from aisles of smartly packaged goods in Wal-Mart, workers forced to labor for 10 hours a day are docked for trips to the restroom. If they are lucky, they will take home a paycheck of $40 each week. Such is the foundation upon which the United States' prosperity rests. Viewing the border with my own eyes was not enough; I had to look through a hermeneutical lens that would allow me to draw correlations between the destitution in Nogales and my own consumer lifestyle in Nashville.

Pharaoh in another guise

During our trip, members of the Divinity School gathered to reflect theologically on our experiences. There were both laughter and tears in abundance as we struggled with the difficult situations we encountered. The question I kept asking myself repeatedly was, "As the covenant people of God, how is the church to respond to the border crises?"

Our government's policies are inadequate. The current northward tide of illegal immigration is economically motivated, and current efforts to pour resources into border policing are bound to fail—the border is, after all, 2,000 miles long. The only effective means of remedying border ills is for there to be economic justice on *both* sides of the border. But how can this develop? And what place does the prophetic voice of the church have?

We worship a God who liberated us from the bondage of slavery under Pharaoh (Deuteronomy 6:21). We follow a Christ who commands us, "Just as I have loved you, you also should love one another" (John 13:34). We testify to a Spirit who supposedly leads us to the ways of life (Romans 8:9-11). But our own economic practices are yoking people around the world into a particularly insidious form of economic slavery. We show no real love for anyone outside our close circle of family and friends, and we certainly bear no tangible love for our brothers and sisters in Nogales who make luxury items for us.

I am unclear how the church should proceed, and I admit I am skeptical that the church is prepared to take on the economic issues that touch our lives in almost every way. The alternative, though, is to deny the reality of the gospel. If Christ has come to bring good news to the poor and liberty to the oppressed (Luke 4:18), and if we count ourselves among Christ's disciples, we cannot afford to ignore situations such as those along the border.

A just wage…guaranteed medical care…better working conditions—the words of the maquila workers echo in my ears. They are remarkable in their modesty. The "ideal work situation" for those workers in Nogales is nothing more than the alleviation of suffering.

Back in Nashville, life looks far less bleak. I sleep in an air-conditioned bedroom, drive my own truck, and eat well. I do not want for much of anything. And when a need comes along, I can always drive down to Wal-Mart where consumer goods are plentiful, cheap, and wrapped in smart plastic packaging.

Andrew Thompson, MDiv3, was graduated from Hendrix College in Conway, Arkansas, where he received his baccalaureate in history. He currently serves as president of the Student Government Association of the Divinity School, and upon his graduation in May 2001, he will assume the role of associate chaplain at Lambuth University in Jackson, Tennessee. Thompson also is a candidate for ordination in the United Methodist Church.

"Nogales reveals the dark side of free market capitalism. Far removed from aisles of smartly packaged goods in Wal-Mart, workers forced to labor for 10 hours a day are docked for trips to the restroom. If they are lucky, they will take home a paycheck of $40 each week. Such is the foundation upon which the United States' prosperity rests. Viewing the border with my own eyes was not enough; I had to look through a hermeneutical lens that would allow me to draw correlations between the destitution in Nogales and my own consumer lifestyle in Nashville."

—Andrew Thompson, MDiv3

While in Mexico, students Nicole Smith, MTS2; Wade Griffith, MDiv3; Shelli Yoder, MTS2; and Erika Callaway, MDiv2, visited with children at Casa de Misericordia. Their trip to the Catholic school and day care was part of their field education seminar conducted by the Divinity School and BorderLinks, a nonprofit organization dedicated to providing students and educators opportunities to learn about the effects of free trade upon the economy, environment, and human rights in the border community between Tucson and Nogales.

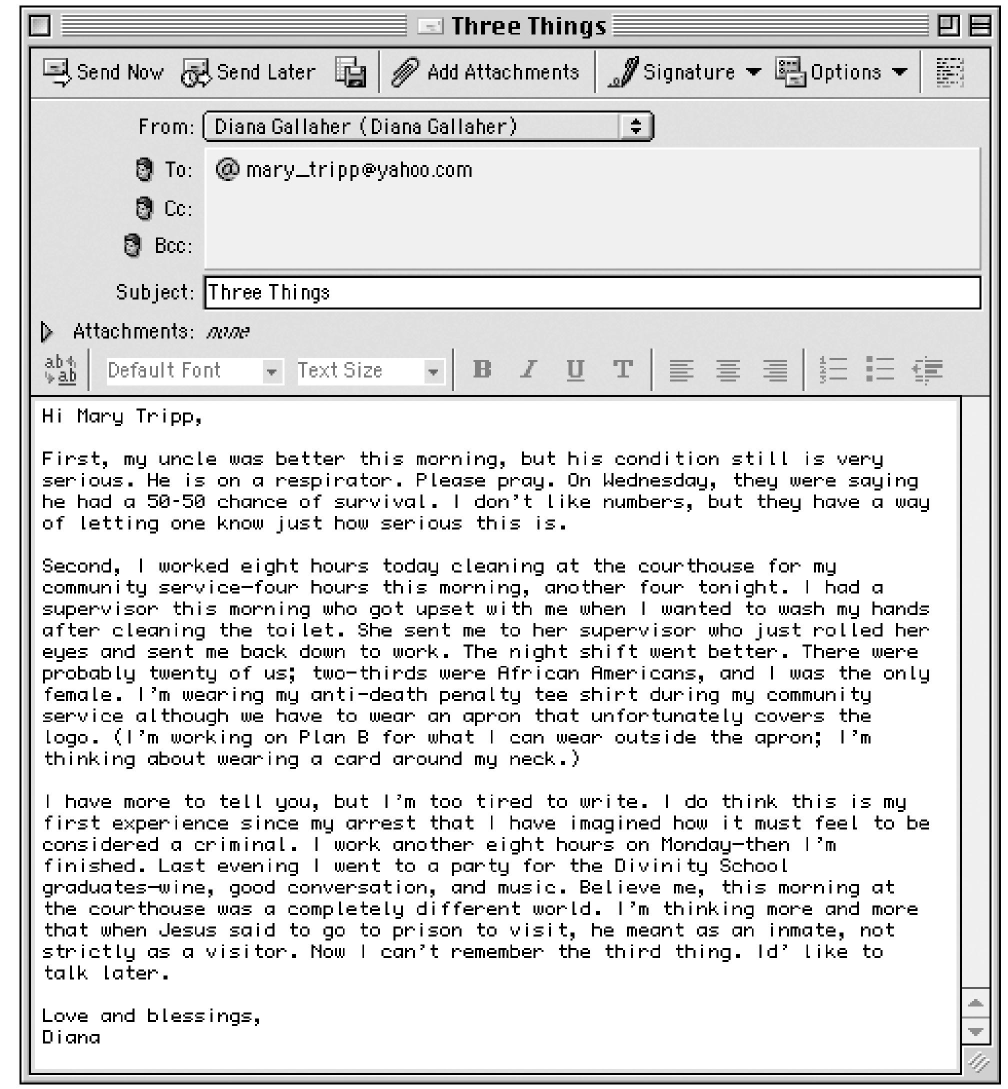
Witnesses Against Complicity

In Protest of State-Sanctioned Executions

BY DIANA GALLAHER, MTS2

When the State of Tennessee announced that Robert Glen Coe would be the first inmate on death row to be executed in four decades, faculty and students from the Divinity School demonstrated daily on the steps of the Capitol and registered their protests against the State's sanction of the death penalty. On April 18, the eve of Coe's execution, five students from the School were among those arrested during an act of civil disobedience when they blocked the entrance to the governor's mansion and insisted that they be granted an audience with Governor Don Sundquist.

In this issue of The Spire, *student Diana Gallaher reflects upon her opposition to the death penalty, her protest of the State's decision to resort to capital punishment, her arrest for civil disobedience and sentence of sixteen hours of public service, and her thoughts on a retributive criminal justice system. A native of Lebanon, Tennessee, Gallaher was graduated from the University of Alabama in Huntsville, where she received a degree in electrical engineering and worked for Coleman Research Corporation, a defense contractor, before she enrolled at the Divinity School. She is the recipient of the Nashville Wire Products Inc. Scholarship.*



Three Things

Send Now | Send Later | Add Attachments | Signature | Options

From: Diana Gallaher (Diana Gallaher)
To: mary_tripp@yahoo.com
Cc:
Bcc:
Subject: Three Things
Attachments: none

Hi Mary Tripp,

First, my uncle was better this morning, but his condition still is very serious. He is on a respirator. Please pray. On Wednesday, they were saying he had a 50-50 chance of survival. I don't like numbers, but they have a way of letting one know just how serious this is.

Second, I worked eight hours today cleaning at the courthouse for my community service—four hours this morning, another four tonight. I had a supervisor this morning who got upset with me when I wanted to wash my hands after cleaning the toilet. She sent me to her supervisor who just rolled her eyes and sent me back down to work. The night shift went better. There were probably twenty of us; two-thirds were African Americans, and I was the only female. I'm wearing my anti-death penalty tee shirt during my community service although we have to wear an apron that unfortunately covers the logo. (I'm working on Plan B for what I can wear outside the apron; I'm thinking about wearing a card around my neck.)

I have more to tell you, but I'm too tired to write. I do think this is my first experience since my arrest that I have imagined how it must feel to be considered a criminal. I work another eight hours on Monday—then I'm finished. Last evening I went to a party for the Divinity School graduates—wine, good conversation, and music. Believe me, this morning at the courthouse was a completely different world. I'm thinking more and more that when Jesus said to go to prison to visit, he meant as an inmate, not strictly as a visitor. Now I can't remember the third thing. Id' like to talk later.

Love and blessings,
Diana

Sadly, my uncle did not recover. Three weeks later, the doctors told his wife and daughters that he had only a one to two percent chance of getting better. A one to two percent chance seemed to be the doctor's way of saying that it was hopeless. As a student of theology, I was conflicted when I or other family members would say that my uncle's recovery appeared hopeless because I feel deeply that with God the situation is never hopeless. A part of me knew that life support needed to be ended, but another part knew how much we truly needed my uncle to get better and be here with us. What place does hope have in the dying of a beloved one?

By the middle of March 2000, it appeared that the appeals process for Robert Glen Coe had been exhausted and that after more than 40 years, the State of Tennessee was resuming executions. On March 20, the Student Government Association of the Divinity School sent a letter to Governor Don Sundquist, with copies forwarded to the local media, stating the commitment of the Divinity School student body to a day of fasting

"An eye for an eye makes the whole world blind."

—Mahatma Gandhi
(reprinted from the sign of a protester against Tennessee's death penalty law)

and prayer on the day before the scheduled execution of Coe at 1:00 AM on Thursday, March 23. The letter to the governor implored him to use his "professional, social, and moral energies" to halt the reinstitution of state-sanctioned killing in Tennessee.

On Tuesday morning, March 21, members of the Divinity School student body and faculty gathered in Benton Chapel to plan an outward protest against the death penalty and in particular against the scheduled killing of Coe by the State. We were considering an act of civil disobedience at the Capitol, and we knew we could be arrested. It was during this discussion that Carl Meyers, a friend of the Divinity School community and who has been jailed more than once for acts of civil disobedience, made the statement that when Jesus said to visit the prisons, it was very possible he meant as an actual inmate. Carl's statement registered with me, obviously, but I think it was mostly because I could not attach much meaning to it.

With arms linked together in solidarity, students from the Divinity School sit with other demonstrators at the gates to the governor's mansion as a cameraman films their protest against the State's death penalty law.

The evil of apathy

My own awakening to the injustice of the death penalty began two years earlier when a Catholic priest held up a full newspaper page that pictured the men killed in Texas by the State the previous year. He told us that a part of each one of us died when these men died. Ah, I thought—I AM the person in the electric chair. This understanding of interrelatedness leading to compassion is a conception Buddhists embrace more completely than some professing the Christian creed. When a friend once remarked, "I hope they fry him!" I responded, "Fine, but they will be frying a piece of you, too."

Upon moving to Nashville, I received training to participate in the Visitation on Death Row (VODR) program with the Tennessee Coalition to Abolish State Killing (TCASK) and began to visit a man on death row. While in Poland over winter break '99, I visited the Nazi extermination camps Auschwitz and Birkenau. The overriding conviction I gained from that experience was that silence, apathy, and fear of taking a stand against injustice are expressions of evil. I knew I had to become a visible witness against the death penalty—that visiting a man on death row was not enough. And so with members of TCASK, I stood on street corners and held signs protesting the death penalty.

On that Tuesday morning in Benton Chapel, members of the Divinity School deliberated about a direct action of civil disobedience. We discussed how we believed a direct act was warranted given the unjustness of the death penalty law; however, breaking the unjust law was not an option, unlike during the Civil Rights movement when, for example, direct action against the injustice of segregated lunch counters could be taken by seating oneself at a lunch counter. Our plan developed into going to the Capitol where we would be visible to both Governor Sundquist and members of the Tennessee legislature; we would block the entrance closest to the governor's office.

It was important to us that we be a Christian witness against the death penalty, especially given Tennessee's location in the Bible Belt where more often than not, God's justice is equated to a literal *lex talionis*, an "eye for an eye." Our protest would be peaceful, and we would hold an eight-foot wooden cross, sing hymns, carry signs, and read a prepared statement:

"As Christians, we affirm that all human beings are children of God, that all human life is sacred, and that murder, whether by an individual or the State, is contrary to the love, justice, and mercy of God in Jesus Christ. Therefore, we members of the Vanderbilt University Divinity School stand on the steps of the Tennessee State Capitol as witnesses against this State's intention to carry out the death penalty. We pray the State may find ways to respond to the violence in our society by resisting further violence and victimization and by promoting healing and peace instead."

(Student protestors Tim Eberhart and Becky Jorgensen later elected to incorporate excerpts from our statement into their wedding liturgy.)

In an act of civil disobedience, there needs to be both a group willing to be arrested, and just as necessary and important, a group that will be present as supporters to provide transportation, communication, bail, and, as it turns out, most importantly moral support for those risking arrest. Ten people, including two faculty members, stood and indicated their willingness to be arrested. Dean Jack Forstman assured all of us, both those taking direct action and the supporters, that there would be no negative repercussions for us from the University.

We notified the media and the Capitol police of our intent to act peacefully in civil disobedience that afternoon. In the narthex of Benton Chapel, we gathered in a circle and prayed, and then we made our way downtown, locked arms, and blocked the south entrance to the Capitol—whereupon the police ignored us; the media, however, did not. All three local news stations were present, along with a reporter from the *Tennessean.* Inside the Capitol, police were redirecting people to another exit, so we read our statement and sang hymns until late afternoon. From our perch on the Capitol steps, we could see Dean Forstman down below in Legislative Plaza. We learned later that if we had been arrested, he was prepared to post our bail.

Another chapter of social protest

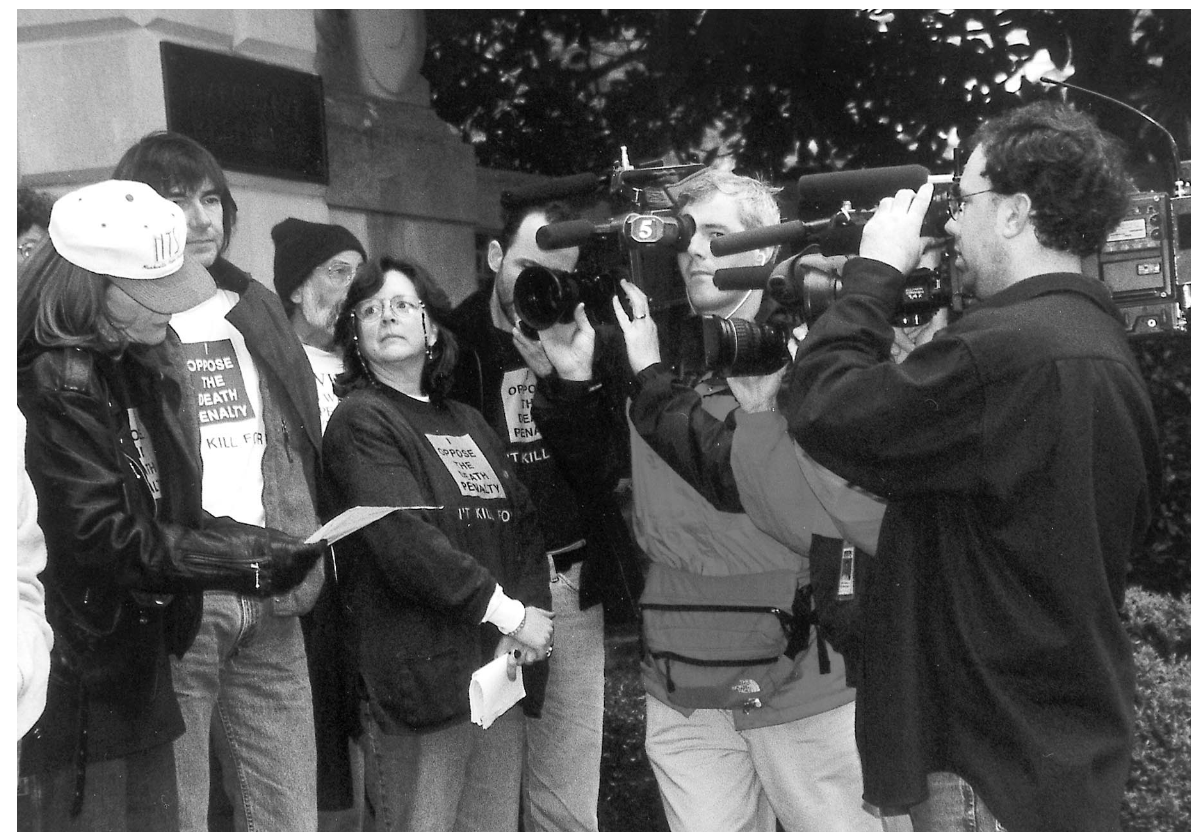
Dean Forstman's support was consistent with the Divinity School's' history of supporting acts of civil disobedience in protest of unjust laws. When James Lawson was expelled in 1960 from the University for his role in the nonviolent protest training of young people involved in direct action against segregation, all but four members of the Divinity School faculty resigned in protest. Lawson, a third-year student in the master of divinity degree program, ironically was practicing what the School teaches about the biblical mandate and Christian accountability to respond to social injustice. The faculty who protested Lawson's expulsion withdrew their resignations when he was given the opportunity to complete his course requirements; however, Lawson enrolled in Boston University where he elected to complete his degree.

Eighteen years later, the Divinity School was involved in protesting apartheid in South Africa when Vanderbilt hosted the Davis Cup tennis competition between South Africa and the United States. With a strong endorsement from Dean Sallie McFague, the faculty composed an opposition petition and participated with students in peaceful marches and demonstrations outside Memorial Gymnasium until the matches concluded. Benton Chapel served as a central meeting place for groups who opposed Vanderbilt's role in hosting the team of a country whose government sanctioned policies of racial segregation and political and economic discrimination.

After our first demonstration, we found ourselves committed to a daily protest after Andrew Thompson responded to a news reporter's question about how long we planned to remain at the Capitol. Andrew informed him that we would be there until the State of Tennessee abolished the death penalty law. Once the reporters were gone, Viki Matson expressed the bewilderment of all when she turned to Andrew and asked, "Are we going to be here until hell freezes?"

Amazingly, we did witness daily against the death penalty for four and one-half weeks. The only explanation I can offer is that the Holy Spirit was working in and among us those days on the Capitol steps. In hindsight, we needed to kick off our shoes with Andrew's response of commitment—instead of just gulping—because we were on holy ground.

Each weekday through Good Friday, a group gathered for an hour at the Capitol to sing hymns, pray, read our statement, hold the cross and signs, and read scripture. On



Prior to her arrest for participating in an act of civil disobedience at the governor's mansion, Linda Manning, (center) director of Vanderbilt University's Margaret Cuninggim Women's Center, listens as another demonstrator reads the protesters' statement of opposition to the death penalty and the execution of Robert Glen Coe.

two occasions, we celebrated the Eucharist. As people outside the Divinity School began to join us, we revised our statement to be more inclusive and representative of the interfaith group we were becoming. Whether we were singing hymns in Hebrew or the church camp songs we remembered from our youth, whether we were getting sunburned or wet from the rain, we experienced a sense of God's peace as groups of school children visiting the Capitol observed our protest.

Challenging compliancy

The stay of execution that had been granted to Coe on March 22 was soon lifted and a new execution date was set for April 19 at 1:00 AM Ironically, the State of Tennessee had rescheduled its first execution in four decades to coincide with holy seasons in Judaism and in Christianity—Passover and Easter. We planned another act of civil disobedience, this time involving many more people outside the Divinity School community, and our destination was the governor's mansion to plead with Governor Sundquist to stop the execution. If we could not talk with the governor, we would risk arrest by blocking the driveway of the mansion and insist on being seen and heard in protest to the injustice of the death penalty. Eighteen of us were able and willing to be arrested, so we sat down in front of the gates at the mansion and locked arms. Thirty other protesters were there to support and chant with us, "Love, justice, peace—don't kill for me!"

After four hours, an officer of the Tennessee Highway Patrol asked us to move or face arrest. The patrolman did not inform us that the governor was in Florida on vacation although he had authorized our arrest in advance. We were told that a group of women had a luncheon planned at the mansion and that we should move because these women had nothing to do with the schedule of the execution. We all agreed that as residents of Tennessee, we are all complicit in the injustice of the State's death penalty—even women attending a luncheon at the governor's mansion.

Insistent that we speak with the governor and refusing to move, we were arrested after Andrew led a prayer. As cameramen from the local media began filming our arrest, highway patrolmen picked us up, carried us to the van, and handcuffed us. Determined to let our light shine, we sang in the paddy wagon while being transported to jail. Among the arrested were Linda Manning, Director of Vanderbilt University's Margaret Cuninggim Women's Center and a senior lecturer in women's studies; Harmon Wray, MA'85, lecturer in church and ministries at the Divinity School; Greg Gerdeman, a University graduate student; Jarad Bingham, MDiv'00; Steve Cook, MDiv'00; Tim Eberhart, MDiv'00; Andrew Thompson, MDiv3, and I.

The execution proceeded in the middle of the night on April 19 as the State planned. After attending the interfaith service at Belmont United Methodist Church, we drove to Riverbend Maximum Security Prison to hold a vigil until after the execution. Two hundred people stood in silence and held candles on that cold, damp April night. The silence was maintained even when the small pro-death penalty group let out a loud whoop of gladness upon the announcement of Coe's death. Their whooping intensified the great shame and sadness I felt at all of our complicity when the State responds in kind to a homicide.

The Divinity School community responded with gratitude for the protesters' activism against the death penalty. Dean Forstman individually thanked each of the students arrested and personally conveyed how proud he was of us. Although I was stopped numerous times by my colleagues and thanked as tears welled in our eyes, I was also aware that a small number of Divinity School students are advocates for the death penalty and were in opposition to our activism. This reminded me just how controversial a subject the death penalty is—how does one respond with justice to a murder? We will continue to grapple with this core issue, aware they there are no easy answers, but for the majority within the Divinity School community, the appropriate response to homicide is not *another* homicide.

> *"Two hundred people stood in silence and held candles on that cold, damp April night. The silence was maintained even when the small pro-death penalty group let out a loud whoop of gladness upon the announcement of Coe's death. Their whooping intensified the great shame and sadness I felt at all of our complicity when the State responds in kind to a homicide."*
>
> —Diana Gallaher, MTS2

Days after the execution, I was back at Riverbend Prison to visit an inmate on death row. Entering the visitors' room, another inmate's family member asked me, "Didn't I see you on TV?"

I quietly responded, "Yes."

With a huge smile on her face, she exclaimed, "I knew it was you! I knew it was you!"

My friend on death row told me he, too, had seen me on television. This was a confirmation for me that our light did shine on death row during the week of the execution, a week I have come to refer to as Holy-Hell Week.

On the day we were arrested, I experienced no fear but rather a solidarity with the protesters and the persons on death row. I felt a strong conviction about our actions; we primarily express ourselves through words here at Vanderbilt; this was the right time to express ourselves first with our bodies and secondly with our words.

A lesson in disparity

Going to court proved to be a time to experience the disparities of our criminal justice system. Because I was the first to go to court, the district attorneys rescheduled my court date for the following Monday because they wanted to talk with their supervisor and offer all of us the same sentence. Nice proposal—at least in theory. Our sentences varied from zero to 16 hours of community service; some of us were required to pay court cost while others were not; some of us had lawyers who worked pro bono while others did not have an attorney. The arbitrary sentencing resulted from whichever DA was assigned to one's case. And for the protester who ran into a lawyer friend that offered to contact the State Attorney's office and have the court throw out the case, there was no court appearance, no sentence, and no record—the effects of a mere telephone call.

My sixteen hours of public service work (PSW) involved cleaning the courtrooms and offices in the Stahlman Building, a structure that bears the family name of a man who was instrumental in having James Lawson expelled from the University in 1960. The people with whom I was performing public service had sentences ranging from 100 to 200 hours and would be at the Stahlman Building each week for a year before completing their PSW.

On the first morning I worked, I encountered a classmate from the Divinity School. I was wearing my green apron and standing beside the cleaning cart. She asked me if I were working there during the summer. Choosing to clean is an option; being required to clean is quite a different story. Feelings of shame at being seen in this setting, coupled with anger at her question, were evident in my quick response that I was completing community service for being arrested. Although I had worn my death penalty abolitionist tee shirt that day, the apron covered the lettering, but her question increased my resolve to wear a visible message over the apron and continue my protest by letting everyone know that I was cleaning for a noble reason. If I felt shame and anger at my punishment for breaking the law, I realized that my fellow PSW criminals probably experienced a comparable shame and anger.

I now have a reference for Carl Meyer's argument about Jesus meaning for us to go to prison as an inmate, not as a visitor. I had been visiting a prisoner, but for the most part I was still on the outside looking in at him. From PSW, I experienced the shaming and breaking of body and spirit in a retributive criminal justice system. The message of our worthlessness was loud and clear, and I sensed the hopelessness that must ultimately pervade the lives of many who are serving sentences in a criminal justice system based on the principle of retribution.

I cannot believe that God intends for our accountability to a wrong to include a sense of our being ultimately worthless. I cannot believe that God ever concludes that any of us is ever beyond hope of redemption—even those of us who are in cages on death row.

As my uncle was dying, I finally knew where to place hope as the family was gathered around him prior to removing his life support. My cousin, Susan Gray, BS'77, MDiv'80, an ordained pastor anointed her father and read the liturgy of the Last Rites. Death may be a time of chaos in which we have no control, yet I believed that our hope was in my uncle's incorporation into a heavenly realm of love, peace, and wholeness.

I hope Robert Glen Coe is experiencing the same incorporation. But did God require his death in order for his life to be redeemed? Did God require killing him before the little girl he was convicted of murdering could be incorporated into the peace and safety of a heavenly realm? I cannot see the truth in an affirmative answer to either of these questions. Forgiveness does not require retribution.

Douglas Meeks, the Cal Turner Chancellor's Professor of Wesleyan Studies, likes to remind those of us at the Divinity School that as theologians we must never become so cynical as to lose hope. We will continue to speak and act in ways to encourage justly sharing God's gifts of life and hope for redemption available to everyone.

And who knows? Maybe my uncle and Robert Glen Coe are together in the cloud of witness cheering us on each time we demonstrate for compassion and hope in the face of violence and despair. In fact, I'm counting on their support.

Photographs compliments of Jill Sawoski, MTS2

Don Beisswenger, (center) professor of church and community and director of field education, emeritus, was among the members of the Divinity School community who protested the State's endorsement of the death penalty. Students from David Lipscomb University and Belmont University joined the protest with representatives from the Divinity School on the eve of Coe's execution.

The Road to Vanderbilt

BY JACK M. SASSON

After serving for 33 years on the faculty of the University of North Carolina at Chapel Hill, Jack M. Sasson, an Assyriologist, accepted an appointment to Vanderbilt University Divinity School as the first Mary Jane Werthan Professor of Judaic and Biblical Studies. On September 12, 2000, Sasson delivered the following address upon his installation to the professorate.

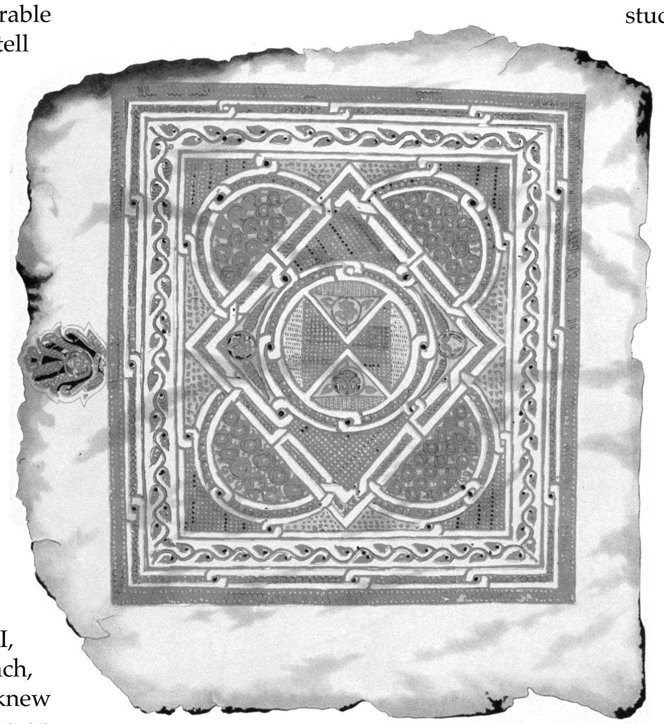
The endowment of the Mary Jane Werthan Chair of Judaic and Biblical Studies is another harbinger of a shift in the way people of different backgrounds learn to welcome each other, not only for what they have in common, but especially for what continues to make them different. Even in America, with its decades-old conviction about the rewards of a pluralistic society, this shift was not always apparent. I want to weave together three stories to explain why this celebration of difference may well be the most desirable portent for the new millennium. I will tell you my own story, a typical immigrant tale that includes physical as well as intellectual travel. But the more important accounts will be how the studies of Judaism and of the Hebrew Bible have fared in academia and why it seems perfectly reasonable today for a Jewish scholar to teach and learn at a divinity school that was founded by very Protestant Methodists.

Setting foot in the golden land

I was born into a world that had largely ceased to exist by the time I reached adulthood. You may have read about it in the works of André Aciman or tasted it from the recipes of Claudia Roden, Egyptian Jews both, and survivors of the same Atlantis. It was a world in which Jews, such as I, spoke Arabic, fancied ourselves French, and admired everything American. We knew nothing about socialism and believed in an aggressive form of entrepreneurship. But, just in case, we prayed in Hebrew, a language that was sacred for us, not at all suited for mundane conversation.

We were a significant minority within a Muslim culture in Syria, my birthplace and that of my mother, and in Iraq, the homeland of my father. While we rarely experienced there the mindless hatred and the murderous rampages that were devastating our European relatives, we were not integrated into the Muslim majority. In those parts of the world, people kept to their own communities and shared no stories to knit them into a whole, such as we tell here on Thanksgiving and the Fourth of July. Ironically, once the Western nations decided to let the Jewish people have their dream of a rebuilt nation, we all sensed that our long and rich history in Arab countries was about to end. So even before the creation of the state of Israel, my own parents took their children to Lebanon, to escape the looming riots. But troubles continued to brew, and in the mid-fifties we came to what to all of us was the Golden Land.

I can share with you many experiences about being an immigrant to these shores; some of them funny and others similar to your grandma's lore. My sharpest memory was of being driven through neighborhoods in Brooklyn with shops everywhere displaying Jewish stars, and lots of Hebrew letters that spelled nothing I knew. Later, I learned I was reading Yiddish, a Hebrew-enriched dialect of German. In the Arab countries that I left behind, Jewish symbols could not be displayed publicly except at a synagogue, and Hebrew could not be uttered openly. So for me landing in America was truly setting foot in Zion. My path to Vanderbilt began a few years later when, at Brandeis University in Waltham, Massachusetts, I started graduate studies in the Ancient Near East, Islam, and Biblical Israel. It took me over 30 years to make it here.



Illumination from the Hebrew Bible of Leningrad
9th to 11th centuries, C.E.

Shift in metaphors

I began my studies during the Kennedy era, and in those days ideas and ideals were percolating, like the coffee in the Maxwell House jingle. It was a time of broad changes in academia, among them a sharp distinction between instruction in religious values and instruction about the history of religions. Seemingly light years earlier—but in fact until just after the Second World War—most American colleges, including those dedicated to research, had it as their mission to instruct students on hard work, piety, and other virtues, all in a decidedly Protestant cast. In many places, quotas were set for non-Protestants, and attendance at chapel was required of all. Except for token examples, the faculty in most departments was homogenous in gender, creed, color, and, for all anyone knew then, also in sexual orientation. True, there were special institutions for Jews, African-Americans, and women, but generally the drive to diversify students and faculty was not uppermost on the minds of most educators and administrators of the time.

The reaction began to set in right around the Second War World, and it was no doubt hastened by the absorption into academia of highly qualified refugees from Europe, many of them not Christians, or not exactly the American sort of Christians. Too, the student body was shifting radically, at least because the GI bill made education no longer the province of the young, genteel, and the privileged. But above all, the reaction was fueled by the fresh memory of academic abuse and of theological distortions that led Europe to many crimes, including the vile resolve to turn Christianity into a sword against the Jews.

Jack M. Sasson was installed in September as the Divinity School's first Mary Jane Werthan Professor of Judaic and Biblical Studies. He also holds an appointment as professor of classics in the College of Arts and Science. His wife, Diane, is a senior lecturer in the Women's Studies interdisciplinary program in the College.

After the War, the better institutions of higher learning began to set the teaching of religion into newly formed units often called "Departments of Religion." Staffed by faculty from diverse backgrounds, they instructed not on how to profess one's faith, but on how to study the world's religions. So keen was the distinction between the two enterprises, that occasionally, as it happened here at Vanderbilt, research units were created and nestled within divinity schools. It is under such circumstance, for example, that first Samuel Sandmel then the incomparable Lou Silberman came to Vanderbilt, and both of them were among the first throughout this land to teach courses on Judaism as a living and evolving tradition rather than as background to Christianity. Unusual, too, was the resolve to enlarge library holdings at Vanderbilt through the purchase of Judaica collections, thanks to the generosity of a number of Jewish families in Nashville and beyond. A bit later, beginning in 1977, the oldest continuously presented Holocaust lecture series was inaugurated here.

Simultaneously, the more prestigious academies divorced themselves from connections with theological institutions that were not research oriented. The reinforcement of faith was relegated to off-campus privately funded institutions such as Hillel House, Newman Club, and the campus Y. A few divinity schools, which had long ago sundered their parochial attachments, began to serve an increasingly broader constituency, welcoming not only a wider spectrum of Protestants, but people of other faiths as well. Vanderbilt's Divinity School was one of them.

At Brandeis in the 1960s, I did not study Judaism or Christianity. But as they say, some of my best friends did. And it was obvious that these friends were framing a different family metaphor for the relationship among Judaism, Christianity, and Islam than what still obtains today. For them Christianity and Islam were not the daughters of Judaism. Rather, they argued that two of these Abrahamic faiths, namely Judaism and Christianity, were born only decades from each other, emerging from the same social upheavals and eschatological yearnings that were gripping the area under Roman rule.

> *"Neither [Judaism nor Christianity] is spiritually superior to the other; neither is lacking in virtues, and neither has a surplus of vices. Above all, neither needs to lecture the other; neither needs to evangelize to the other, and neither needs to predicate its fulfillment on the devastation of the other."*

Practically speaking, therefore, Judaism and Christianity were twin daughters of one mother, that mother being the Hebrew faith which, after its birth at Sinai, had been groomed by the prophets, had reached maturity in exile and, despite her many disappointments in her adult life, still hoped for a messianic consummation. After the Roman destruction of the temple, however, Mother Israel lived through the experiences of her daughters, Rabbinic Judaism, Christianity and, a little later, Islam. On them, she bestowed her choicest Mosaic, prophetic, and messianic legacy so that, despite the centuries in which one was mistreated by the others, the three sisters never lost sight of their ancestry. Judaism retained an attachment to the original language it inherited and consequently kept to a distinctive interpretation of Scripture. But the sisters dug deeply and repeatedly into their mother's scriptural coffers as when for Christianity during the Reformation and for Judaism during the Enlightenment they molded new visions from Hebrew Scriptures.

This shift in metaphors from mother-daughter to siblings may seem trivial, if not frivolous; but as far as Judaism and Christianity are concerned, if you recall the European artistic depictions in which the church was personified as young and vital, the future in her grasp, but the synagogue as dour and old, you will recognize why the relationship among the faiths needed to be rethought. One can now say that, as the two sisters matured and eventually produced multiple personalities, neither has had to apologize to the other for how it interprets its faith or how it organizes its communities. Neither is spiritually superior to the other; neither is lacking in virtues, and neither has a surplus of vices. Above all, neither needs to lecture the other; neither needs to evangelize to the other, and neither needs to predicate its fulfillment on the devastation of the other.

Gazing on Mother Israel

I was young when I got to Brandeis; yet, I was attracted to the mother more than to any of her daughters although I did flirt with the youngest of the siblings, Islam. Increasingly, I fixed my gaze squarely on Mother Israel. I became fascinated by how she grew up and matured, the smallest and least promising of nations, surrounded by far greater powers in Egypt, Canaan, and Mesopotamia. When Israel was but a child, these civilizations had been adults for millennia. They were the world's oldest cultures, and their experiences would prove of uncommon significance for human history. The inventory of firsts they left us is bewildering: first to develop irrigation, first to create cities, to found temples, to invent writing, to preserve traditions, to codify behavior, and to internationalize relations. But they were also the first to organize empires, wage total war, brutalize their neighbors, and institutionalize slavery.

In contrast to the hard knowledge we amassed about these cultures, we had little independent testimony about ancient Israel. We have all seen movies about Abraham, Rebekah, Charleton Heston, David, Solomon, Elijah, and Esther; but would you be shocked if I reveal to you that not one contemporaneous monument has ever been found to authenticate their existence? In fact, the earliest biblical personality to find independent confirmation is, of all people, Ahab, husband of wicked Jezebel; but that was in the ninth century B.C.E., practically yesterday as far as the ANE was concerned. Still, at Brandeis, we all believed that the absence of proof was no proof of absence and that the behavior, if not the history, of biblical ancestors in any case was being affirmed by comparative research. Moreover, the spectacular Dead Sea Scrolls discoveries had given us hope that the massive Israeli archeological effort then under way would one day expose the archives of the great kings of Israel and Judah.

In the spring of '66, I left drizzly Waltham, Massachusetts, to interview at a number of universities. But when I entered spring-soaked Chapel Hill, North Carolina, with its perfumed air, beautiful azaleas, and lilting language, there was no returning North. It was the first of many good things that happened to me there; but none better than in meeting my lifelong partner, Diane, and in raising there three sons, David, Noah, and Daniel.

The South turned out to be a very fine place in which to reflect, learn, and teach. I explored the rich harvest of documents from Mesopotamia, often focusing on one city-state, Mari, whose archives allowed the reconstruction of a complex society from the 18th century B.C.E., long before the Hebrews had formed their identity. The kings of Mari depended on a professional diplomatic corps, its merchants traded deeply into the Aegean islands, its generals deployed advanced military weaponry, and its physicians understood the nature of disease and of contagion. But the people's real virtue was a garrulity that made them leave tons of records on every aspect of daily life. Most stimulating was our recovery of a sophisticated network of prophets, seers, and visionaries, men and women, advising the kings on how to know the divine will. With some emotion, one locates profound ethical truths in some of the oracles delivered to the king of Mari, almost 4000 years ago. Permit me to share with you a light paraphrase of such an oracle; and as I do, let its sentiments and metaphors transport you to those from Scripture. Adad, a major god, is quoted as saying to the king of Mari:

I had given all the land [of your kingdom] to your father and because of my weapons, he had no opponents. But when he abandoned me, I took his land away and gave it to his enemy. But then I restored you to your father's throne and handed you the weapons with which I battled the Sea [symbol of chaos]. I rubbed your body with oil from my own numinous glow so that no one could ever stand up to you. Now therefore listen to my only wish: Whenever anyone appeals to you for judgment, saying, 'I am aggrieved'; be there to decide his case and to give him satisfaction. This is all that I desire of you."

These are noble convictions. Yet, realizing that it will be another millennium before they are passionately echoed by our own prophets, only sharpened for me the permanence of Israel's accomplishments. So, despite my love for the cultures I was studying, in writing on biblical matters, I never doubted that however superior or anterior were the accomplishments of Mesopotamia and Egypt, Ancient Israel remained unequaled in its capacity to discover the logic of monotheism and in its courage to broadcast it as a historical truth.

Yet, as I hardly need to remind you, all was not peaches and cream during the sixties and seventies. Searing battles were being fought to secure a just society, to terminate a needless war, to spare the environment, and to erase racial and sexual discrimination. At Chapel Hill, it was impossible not to notice how often the prophetic voices that appealed to our better instincts regarding fairness, justice, and sharing one's bounty, were being launched by the largely off-campus rabbis and ministers. I recall the role played by the YMCA at UNC in rallying sentiments for racial equality and the pivotal support the local Hillel Foundation gave to the effort to oppose denying American communists access to the campus. My colleague Dale Johnson is currently editing a history of Vanderbilt Divinity School and you will soon be able to refresh your memory on the heroics of its faculty when, early in the sixties, it forced the campus to confront its racist past at home and when, in the late seventies, it outspokenly urged repudiation of racism abroad.

"At this Divinity School, it is taken for granted that divine messages need not sound uniform to be authentic, that ideals need not be absolute to be profound, that values need not be homogeneous to be admirable, and that lives need not be perfect to be meaningful."

—Jack M. Sasson,
the Mary Jane Werthan Professor of Judaic and Biblical Studies

Still, for me to have reached Vanderbilt University, two other factors had to come into play. The first was scripted in Washington, and the second was internal to my specialty; but both were feeding on major upheavals in our culture.

Enlarging the tent

We drum it into our children that America is a land of immigrants. That is true of course; but throughout its history America has had moments of dreading the consequences of immigrations. In the wake of World War I, Congress passed legislation limiting entry to just 150,000 newcomers, establishing quotas for each country based on two percent of each nationality that lived here in 1890, that is before the height of the Jewish migrations. Effectively, the law reduced to a trickle the flow of immigrants from all but England, Germany, and Ireland. You can now understand why so few Jews were granted asylum from the killing fields of war-torn Eastern Europe. My own story is illustrative. After my mother registered us at the American consulate, we waited nine years to receive eight out of just two dozen slots allotted to émigrés from Lebanon in 1955.

Controlling the influx of foreigners was matched also by a drive to Americanize them as soon as they hit American soil. Those who quickly lost their accents were praised. (And obviously, I was not one of them.) The quicker they got to love baseball, hot dogs, and apple pie, the quicker they got to drive away in their own Chevrolet. Or so was the promise of the time.

Right after the 1964 Civil Rights Act, however, a law was passed which phased out quotas based on national origins. Subsequently, the numbers of entries were increased sharply such that, by the mid-eighties, there came to be good-sized communities all over the United States, made up of folks that were hardly represented heretofore, among them Vietnamese, Thai, Hindus, Pakistanis, Kurds, Turks, Nigerians, Haitians, and Guatemalans. It is estimated that 35 million of the 276 million souls presently in the United States are foreign born, as is 12 percent of our labor force.

For these immigrants, making a better life for themselves and their children continues to be a fervent dream. But unlike previous immigrants who willingly dissolved in one big melting pot, these newcomers have insisted on their individuality and on the freedom to retain proudly, their ethnic characteristics. This is expressed most starkly in the ways they continue to worship. While they readily adopt the ceremonies of civil religions, such as the Fourth of July or Thanksgiving, and while they eagerly participate in the shopping orgies around Christmas, these immigrants have not Protestantized their faith as in the past, and have not adjusted their rituals or temple architecture to American standards. Just visit our Ganesha temple on Old Hickory Boulevard and you will sense what I mean. Moreover, few among the new immigrants find that tolerance is enough of a virtue; rather, they insist on the right of all Americans to be accepted for whom they are.

Together with the social changes begun in the sixties, the implantations of many faiths have resulted in a diversity of voices entering public discourse, and it has encouraged the formation of new spiritual configurations, in a richness of imagination not seen since the first centuries of the Christian era. Additionally, older immigrant groups, Jews among them, have become more willing to differ from the mainstream, even to return to more traditional ways. It has also become chic for politicians, among others, to wear their piety on their sleeves. Yet, because pluralism has effectively impeded the dominance of any single religious ideology, their public pronouncements have lacked the coerciveness of past appeals.

For some Protestants, Catholics, and even some Jews, so much diversity, so openly expressed, seems a harbinger of spiritual collapse. For them, what my colleague Patout Burns labels "a polyphony of voices" betrays the seriousness of religious commitment. They fear that when multiple religious perspectives enter public discourse, religion itself may be more easily ignored. Rather than trying to understand how this pluralism came about and why it belongs here, they have chosen to retreat into institutions, colleges, seminaries, yeshivot, and madaris that are increasingly homogenous, in membership, belief, practice, and attitude. We do recognize, of course, that all this — the action as well as the reaction—is evidence of a healthy and free society, where people have choices to participate or withdraw, to join or choose seclusion, to persuade or be persuaded, to assimilate or stand apart.

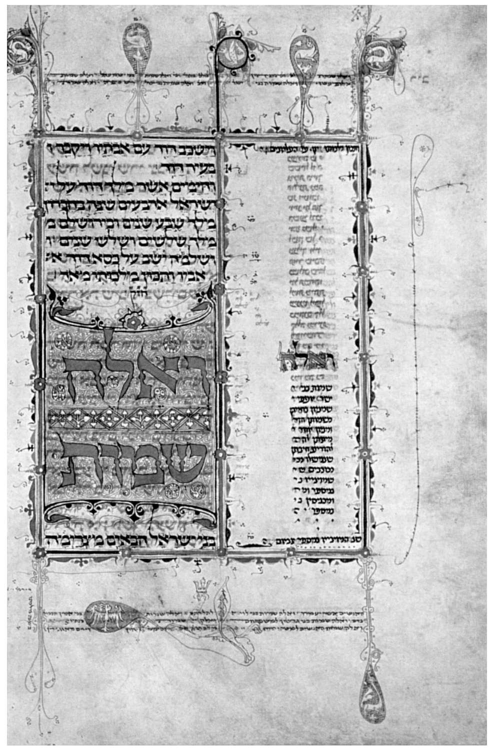
König David
Aus einer Bibelhandschrift vom Jahre 1476
(Bodleiana, Kennicott Nr.1)
Encyclopaedia Judaica, 1934

But at least since the sixties, there has been another setting in which to face the increased religious complexity of our age. At distinguished secular institutions of higher learning, a few non-sectarian divinity schools have welcomed students from diverse backgrounds, creeds, interests, and goals, encouraging them in their spiritual and intellectual growth, in their wish to become scholars and teachers, and in their desire to act as agents for social justice. That currently there is only a handful of such schools, among them Vanderbilt's Divinity School, makes their work the more crucial and in need of support. At this Divinity School, for example, it is taken for granted that divine messages need not sound uniform to be authentic, that ideals need not be absolute to be profound, that values need not be homogeneous to be admirable, and that lives need not be perfect to be meaningful. Here, too, professors need not be of the same faith as the excellent students they teach, and they need not practice the faith of the Scripture they have mastered. So, we now have a Jewish scholar, wonderful Amy-Jill Levine, teaching the New Testament, and it would not be far-fetched one day for a Muslim to teach Hebrew Scripture or for an agnostic to teach theology.

Planted by everlasting waters

I have tried to give you an explanation why, as we are about to enter a new century as well as a new millennium, Vanderbilt Divinity School finds it urgent to persevere in enlarging its tent and to multiply the voices heard within it. The demographics and the desire of individuals to retain their own voices simply demand it. I suspect that similar forces are also helping to shape a desire for a more diversified undergraduate student body, and I applaud all efforts now under way at Vanderbilt to bolster Jewish Studies and to enlarge the presence of Jewish undergraduates on campus.

During the seventies, my own work was shifting, from studies that were essentially based on historical methods to those that



Illuminierte Seite der Bibelhandschrift
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Encyclopaedia Judaica, 1934

exploited literary and social approaches. I was by no means alone to take that path for, in the same period, scholars across many fields were becoming increasingly mindful that the writing of history cannot be shielded from subjective designs. What had happened in Hitler's Germany and in Soviet Russia were parade examples; but please recall the sharp conflicts on whether or not our own involvement in Vietnam was driven by accommodating, even deceitful, reconstructions of the past. Increasingly, then, history was no longer Sergeant Friday's "just the facts, Ma'am," but it was viewed as a narrative with many goals, some far from noble. Think of the great movie *Rashomon* and how a single event is recalled self-servingly by each of those participating in it.

The doubts about history had immediate and profound effects on biblical scholarship. Lacking independent confirmation of events as told in the Bible, scholars by droves gave up reconstructing what really happened in ancient Israel, and this abandonment, in turn, compromised all assessments that depended on historical reconstructions, such as the evolution of theology in ancient Israel. Worse, those who continued to write history lost their compass and got mired in uncompromising evaluations of the same evidence. So, today, within the pages of the same journal, you might read one respected scholar authenticating the biblical version of the Exodus from Egypt and another, equally respected scholar, dismissing it as the imaginative invention of an old Hebrew priest.

Amazingly enough, rather than driving us to despair, this narrowing of the historical portals invited us to find other ways to penetrate the world of the Hebrews. Suddenly we were all entering Chairman Mao's garden to watch a thousand flowers bloom. There was now a willingness to put aside old methods, to work interdisciplinarily, and to adopt multiple strategies for solving a problem. Questions were framed differently, and no answer was deemed taboo. So much so, that if biblical scholars from Chancellor Harvey Branscomb's days would return to their old classrooms, they might think they took the wrong turn down the hall.

To give you a better insight into what I mean, I invite you all to any of the sessions I am now teaching on the book of Genesis, or at least to inspect the website I have prepared on that course, *http://people.vanderbilt.edu/~jack.m.sasson/index.html*. In recent years, Genesis has come to be a premiere text for humanistic research, not least because, for over two millennia, people from all cultures and faiths have used it as sounding board for their ideas and aspirations. If you think you have heard enough explanations about Genesis from your ministers, rabbis, Sunday school leaders, Bill Moyers, and the Senate's therapist, Naomi Rosenblatt, you are in for a shock. A couple of generations ago, in such a course you were likely to discuss how the Hebrews differed from their neighbors in their notion of God, how the repetitions and apparent contradictions in its stories allow insight into the development of Hebrew thought, or how archeology and epigraphy are confirming the historicity of the patriarchs and the matriarchs.

You will still hear lots about these topics in my Genesis class; but mostly as background to many other interesting issues that are bursting on us like field mushrooms on a spring day. Now, we pay attention to a broader group of participants: gender specialists, feminists, psychologists and psychiatrists of many flavors, historians of music, art, and religions, folklorists, philosophers, experts in sexual politics, game and critical theorists, and theologians of many faiths. Each and all have had their say, some no doubt more lucidly than others, with insights for all of us to inspect and adapt.

So, despite the tons of brain power already expended on the study of the Ancient Near East, the Bible, and Judaism, many important questions remain open. But these cannot be engaged where dogma triumphs and, above all, they must not be discussed where passion is cold. I cannot imagine a livelier place to debate them than right here, at Vanderbilt Divinity School, where people of many backgrounds, commitments, interests, and preparations have come, with open minds, to reason together on many matters, some new and some old.

So now you know why I came to Vanderbilt and what I am hoping to find, as a teacher and as a learner. I consider it an omen, therefore, that behind the door of the office which I have inherited from Gene TeSelle, I found a page from the Jewish Publication Society's translation of the Hebrew Bible. On sleuthing, I learned that the page was posted by Lou Silberman soon after he moved into this same office, some forty years ago. The page has on it a beautiful rendering of the First Psalm in which the poet applauds those who delight in the life of the mind, for they are:

> *Like a tree planted beside*
> *streams of water,*
> *which yields its fruit in season,*
> *whose foliage never fades,*
> *and whatever it produces thrives.*

I may not be as wondrous as that tree; but after a year at Vanderbilt, I already feel well planted by those streams of refreshing and, I dare to hope, ever-replenishing waters.

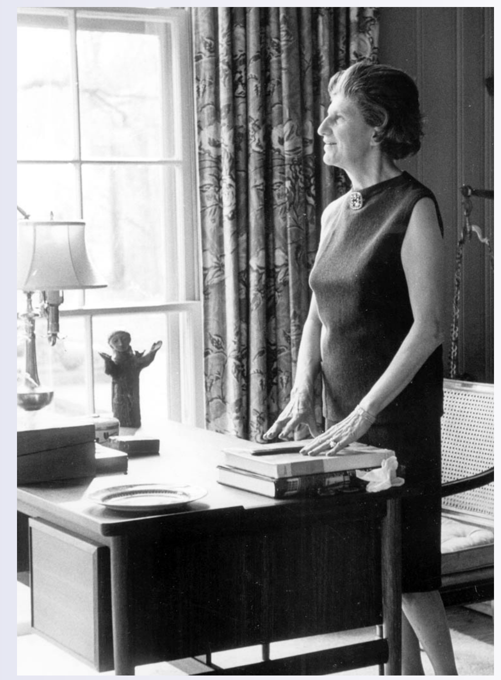
Images from the Judaica Collection were photographed by Denny Adcock of Nashville.

In Memoriam

"All the material prosperity in the world has meaning only in terms of what it can do for and to human beings."

—Mary Jane Lowenheim Werthan
(September 30, 1907 – August 15, 2000)

When Mary Jane Werthan, BA'29, MA'35, the first woman elected to serve on the Vanderbilt University Board of Trust, was invited to campus on November 16, 1965, to address the undergraduate women during "Charm Week," she encouraged the members of her audience to invest themselves in the lives of people. "I am not berating cocktail parties, bowling, golf, hairdos, or bridge—fun and frivolity are important to young and old—but activity without invol-vement in a cause or purpose can be totally enervating and lacking in satisfaction," remarked Mrs. Werthan.



Mary Jane Werthan in 1966, photograph by Jeff Carr, JD'66, Vice Chancellor for University Relations; General Counsel; Secretary of the University, emeritus

A distinguished civic leader in Nashville, Mary Jane Werthan selflessly committed herself to improving the welfare of other individuals. "Study and the acquiring of knowledge are intrinsically important," she admitted, "but I see a relationship between what the mind absorbs and what we are expected to do in the world." Her life exemplified the constructive relationship that can develop between the acquisition of knowledge and the advancement of public policies.

Enrolling at Vanderbilt University when only 50 women were admitted to the freshman class, Mrs. Werthan was graduated Phi Beta Kappa and magna cum laude with a baccalaureate in English. President of the Women's Student Government Association, the Women's Athletic Association, and Alpha Epsilon Phi national sorority, she was elected by popular vote of her peers the Lady of the Bracelet, the highest recognition for scholarship and leadership accorded a female undergraduate. After her marriage in 1932 to Albert Werthan, the retired chairman of Werthan Industries, she returned to campus and earned the master of arts degree.

As a reporter for the *Tennessean*, Mrs. Werthan became aware of the problems and the opportunities in her hometown and worked to promote social, educational, and cultural programs. A charter member of the board of directors of Planned Parenthood and a life member of the organization's advisory committee, she also was a founding member and president of Family and Children's Service. She served on the boards of the Public Television Council, the Nashville Symphony Association, the Nashville School of Social Work, the Friends of Cheekwood, the Tennessee Botanical Gardens and Fine Arts Center, and the Jewish Community Center.

Mrs. Werthan's dedication to her alma mater was evident by her involvement with the Alumni Association, Vanderbilt Aid Society, and Vanderbilt Development Foundation. But in May 1964, she was awakened one midnight by a telephone call from Chancellor Alexander Heard who extended her an invitation to became a member of the Board of Trust. After asking the chancellor to repeat the purpose of his call, Mrs. Werthan replied, "Wait, I have to wake up Albert and ask him if it's all right." Her husband promptly instructed her, "Run to the phone and tell him 'yes' before he changes his mind."

She jokingly compared her first board meeting to crashing the Men's Bar at the Biltmore Hotel. "I was so 'snowed' that I wore a hat and gloves to the meeting," she later recalled, "but I need not have taken myself so seriously for the welcome and the atmosphere were completely relaxed."

Assuming the role of University trustee during a period when college campuses were protesting the Vietnam War and traditional perceptions of American universities were questioned, Mrs. Werthan chaired the academic affairs committee and modestly described herself as a *conduit* between the students and the board. When Vanderbilt students staged a sit-in at Kirkland Hall, Mrs. Werthan "sat-in" with them. She enlisted fellow trustees to visit with students and to hear firsthand their concerns. An advocate for the continuing education of women, she also is remembered for her interest in the University's recruitment and retention of African American students.

"A woman has instinctive and intuitive feelings that work in relationships," she once advised, and her service to Vanderbilt—during such critical decades as the sixties and seventies—proved instrumental in the election of other women to the Board of Trust.

Thirty-five years ago, Mrs. Werthan reminded the young women who assembled to hear her speech during Charm Week that "Learning is the raising of character by broadening vision." The ecumenical vision of the Divinity School has been broadened by the *character* of this remarkable woman and her endowment of the Mary Jane Werthan Professorship of Judaic and Biblical Studies, and by the recent funding of the May and Morris Werthan Scholarship established by Mr. Werthan and his daughters, Elizabeth Werthan of Philadelphia, and the late May Werthan Shayne of Nashville. Mr. Werthan explains that the scholarship provides an opportunity for the family "to live out" the fourth commandment, "Honor thy father and thy mother."

—VJ

PEYTON HOGE

Mrs. Werthan in 1999 with alumna Esther Hecht Cohn, BA'60

gleanings

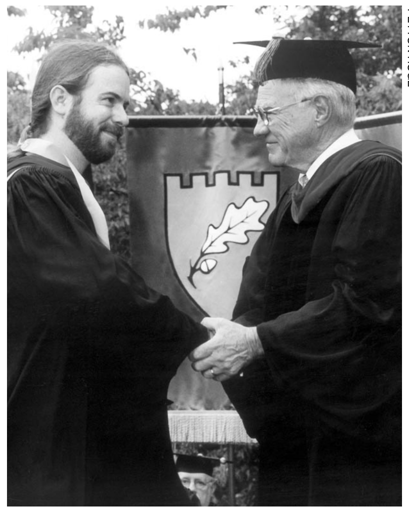
Sixty-four graduates were welcomed into the Vanderbilt University Divinity School alumni/ae community on Friday, May 12, 2000. Former Chancellor Joe B. Wyatt conferred the master of divinity degree upon 39 students and the master of theological studies degree on 25 graduates during commencement exercises on Alumni Lawn. Families and friends convened in Benton Chapel where Acting Dean H. Jackson Forstman, the Charles G. Finney Professor of Theology and Dean of the Divinity School, emeritus, presented diplomas to the new alumni/ae.

Drever Awarded Founder's Medal

For first honors in the Divinity School, Matthew Devin Drever, MTS'00, received the Founder's Medal, an award endowed in 1877 by Commodore Cornelius Vanderbilt as one of his gifts to the University.

A native of Simi Valley, California, Drever is the 81st Founder's Medalist in the Divinity School's history. The first medal was awarded in 1917 to Tzz Chen Chao of Soochow, China.

Recognized by the faculty for his academic accomplishments in the discipline of theology, Drever also was awarded the Wilbur F. Tillett Prize during Commencement 2000. He currently is pursuing his doctorate in systematic and philosophical theology at the Graduate Theological Union in Berkeley, a consortium of nine seminaries and schools of theology in California. Upon his acceptance, Drever received the full-tuition Presidential Scholarship, the highest award accorded a doctoral student at Graduate Theological Union.



PEYTON HOGE

Dean emeritus Jack Forstman congratulates Founder's Medalist Matthew Drever during Commencement 2000.

As an undergraduate at Sonoma State University Drever studied philosophy, religion, and history. "I developed an appreciation for the logic and intellectual rigor of philosophy," he explains, "and I increasingly became interested in applying philosophical principles to questions of faith." His mentor, Philip Clayton, a professor of philosophy at Sonoma who was familiar with the scholarship of Sallie McFague and Peter Hodgson, encouraged Drever to seek admission to Vanderbilt University Divinity School.

"I remain impressed by the tremendous sense of community among faculty, staff, and students at the Divinity School," says Drever. "The professors' genuine interest in the students—combined with a sense of humor—and their willingness to continue classroom dialogues in their offices are attributes I hope to emulate when I enter the Academy and begin teaching."

DAVID CRENSHAW

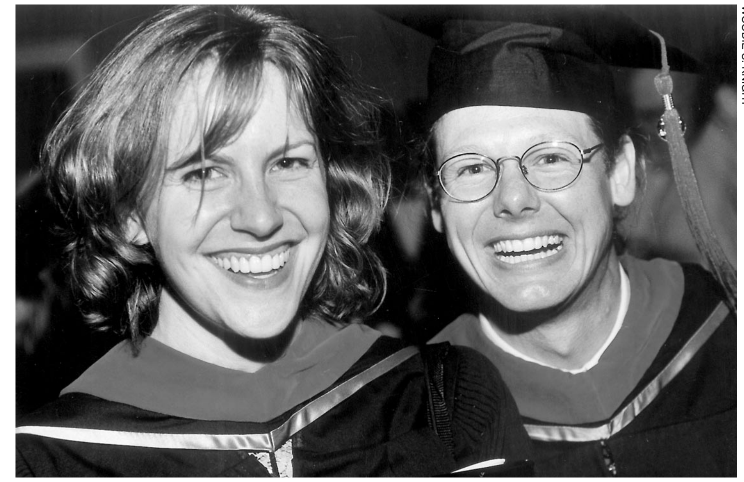
Among the newest members in the Divinity School's alumni/ae community is Kara Marie Oliver, MDiv'00, shown with her daughter, Claire Marin, who recently turned 11 months old. Oliver works part-time as the project coordinator for the National Youth Organization at the United Methodist General Board of Discipleship in Nashville.

Jacob Brack, son of alumnus Billy Joe Brack, MDiv'00, studies with serious intent his dad's mortarboard and tassel following graduation at the Divinity School. Brack serves as associate pastor at Forest Hills United Methodist Church in Brentwood, Tennessee.

DAVID CRENSHAW

DAVID CRENSHAW

Forrest E. Harris, president of American Baptist College in Nashville and director of the Kelly Miller Smith Institute on Black Church Studies at Vanderbilt University Divinity School, congratulates Angela Denise Davis, MDiv'00, at Commencement 2000. Davis, who attended the Divinity School as a Dollar General Scholar, has been appointed director of extension education at American Baptist College.

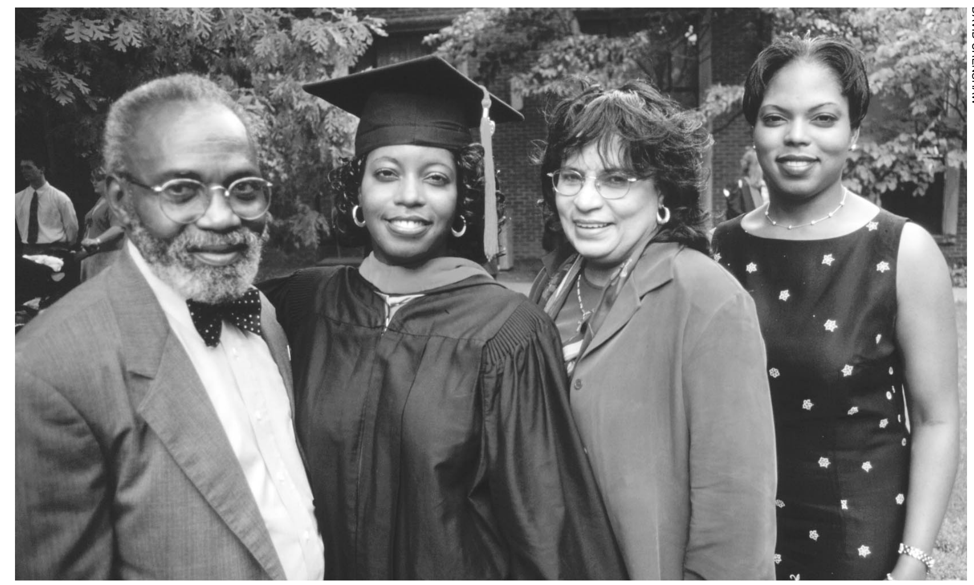


WOODIE S. KNIGHT

With diplomas in hand, Sarah Parsons, MDiv'00, and Otis Thornton, M'Div'00, are all smiles during the recessional from Benton Chapel. Parsons is associate director of electronic publishing at The Upper Room in Nashville, and Thornton works in the office of Vanderbilt University Chancellor Gordon Gee.

DAVID CRENSHAW

Liz and John Spragens congratulate their mother, Carol Ann Tate, MDiv'00, of Franklin, Tennessee. Tate was the recipient of the William A. Newcomb Prize for earning the grade of honors on her senior project and the W. Kendrick Grobel Award for outstanding achievement in Biblical studies.

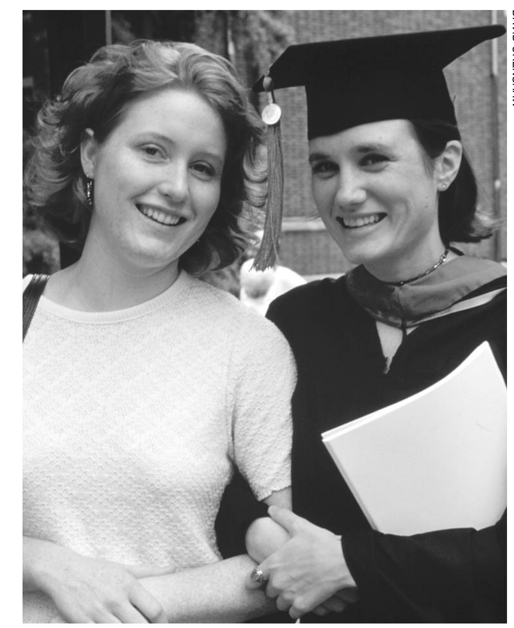


DAVID CRENSHAW

Attending the graduation of Tamara Elisabeth Lewis, MDiv'00, were her parents, Raphael and Bettye Lewis, MDiv'88; and her sister, Kristin. A candidate for ordination as an elder in the United Methodist Church, Lewis is director of African American resources for the United Methodist Publishing House.

WOODIE S. KNIGHT

Lisa Hammonds Frierson, MDiv'00, who currently is awaiting itinerant elder orders in the African Methodist Episcopal Church, holds her granddaughter, Marcella, in the Divinity School quadrangle after graduation.



DAVID CRENSHAW

Natasha White, MTS'00, of Dunedin, Florida, has moved northwest to Washington where she spent the summer hiking in the mountains, riding her bike, and frequenting the farmers' markets. In September, she began a yearlong residency as chaplain at the Veterans Administration Hospital in Seattle. Shown with White is her classmate, Janetta Cravens, MDiv3, of Newcastle, Oklahoma, one of this year's three recipients of the Christian Board of Publication Award presented by the official publishing agency of the Disciples of Christ.

gleanings

An Orator with a Moral Compass

Gardner C. Taylor, Oberlin BD'40, Vanderbilt University Divinity School's Distinguished Alumnus for 2000, received the Presidential Medal of Freedom from President Bill Clinton on August 9 during a ceremony in the East Room of the White House. The highest civilian honor bestowed by the United States Government, the Medal of Freedom is awarded by the President to individuals who have made meritorious contributions to the security or national interests of the United States, to world peace, or to cultural endeavors.

RALPH ALSWANG, COMPLIMENTS OF THE OFFICE OF THE PRESS SECRETARY, THE WHITE HOUSE

President Clinton paid tribute to Taylor by acknowledging him as "a man of the people and of God, a leader of singular courage, humility, and compassion, and one of America's greatest preachers who has uplifted us through his eloquent sermons and provided a moral compass to help guide the lives of people across our nation and around the world."

Taylor received the Medal of Freedom along with Holocaust survivor Simon Wiesenthal, social reformer Cruz Reynoso, United States Senator Daniel Patrick Moynihan, United Nations Food and Agricultural Representative George McGovern, biomedical research and AIDS educator Mathilde Krim, founding member of the National Women's Political Caucus Mildred McWilliams Jeffrey, civil rights activist and minister Jesse Jackson, workers' rights advocate Monsignor George Higgins, economist John Kenneth Galbraith, Children's Defense Fund founder Marian Wright Edelman, former chairman of the Joint Chiefs of Staff Admiral William J. Crowe Jr., Supreme Allied Commander of the North Atlantic Treaty Organization General Wesley K. Clark, environmental legislator John Chafee, and public health educator Jim Burke.

Joseph Fred Cloud Jr., BA'44, BD'47, DMin'90, associate professor of social sciences at American Baptist College in Nashville, received the Human Relations Lifetime Award in May from the city's Metropolitan Human Relations Commission. The citation stated that Cloud has served as "an advocate for civil and human rights for over 33 years." A board member of the Race Relations Institute at Fisk University, he was inducted into the National Association of Human Rights Workers Hall of Fame in 1998. Cloud also chairs the Tennessee Fair Housing Council and serves as faculty adviser for Nashville graduate students pursuing the doctorate of ministry at Drew University in Madison, New Jersey.

Goldwin S. Pollard, Oberlin BD'48, and his wife, Rita, are living in a retirement community in Rydal, Pennsylvania, north of Philadelphia.

John Acker Vanderford, MA'49, EdS'56, of Jacksonville, Alabama, is the author of the article "The Fruit of Goodness" published in the summer 2000 issue of *The Deacon* by Lifeway Christian Resources of the Southern Baptist Convention.

Frank Andrews Stone, Oberlin BD'52, MST'53, professor emeritus of educational leadership at the University of Connecticut, recently completed *The United Church of Christ in Volusia County, Florida, 1875–2000*, a historical examination of 10 UCC congregations.

F. Beth Stone, MA'52, has enrolled in Vanderbilt University Divinity School as a special student in theology—fifty years after she first registered as a graduate student at the University where she was graduated with a master's degree in psychology.

Charles E. Taylor, Oberlin BD'61, retired after 38 years of ministry in the Presbyterian Church and currently serves as synod pastor to 70 ministers throughout the Atlantic provinces. He and his wife Ann, live on Lahave Island off the south shore of Nova Scotia.

Theodore R. Witt II, MDiv'62, recently retired from the staff of the West Ohio Conference of the United Methodist Church where he served for 22 years as the associate council director for outdoor and retreat ministries. Living now in Crossville, Tennessee, he is serving as project coordinator for Share Our Worlds, a program of the United Methodist Board of Discipleship that prepares international young adults to serve as counselors in United Methodist summer camps.

Arthur Lee Burrows, BD'65, MST'67, received the Robert Straus Award for his outstanding professional treatment in the field of substance abuse within the Commonwealth of Kentucky. The award, presented to Burrows by the Cabinet for Human Resources of the 27th Kentucky School of Alcohol and Drug Studies, cited his creative application of compassion and spirituality in the treatment of addicts and their families. For 32 years, he has served as a therapist with the Pennyroyal Center in Hopkinsville, Kentucky, and has held the pastorship at Cumberland Presbyterian Church in Greenville for 35 years.

Pamela Jean Owens, BA'69, D'73, has accepted a tenure-track position as an assistant professor in the philosophy and religion department at the University of Nebraska in Omaha where she also will teach in the Native American Studies program. Her son, Joe, is a junior in the Class of 2002 at Vanderbilt University's School of Engineering.

Ariel Medina Zambrano, MDiv'69, and his wife Mary, have returned to Claremont, California, after serving for six months as interim pastor in the congregational church El Buen Pastor in Guadalajara, Mexico.

Darrell E. Berger, BA'70, MDiv'73, who served for 25 years as a Unitarian Universalist parish minister, now works as a community educator and advocate of economic justice and energy deregulation for New Jersey Citizen Action, the state's largest public interest organization. He and Kathleen Lyon were married on June 3, 2000, and reside in Millburn, New Jersey.

Richard Alan Bunch, MDiv'70, DD'71, is the author of a chapbook of poems entitled *Sacred Space* published by Dry Bones Press of San Francisco. His first drama, *The Russian River Returns*, also was published in *Wings* magazine. A part-time member of the history department at Solano Community College in California, Bunch was selected for inclusion in *Who's Who in America*.

Edward Turner Wright, G'70, who has served 44 years in the Virginia Annual Conference, has been appointed pastor of Ettrick United Methodist Church in Petersburg, Virginia.

Robert L. Early, BA'71, MDiv'76, has been appointed associate vice chancellor for major gifts at Vanderbilt University. He served as assistant dean for alumni and development at the Divinity School from 1983 to 1988 before his promotion to associate director of University development. A minister in the Presbyterian Church (USA), Early is also chair-elect of the board of directors of the Martha O'Bryan Community Center in Nashville.

PEYTON HOGE

James M. Lawson, D'71, a national leader in the nonviolent Civil Rights Movement and personal friend and adviser of the late Reverend Doctor Martin Luther King Jr., preached the Martin Luther King Day commemorative sermon on January 16 at the First United Methodist Church of Germantown in Philadelphia, Pennsylvania. He also was among the participants in the Public Broadcasting Station documentary, *A Force More Powerful: A Century of Nonviolent Conflict*, that chronicles six successful, nonviolent protest movements: lunch-counter sit-ins during 1960 in Nashville, India's defiance of the British monopoly on the sale of salt, consumer boycotts against South African apartheid, the mass media campaign that ousted Chilean dictator Augusto Pinochet, strikes that thwarted Germany's occupation of Denmark during World War II, and the organization of union workers in Gdansk, Poland. Recognized as the Divinity School's first Distinguished Alumnus in 1996, Lawson recently retired as senior pastor of the Holman United Methodist Church in Los Angeles where he served for 25 years.

Paul Lewis Redditt, MA'71, PhD'72, and **David Penchansky, PhD'88**, are editors of the Festschrift, *Shall Not the Judge of All the Earth Do What is Right? Studies on the Nature of God in Tribute to James L. Crenshaw*, published by Eisenbrauns of Winona Lake, Indiana. The Robert L. Flowers Professor of Old Testament at Duke University Divinity School, **Crenshaw, PhD'64**, taught Hebrew Bible at Vanderbilt University Divinity School from the summer of 1969 until 1987.

Among the 16 theologians who pay tribute to Crenshaw by contributing essays to the Festschrift are **Lou H. Silberman**, the Hillel Professor of Jewish Literature and Thought, emeritus, who wrote "You Cannot See My Face: Seeking to Understand Divine Justice;" **Walter Harrelson**, Distinguished Professor of Hebrew Bible and Dean, emeritus, who composed "Why, O Lord, Do You Harden Our Heart? A Plea for Help from a Hiding God;" and **Douglas A. Knight**, professor of Hebrew Bible and chair of the graduate department of religion, who contributed "Whose Agony? Whose Ecstasy? The Divine Politics of Deuteronomic Law." Alumnae/i **Marti J. Steussy, PhD'92**, associate professor of biblical interpretation at Christian Theological Seminary in Indianapolis, wrote "The Problematic God of Samuel;" and **Leo G. Perdue, MA'73, PhD'75**, dean and professor of Hebrew Bible at Brite Divinity School of Texas Christian University in Fort Worth, contributed "Revelation and the Problem of the Hidden God in Second Temple Wisdom Literature."

Redditt, chairman of the religion department at Georgetown College in Kentucky, penned "The God Who Loves and Hates," and Penchansky, associate professor of theology at the University of Saint Thomas in Saint Paul, Minnesota, wrote "Job's Wife; The Satan's Handmaid."

Robert G. Bottoms, DMin'72, president of DePauw University in Greencastle, Indiana, received the 2000 Chief Executive Leadership Award from the Council of Advancement and Support for Education (CASE). Recognized as the leading executive in higher education within the Great Lakes District that represents the states of Illinois, Indiana, Michigan, Minnesota, and Ohio, Bottoms has served as president of DePauw for the past 14 years. The nominating committee cited Bottoms' "vision and courage to challenge the status quo and his efforts to increase the diversity of the campus where minorities now represent 17 percent of all students." Before he was recruited to DePauw, Bottoms served as assistant dean and assistant professor of church and ministry at Vanderbilt University Divinity School.

Richard Randolph Crocker, MDiv'73, PhD'88, senior pastor at Central Presbyterian Church in Montclair, New Jersey, was elected in April to the Board of Trustees of Bloomfield College, an independent college founded in 1868 and historically related to the Presbyterian Church (USA).

Nancy Oliver Gray, BA'73, president of Converse College in Spartanburg, South Carolina, has been appointed to the Board of Trust of Princeton Theological Seminary in New Jersey where she held previously the position of vice president for seminary relations. In addition to being a graduate of Vanderbilt, Gray also served the University in the roles of young alumni trustee of the Board of Trust, associate director of development, director of corporate and foundation relations, assistant dean of student affairs, and member of the alumni association board of directors.

Don Alvin Pittman, MDiv'73, MA'76, has assumed the deanship of Phillips Theological Seminary in Tulsa, Oklahoma. A former professor of the history of religions at Tainan Theological College and Seminary in Taiwan, Pittman is an ordained Disciples of Christ minister and previously served the congregation of Central Christian Church in Columbia, Tennessee. As dean of Phillips Theological Seminary, he also will have a faculty appointment as professor of the history of religions.

gleanings

William Bailey Morgan Jr., MDiv'74, DMin'76, superintendent of the Birmingham-East District of the North Alabama Conference of the United Methodist Church, delivered the 2000 baccalaureate address during Birmingham-Southern University's 141st commencement exercises in May.

Edward A. Malloy, CSC, PhD'75, president of the University of Notre Dame and for whom the chair in Catholic Studies at Vanderbilt University Divinity School is named, was the keynote speaker at the annual dinner for the Finger Lakes chapter of the Notre Dame Alumni Association at Belhurst Castle in Geneva, New York.

James Thomas Dunaway, MA'77, former member of the faculty and administration of Northfield Mount Hermon School in Massachusetts, has been appointed dean of faculty at the Kinkaid School in Houston, Texas, a prekindergarten–12th grade nonsectarian college preparatory school.

Kevin Turner Wilkinson, BS'77, MDiv'89, serves as pastor at Grace Christian Church in Hendersonville, Tennessee, and at Dry Fork Presbyterian Church in Bethpage, Tennessee. He also has a chaplaincy appointment in the Tennessee Army National Guard.

Anthony L. Dunnavant, MDiv'79, MA'81, PhD'84, dean and professor of church history at Lexington Theological Seminary, was married on August 6 to the Reverend Doctor Janet M. Fromm, rector of the Episcopal Church of the Resurrection in Lexington, Kentucky.

Keith A. Wilson, MDiv'79, psychotherapist and director of the Wilson Center for Sport, Business and Life Performance in El Paso, Texas, contributes a weekly column entitled "Performance Talk" to the *El Paso Times*. His newspaper column may be read online at *www.elpasotimes.com* by clicking on "Borderland News" and again on "Sports."

Keith E. Clark, MDiv'80, serves as staff assistant for United Marriage Encounter, a marriage counseling support service, by maintaining their Web site at *www.ume1975.org*.

James Raymond Coffman, DMin'80, executive director of Pastoral Counseling Centers of Tennessee, encourages alumni readers to visit the centers' Web site at *www.PastoralCounselingCtrs.org/*. As a ministry of professional care dedicated to healing and growth in human life and relationships, the Pastoral Counseling Centers of Tennessee provide clinical and educational services to individuals, groups, and families.

Robert Lee Hill, MDiv'80, pastor of Community Christian Church (Disciples of Christ) in Kansas City, Missouri, received an honorary doctorate of divinity from Christian Theological Seminary in Indianapolis. Hill was recognized for his work in racial reconciliation and for his successful leadership of a congregation once considered to be in serious institutional decline. He also was commended for his profound commitment to the arts at Community Christian Church, which was designed by architect Frank Lloyd Wright.

John Greely Corry, DMin'81, has been elected president of the United Methodist Church's judicial council, the denomination's supreme court, and also has been named the UMC's conference chancellor and legal advisor to the bishop for the Tennessee conference. The first African American to hold either of these positions, Corry continues to serve as chaplain and director of college counseling services at Meharry Medical College where he is a professor of biomedical ethics, as chaplain at Metropolitan Nashville General Hospital, and as pastor at Patterson Memorial United Methodist Church.

Kim Maphis Early, MDiv'81, former director of admissions and student services at Vanderbilt University Divinity School, has accepted a position as acquisitions editor with Geneva Press of Louisville, Kentucky.

Samuel J.T. Boone, MDiv'83, MEd'94, was inducted into the Fort Benning Officer Candidate School Hall of Fame, Class of 2000, during the spring. A colonel in the U.S. Army, Boone serves as the 34th Area Support Group chaplain in Seoul, South Korea.

Roberto Escamilla, DMin'85, the E. Stanley Jones Professor of World Evangelism at the Methodist Theological School in Delaware, Ohio, retired in June to Ada, Oklahoma, where he plans to continue conducting seminars and retreats.

Frederick Edie, MDiv'86, has been appointed assistant professor of Christian education at Duke University Divinity School and was ordained an elder in the South Georgia Conference of the United Methodist Church.

Nancy M. Victorin-Vangerud, MDiv'86, PhD'95, a lecturer in systematic theology at Murdoch University in Perth, Western Australia, received the vice chancellor's 1999 Excellence in Teaching Award. She also announces the publication of her book, *The Raging Hearth: Spirit in the Household of God*, by Chalice Press.

David R. Rodgers, MDiv'87, appointed technical services librarian in February at Shawnee State University in Portsmouth, Ohio.

Wendi Lozada-Smith, MDiv'89, has been promoted to assistant vice president of information services at National Bancshares Corporation of Texas and received the "Mucho Mas" Annual Award for outstanding service to the corporation.

George Robert Graham, MDiv'90, former editor of *Alive Now* magazine and past board president of the Center for Gay, Lesbian, Bisexual, and Transgendered Life in Nashville, has returned to his native home of Cleveland, Ohio, where he is editorial director for Pilgrim Press, the oldest press in the United States. His partner, Mike Fleenor, has accepted a position as community outreach coordinator for the Cleveland Restoration Society.

Jonathan Lee Jeffords, MDiv'90, pastor of Bemis United Methodist Church, in Jackson, Tennessee, was graduated in May from Wesley Theological Seminary in Washington, D.C., where he received the doctorate of ministry upon defending his thesis, "Dancing to the Rhythm of Ministry: Sanctification of the Clergy and the Annual Giving Conference as a Means of Grace."

Francisco Lozada Jr., MTS'90, MA'94, PhD'96, chairs the religious studies department at the University of the Incarnate Word in San Antonio, Texas, where he also holds the Thomas A. French Chair in Religious Studies.

Susan Emily Warner Nance, MDiv'90, and her husband, Benjamin Clement Nance III, of Franklin, Tennessee, announce the birth of their daughter, Sarah Eleanor, on October 11, 1999.

Sandra Hack Polaski, MDiv'90, a former Harold Stirling Vanderbilt Scholar, is an assistant professor of New Testament at Baptist Theological Seminary in Richmond, Virginia. She and her husband, Donald, are the parents of a daughter, Hannah Catherine, born on Mother's Day, May 9, 1999.

Walter L. Taylor, MDiv'90, and the Reverend Agnes Sierat-Taylor announce the arrival of a son, Iain Alexander, born on May 30, 2000, in Brasschaat, Belgium. Iain joins his older sister, Rebekah, who is two and one-half years old. Taylor was appointed pastor of Forest Park Presbyterian Church in Statesville, North Carolina, on August 28.

Kenneth M. Young, MDiv'90, has been installed as pastor of Bethel Missionary Baptist Church in Winter Park, Florida. He also is seeking admission to the doctoral program in theology at Harvard University Divinity School.

Wilma Bailey, MA'92, PhD'95, has been appointed associate professor of Hebrew and Aramaic scripture at Christian Theological Seminary in Indianapolis, Indiana. A former member of the executive committee and board of directors for the Mennonite Central Committee in the United States, Bailey is completing two book manuscripts titled *The Contribution of the City to the Shaping of Israelite Religion* and *Human Dignity in Text and Time*.

David C. Hedgepeth, MDiv'93, director of Christian education at the First Presbyterian Church in Logan, Utah, and his wife, Monica Hardcastle, announce the birth of their first child, Noah Charles, on March 13, 2000.

Andrew Peterson, MDiv'93, has been appointed volunteer coordinator for the Frist Center for the Visual Arts in Nashville, Tennessee. He previously directed the volunteer programs for Metropolitan Social Services' Senior Division and Nashville CARES.

DAVID CRENSHAW

Gary Patrick White, MDiv'95, an ordained Unitarian Universalist minister, has accepted the position of associate chaplain at Vanderbilt University. Before his appointment to the University, White served as coordinator of the Interfaith Volunteer Caregivers Project in Saint Helens, Oregon. He previously coordinated the Interfaith CARE Team program at Nashville CARES.

Carole P. Knight, MDiv'95, serves as the first full-time pastor for Christiana Presbyterian Church in Christiana, Tennessee, where she and her congregation of 60 members recently celebrated the completion of a new building designed for worship services, Christian education, and fellowship and outreach ministries. Representatives from 18 churches in the presbytery attended the dedication ceremony in April.

Christopher Sanders, MDiv'95, a doctoral student in historical studies in the graduate department of religion at Vanderbilt University and former Dollar General Scholar, was promoted in September to senior design manager for human resources development at Dollar General Corporation. He is responsible for creating the training programs for the corporation's field and office employees.

Carleton Prescott Bowen, MTS'96, is a field account executive for PSINet, a global provider of corporate Internet and intranet access, security services, e-commerce solutions, and Web hosting services. He and his wife Holly, who works in the strategic marketing division for Hughes Network Systems, live in Silver Springs, Maryland.

Muse W. Dube, MA'96, PhD'97, returned to campus in November for a book signing of *Postcolonial Feminist Interpretation of the Bible* published this fall by Chalice Press. A senior lecturer of New Testament at the University of Botswana, Dube also is a member of the Circle for Concerned African Women Theologians.

Amelia Parsons Vaughn, MDiv'96, former pastor of the First United Methodist Church in Stevenson, Alabama, has been appointed minister of Christian formation at Trinity United Methodist Church in Birmingham. During the summer she traveled to Israel and Egypt.

Angela Gay Kinkead, MDiv'97, executive director of the denominational United Methodist Youth Organization, was ordained in June an elder in full connection in the West Virginia Annual Conference of the United Methodist Church.

Melita Padilla, MDiv'97, was ordained an elder in the Tennessee Conference of the United Methodist Church on June 14. She is presently serving as pastor of Pegram United Methodist Church.

Laura Hocker Barbins, MA'98, and **Paul Barbins, MDiv'98**, a former Dollar General Scholar, announce the birth of their daughter, Anna Rachel, on August 5, 2000. The family lives in Cleveland, Ohio.

Rachael Meredith Minkin, MTS'98, of Allston, Massachusetts, has been promoted to human resource manager of Filene's Department Store in Cambridge.

Echol Nix Jr., MDiv'98, was graduated in May from Boston University after earning a master's degree in sacred theology. He continues to matriculate at BU where he is pursuing his doctorate in theology.

Abe Wheeler, MTS'98, an independent filmmaker living in Allston, Massachusetts, has completed filming the documentary *Winnebago* for Scout Productions of Boston. Wheeler describes the film as a "family mystery" in which he investigates the life of his grandfather.

Anna Caroline Bradley, MDiv'99, is director of development for Sojourners Ministries in Washington, D.C., a nonprofit organization committed to integrating spiritual renewal and social justice.

Shane Thomas Cadden, MTS'99, has been appointed an associate director in the office of Residential and Judicial Affairs at Vanderbilt University.

gleanings

Kitty Ann Norton, MDiv'99, administrative assistant for the Kelly Miller Smith Institute in Black Church Studies and for the Carpenter Program in Religion, Gender, and Sexuality, and **Douglas Edward Jones, JD'74**, a partner in the legal firm of Schulman Leroy & Bennett, were married on June 24 at Rippavilla Plantation in Spring Hill, Tennessee. Participating in the wedding service were reader **Jennifer Anne Hackett, MDiv'00;** and musicians **Emily Askew**, doctoral student in theology, and **Marianne Blickenstaff**, doctoral student in New Testament. Guests included **Claudia Carls, MDiv2**; **Viki Matson**, director of field education for the Divinity School; **Aline Patte**, registrar; and **Daniel Patte**, professor of religious studies, New Testament, and early Christianity.

Mark Justad, PhD'99, senior lecturer in religion and society for Vanderbilt University Divinity School, has been appointed assistant to Chancellor Gordon Gee. In this role, he will serve as a liaison between the Chancellor's Office and members of the University faculty. During September, Justad coordinated a seminar at the University on the Critical Study of Men and Masculinities sponsored by the Robert Penn Warren Center for the Humanities.

Leslie Joan Linder, MDiv'99, has established a woman-identified spiritual counseling practice registered with the state of Maine. She currently is pursuing her doctorate in humanities and woman spirituality at the California Institute of Integral Studies in San Francisco.

Ellen Roberds, MDiv'99, and **Jarad Bingham, MDiv'00**, celebrated their Holy Union on September 16, 2000, and are residing in Memphis, Tennessee.

Melinda McGee Brown, MDiv'00, reports from Houston, Texas, that she is "gainfully employed" as a caseworker for the family criminal law division at the district attorney's office in Harris County.

Steve Cook, MDiv'00, has been appointed director of internal campaigns for alumni and development at Vanderbilt University. He will be responsible for organizing the University's annual faculty and staff campaign and the community giving campaign.

Brian Heuser, MTS'00, is assistant to the director of admissions at Vanderbilt University Divinity School.

Rebecca Jane Jorgensen, MDiv'00, and **Timothy Reinhold Eberhart, MDiv'00**, were married July 1 in Ames, Iowa. Members of the wedding party included ushers **Liam Gray, MTS'99; Jarad Bingham, MDiv'00; Andrew Thompson, MDiv3;** reader **Brant Pitre, MTS'99**; and guest registrar **Erika Callaway, MDiv2**. Divinity School alumni attending the nuptials were **Shelia Burnham, MDiv'00** and **Steve Cook, MDiv'00**. Jorgensen and Eberhart are residing in Mitchell, South Dakota, where she is associate pastor of the First United Methodist Church and he serves as campus minister at Dakota Wesleyan University.

Obituaries

F. Fagan Thompson, BS'25, MA'26, BD'28, of Wimberly, Texas, a hymnodist and clinical psychologist, at age 99 on June 16, 2000; survivors include a son, Fagan Thompson Jr., A'60, of Nashville.

Samuel F. Freeman, D'34, of Washington, North Carolina, on March 10, 2000.

John Wilbur Pursell, BS'37, BD'40, of Jefferson City, Tennessee, on March 7, 2000.

Finis Hugo Austin, Oberlin MA'38, of Toledo, Ohio, a Baptist minister, professor of religion and psychology, director of publication for the Sunday School Publishing Board of the National Baptist Convention, and retired lieutenant colonel in the United States Army, at age 92 on May 10, 2000.

Woodrow W. Witmer, Oberlin BD'44, of Chagrin Falls, Ohio, a retired minister, on April 9, 1999.

William H. Bailey, Oberlin BD'45, of North Chili, New York, on April 13, 2000.

Theodore R. Witt Sr., BD'45, of Knoxville, Tennessee, a pastor for 42 years in the Holston conference of the United Methodist Church and the first Protestant chaplain at Saint Mary's Hospital in Knoxville, at age 91 on June 8, 2000; survivors include a son, Theodore R. Witt II, MDiv'62.

Clarence L. Coleman Jr., BD'55, of Richmond, Virginia, on December 21, 1999.

Wilbur B. Franklin, Oberlin BD'60, of Youngstown, Ohio, on April 21, 2000; survivors include his wife, Mary Lou Eaton Wilbur, OB'60.

Donald Evert Daniels, MA'62, of McClellandtown, Pennsylvania, a professor of ethics and philosophy assigned to the Gujranwala Theological Seminary in Muree, Pakistan, at age 64 on May 21, 2000.

Elliott Kailer Massey, DMin'74, of Reidsville, North Carolina, on June 20, 1999.

Timothy Ross Phillips, PhD'86, of Wheaton, Illinois, at age 50 on September 27, 2000. A professor of historical and systematic theology at Wheaton College, Phillips also had taught in seminaries in Kenya and Nigeria.

Lines for Healing

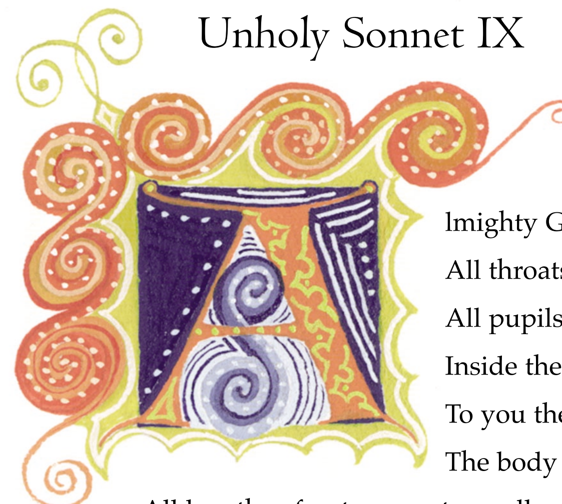
f I hate my wounded
hand and treat it
badly, it will fester.

If I cultivate
the calm detachment
that the Gospels preach
and clean it out
and bind it up,
I will find the edges
knitting back
together, new flesh
growing, blood rerouted
to its proper channels.

I will find
my hand a hand
again.

—Kate Daniels
from *Four Testimonies*
1998
reprinted with permission from
Louisiana State University Press

Unholy Sonnet IX



lmighty God, to you, all hearts are open,
All throats, all voice boxes, all inner ears,
All pupils, all tear ducts, all cavities
Inside the skull inside the trick of flesh.
To you the face is like a picture window,
The body is a door of molded glass,
All lengths of gut are pasture, all membrane
Peels back and off like ripe persimmon skin.
And every wrinkle folded in the brain
Runs smoothly through your fingers and snaps back
Into its convolution. Even the blood
Is naked as a bolt of oilcloth.
You touch the working parts and track the thought,
A comet on your fingertip, and squint.

—Mark Jarman
from *Questions for Ecclesiastes*
1997
reprinted with permission from Story Line Press

Diane Jones, scribe, of Sewanee, Tennessee, designed the initial letters for the poems.

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