



CHRISTIAN THOUGHT WORLDS

EAST AND WEST

BY ATHANASIOS BAILEY, DMIN'63

One never ceases to be amazed at the lack of awareness, among both Eastern and Western Christians, of the cognitive gulf between them. Despite their common matter (mostly similar Bibles, translated with differing degrees of adequacy), the forms and axioms of their respective thought worlds are different. In fact, the paradigms conflict. It goes beyond the fact that Western Christians do not recognize the teachings of the Eighth and Ninth Orthodox Ecumenical Synods.¹

The energy ontology of Aristotle's *Physics* and *Metaphysics*—in which an energy actualizes a *dynamis* “potential, power, capacity”—was built into Hellenistic Greek and the thought ways of literate users of Greek, including the authors of the New Testament Epistles. Paul's Letters contain 26 uses of energy terminology, a terminology and outlook that have always been routine in Orthodox writings. God's uncreated Energies and Nature are distinguished from His uncreated Essence in Orthodox teaching.² In the East, Grace is the uncreated Energy (Life) of the Trinity.

For the Orthodox, Christ is YHWH, as indicated by His words in John 8:58, which echo Exodus 3:14. In Luke 1:43, St. Elizabeth addressed Jesus's mother as “the mother of YHWH.” The Orthodox accept that St. John the Theologian's *Lógos* (“Reason of God”) in the Prologue of his Gospel and St. Paul's (1 Corinthians 1:24) *Sophía* (“Wisdom [practical reason] of God”) was the Creator of an accordingly *logikós* (“intelligible”) cosmos. For St. Vasil the Great,³ creation is evolutive from simpler to greater. To keep the cosmos from falling into nothingness, the LOGOS is constantly re-creating the cosmos, making it always a bit different. Created matter (Incarnation, Mysteries [sacrament(al)s]), and time have vital religious roles. Time and tradition

The Deesis Cycle: The Virgin
the first half of the 15th century
School of Andrei Rublev,
following the traditions of Vladimir Suzdal
formerly the property of the Monastery of
Saint Nicholas, Moscow

are revelatory, as doctrines develop through time to energize greater understandings of each changeless dogma.

Genesis 1:26 in the Greek Old Testament (a millennium older than the existing Hebrew text) says that Adam (“humanity”) was created “according to [the Creator’s] *eikón* (spelled with omega) “Image, Likeness, Similitude” and “according to Assimilation.” The Assimilation to God was as common in the parlance of the philosophies of the Apos-

Yet, what has been said should suffice for all but the most stubborn gainsayers of truth to make it clear that when Eastern and Western Christians “say the same thing, they are not saying the same thing.”

toloc Age as were the idea of creation by the LOGOS and the Platonic idea of humanity’s being according to the *eikón* of God. H. A. Wolfson showed that the concept of the LOGOS in John’s Gospel was influenced by the thinking of Jesus’s contemporary, Philo the Jew. The *eikón* included the *dynameis* or capacities of reason (*lógos*) and free choice (*proairesis* and other words). The uncreated Energies of Grace (the Life of the Trinity) that constitute the Assimilation to God energized those capacities to think and will in ways pleasing to the divine Majesty.

The soul’s immortality by nature (taught by the pagan Greek philosophers), rather than simply by the Grace of the Assimilation, forms no part of Orthodox teaching. Nor does Orthodoxy teach that God punished humanity with death or ordained that the first humans’ sins and guilt should get inherited by every newborn. (See Deuteronomy 24:16, Galatians 6:5.) This teaching seems to Eastern Christians to make God the Cause of evil. The Orthodox teach that God let Satan (written in lower case) impose death on humans to prevent the perpetuation of sinning. That a moral trait could be inherited, let alone physically (“by natural generation”) through the male parent, is alien to Orthodox thinking. There is no comparable problem with inheriting the ontological absence of the Assimilation to God or with inheriting ontological death. Since every newborn is immaculate, there is no need for an immaculate conception of the all-pure

Theotókos (“God-bearer”); and since death is not a punishment for sin, the Orthodox see no problem in her dying.

Salvation of course mirror-images the Fall in any theology.³ If the Fall were ontological—the loss of the Assimilation to God in Eastern Christianity—so is Salvation, which reverses that loss. If the Fall is juridical—punitive in the West—so is Salvation. Absent in Orthodox teaching is Anselm’s doctrine that God demands punishment (“satisfaction”) as a

condition of forgiving, and that He in fact did punish humanity in Christ’s dying. For the Orthodox, Salvation is the recovery, through Baptism⁶ and the nourishment of Christ’s Body and Blood, of the Assimilation to God: A worshiper of the Trinity receives God’s Life, the uncreated Energies of Grace, and is thus reborn as an ontological new creation, an ontological member of Christ’s risen Body ontologically sharing uncreated divine Life. The process of being assimilated to God culminates in the Vision of uncreated Light (the purest form of Energy) and ontological Divinization (*théosis*). No one questions that there is no ontological participation in God’s impalpable Essence—Deification (*apothéosis*). We read in 2 Peter 1:4 that worshipers are “partakers of the divine Nature,” not “sharers of the uncreated divine Essence.” Ontological Divinization contrasts with the virtual Deification of Aquinas, which is “intentional” (conceptual), and with the virtual union with God taught by the Reformers, which is will-based, covenantal, and imputative.

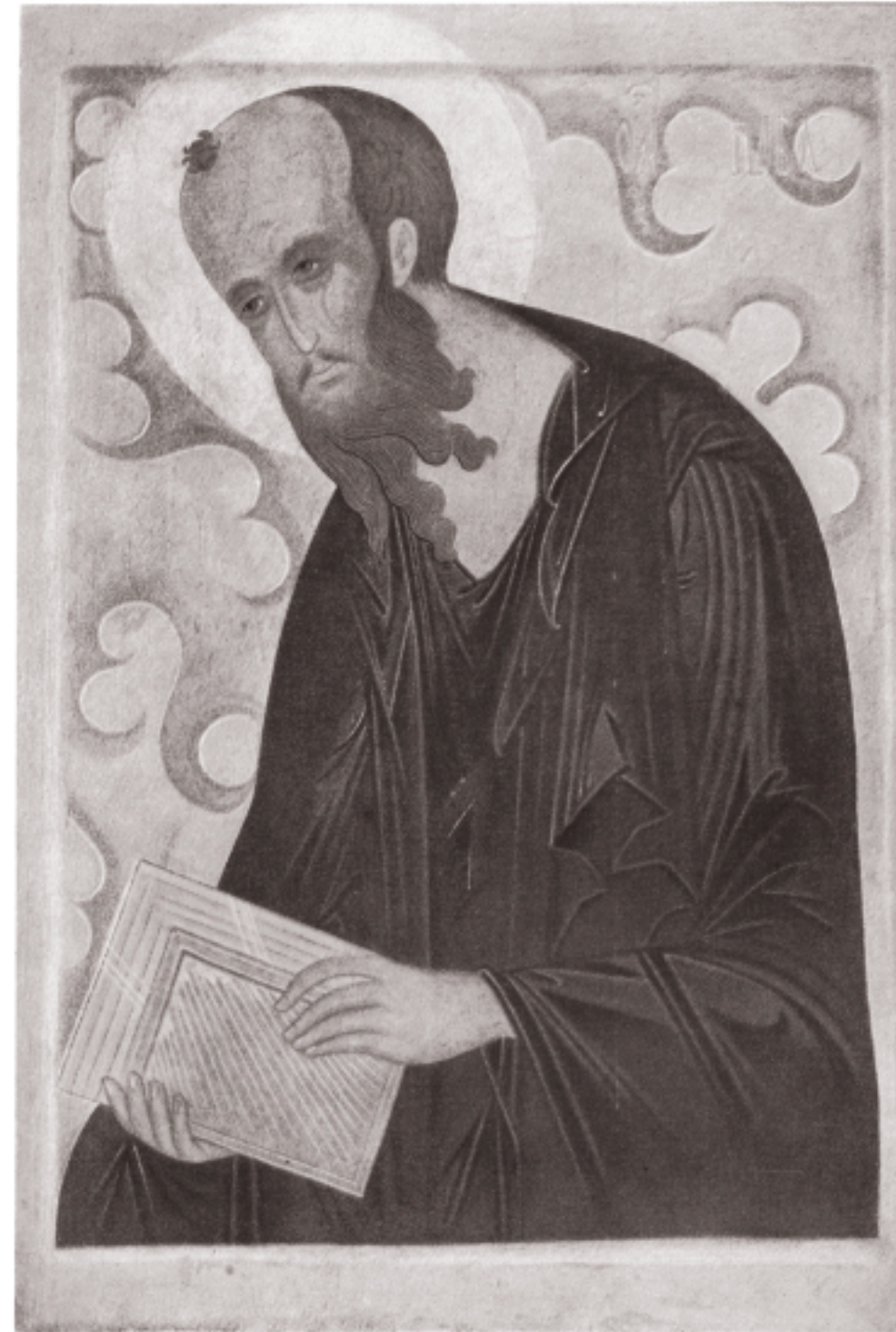
None of the foregoing approximates the Western world view. Orthodox premises about reality and religion are quite opposed to those which the West, after seven-plus centuries of illiterate and brutal Dark Ages, received from the “Muslim Aristotle” of Islamic and Jewish scholars at Cordova—the largest city of its time and the seat of Arabic scholarship (whose achievements included the invention of algebra). Had the Arabs

not translated Greek scholarship at the House of Wisdom (Beit al Fikr) in Baghdad in the eighth century and preserved it, important Greek writers would have been lost for all time.

It is worth noting that various Western theologians have written that there is no soteriological role for the Incarnation, and consequently none for the Theotókos. Even Latin theologians reject a soteriological role for Christ’s bodily Resurrection. Both Incarnation and Resurrection, incidental to the Crucifixion in Western soteriology, are of course directly related to the ontological union of a worshiper with the Trinity in Eastern thinking. If Jesus were to partake of our human destiny in full, it was of course proper for Him to die. Once the Crucifixion’s expiatory act of Worship (not a *propitiatory* juridical act⁷ that appeases divine Wrath) has removed the religious obstacles to what our Savior’s Incarnation made possible, the Resurrection opens the way for the Holy Spirit to energize (actualize) in an individual worshiper the potential created by the Incarnation’s uniting uncreated nature with our nature.

The juridical scheme of Salvation in the West mirror-images the Western understanding of the Fall and does not emphasize a believer’s fleshly resurrection. Grace is neither uncreated nor operative [energetic] with the Latins, being on both scores the opposite of Orthodox Grace. For the Reformers, Grace is not even ontological; it is God’s benign will to impute virtual righteousness to a sinner. In Eastern Christianity, the (essentially juridical) terms, satisfaction, atonement, redemption (ransom payment), justification, virtual rebirth, juridical adoption, etc. have little prominence. Such receive occasional mention—notably regeneration at Baptism—and bear the connotations of a different thought world from that of the West. While the Crucifixion is essential to Salvation—Eastern Christians cross themselves more often than members of any other form of Christianity—its role in Orthodoxy is subordinate to that of the ontological Resurrection of Christ’s Flesh.

The foregoing small sample of differences that inevitably flow from the premises of the conflicting paradigms of reality and religion that constitute the form of Orthodox Christianity and the forms of Western Christianity



The Deesis Cycle: Saint Paul the first half of the 15th century School of Andrei Rublev, following the traditions of Vladimir Suzdal formerly the property of the Monastery of Saint Nicholas, Moscow

could be multiplied. I have, e.g., omitted the important concept of transcendent apperception, *noûs*, which lifts the Orthodox mind above rationalism to truths beyond finite knowledge while blocking any lapse into irrationality (e.g. relativism). Yet, what has been said should suffice for all but the most stubborn gainsayers of truth to make it clear that when Eastern and Western Christians “say the same thing, they are not saying the same thing.”⁸

The author is University Professor of General and English Linguistics, emeritus, at the Technische Universität Berlin and currently resides in Kea’au, Hawai’i.

¹During four centuries of Balkan Dark Ages under the Turks, the printing of Christian books was prohibited. Manuscripts were sent to Venice, but the religious authorities there censored out the two Synods in question, along with commemorations of St. Evyeniakós of Ephesos and St. Gregory Palamas. At the end of what the Orthodox refer to as the Latin captivity of Orthodoxy, the Eighth and Ninth Synods remained left out, the untrained Orthodox having long since become accustomed to an ingrained “seven” Ecumenical Synods.

²Aquinas accepted that God’s Essence includes His Energies (existing, thinking, willing, loving). In fact, the uncreated Essence is *actus purus*, a changeless state of pure actualization, pure realization. Latin *actus* and *operatio* are much less “energetic” than their Greek forbear, *enérgeia*, which denotes activity. For the verb, the Vulgate’s occasional *perficere* “effect, accomplish” is more adequate than the usual deponent *operari* “work.”

³See also Hebrews 1:2,10. The primary Patristic commentaries on the six days of creation come from St. Basil the Great and his brother, St. Gregory of Nyssa. Creation began with energy (“waters” in many ancient tongues could refer to any fluid), which to us would mean dark energy. (Dark matter and dark energy still constitute 95 or 96 per cent of the cosmos). Light appeared well before the sun and moon became visible, as St. Basil taught, on the fourth day. Astrophysicists currently teach that “light came on again” 300,000 years after the Big Bang.

⁴Feminine *homoiōsis*. According to the principles of Greek morphology; the formative *-sis* (the original *-tis* appears after sigma) indicated an energization or causative deverbal noun. The result of such an energization is indicated by a paired neuter ending in *-ma*: “Likeness” is *homoiōma*. (“Similarity” is also *homoiōtēs*). Note that English likeness calques Latin *imago*, which in turn calques Greek *eikón* in Genesis 1:26. It is worth pointing out that, as J. H. Moulton and others have shown, the Classical pronunciation of Greek had radically changed to something not all that different from the pronunciation of modern Greek by the time of the Apostles, at least in Palestine and Alexandria, then a city of a million inhabitants.

⁵One recalls John Donne’s beautiful lines:
We think that Paradise and Calvarie,
Christs Crosse, and Adams tree stood in one place . . .
and the view that Gabriel’s greeting, *Ave*, reversed *Eva*.

⁶At Baptism, a worshiper receives the resurrection of the soul, something that the Old Testament Saints (who have days in the Orthodox calendar for their commemoration) received during Jesus’s harrowing of Hades on the Sabbath preceding the Lordsday when He rose from the dead.

⁷Sacrifice is primarily the *offering* of something, as Canon E. Masure pointed out decades ago. Many of the sacrifices in the third Book of Moses have no prior immolation. While the Immolation of Christ cannot be repeated (something that the Book of Hebrews reiterates), Orthodox prayers teach that—in His members—Christ offers up His Body and Blood at every divine Liturgy.

⁸This is the opposite of the view of those who contend that “when we say different things, we are really saying the same things!”

gleanings

Mitakuye Oyasin

BY JILL ELIZABETH SAWOSKI SHASHATY, MDIV'02

My first encounter with Howard Harrod was also my first encounter with Vanderbilt University Divinity School.

When I was working as a volunteer high school teacher and living on the Pine Ridge Indian Reservation in South Dakota, Professor Harrod left a message of welcome and an invitation to conversation on my community's answering machine. He mentioned, in his characteristically understated way, that he had "spent some time on the Plains." In both a literal and a colloquial sense, Professor Harrod always seemed to know from where I was coming.

The two years I lived among the Oglala Lakota people of Pine Ridge was a valuable, transformative, yet complicated period of my life that was still unfolding when I arrived in Professor Harrod's social ethics course during my first semester at the Divinity School. In his classroom, I found, both intellectually and personally, an environment within which to explore the questions I had brought to Nashville. His deep respect for his students and the dialogic learning process, his capacity and desire to treat students with collegiality, his high intellectual standards, and his patient encouragement—together with the dynamic group of students in the course—catalyzed and nurtured my learning.

One of the most important lessons I experienced in my first course with Professor Harrod was the realization that my rigorous standards for social justice must allow room for my own point of view and engagement with the issue or community at hand, regardless of how subjective and imperfect these latter are, for precisely in their subjectivity lies the capacity for understanding and for love. These attributes, Professor Harrod argued, are the proper partners of a social justice ethic.

That he shared so many of my commitments was serendipitous; that he could so artfully and gently strengthen them within a process of critical academic inquiry was a sign of his gift for teaching. In addition to social ethics, I studied theological ethics,

Native American religious traditions, and environmental ethics under Professor Harrod's tutelage. I remain grateful for the profound respect he demonstrated throughout his life for Native American peoples and their religious and cultural experiences. I have great admiration for his commitment to the preservation of the natural world, for his persistent critique of our society's destructive love affair with consumerism, and his candid, self-incriminating critique of gender discrimination and sexism. These commitments, together with his professional and personal dedication to continued critical inquiry, were themselves our instructors in Professor Harrod's classroom. He was a model teacher as well as a model student.

In Oglala Lakota ceremonies and prayers, the phrase *Mitakuye Oyasin* serves as a punctuation mark for returning those in prayer to the core of Lakota beliefs. The phrase translates as "acknowledgement that all beings are in relation" or simply "we are all related." This utterance encapsulates my impression of the "great idea" Professor Harrod brought to Vanderbilt University Divinity School, to his research, and to the field of ethics. Reciprocity, kinship, relation, and respect are likewise the conceptions and realities I carried from Pine Ridge to Vanderbilt that Professor Harrod enabled me to unpack and to comprehend more deeply. From my teacher Howard Harrod, I have come to this conclusion and task: to study ethics is to strive to understand the implications and responsibilities flowing from the reality of relatedness among all living beings. *Mitakuye Oyasin.*



In Memory of Howard Lee Harrod

The Oberlin Alumni Professor of Social Ethics and Sociology of Religion, *emeritus*

JUNE 9, 1932 — FEBRUARY 3, 2003

A resident of Philadelphia, Pennsylvania, Shashaty received the 2002 Founder's Medal for first honors in the Divinity School, the Wilbur Tillett Prize in ethics, and the William A. Newcomb Prize for honors on her thesis titled "The Ecological Dimensions of the Sacramental Life." The former outreach director for the Tennessee Environmental Council, she currently serves as a career counselor for undergraduates enrolled at the University of Pennsylvania.

Howard Harrod
2003
by Kazuya Arai Akimoto
Japanese painter
(born 1965)
inspired by a 1994 photograph by David Crenshaw
graphite pencil on cold press
11" x 15"
(gift to Annemarie Harrod from
Vanderbilt University Divinity School)

Commencement 2003

Seventy-five graduates from the Divinity School and the Graduate School's Department of Religion were welcomed into the Vanderbilt University alumni/ae community on Friday, May 9, 2003. Chancellor Gordon Gee conferred the master of divinity degree upon 28 students, the master of theological studies degree upon 25 graduates, and the joint master of theological studies and doctor of jurisprudence degree upon 2 students during the commencement exercises on Alumni Lawn. Thirteen students received the master of arts degree in religion while 7 members of the Class of 2003 were awarded the doctorate of philosophy in religion.

Kudos for the 2002–2003 Academic Year

Founder's Medal for first honors in the Divinity School
Heather Renee Cash, MTS'03,
Princeton, Kentucky

Academic Achievement Award and the Florence Conwell Prize for outstanding preaching
Sherill Sisler Clontz, MDiv'03
Huntsville, Alabama

William A. Newcomb Prize for receiving honors on one's senior project
Heather Renee Godsey, MDiv'03,
Bloomington, Indiana

Umpfrey Lee Dean's Award for best exemplifying the School's vision
Jason Anthony Shelton, MDiv'03,
Nashville, Tennessee

Saint James Academy Award for outstanding sermon
Keri Ann Ehninger Schmidt, MDiv'03,
Nashville, Tennessee

W. Kendrick Grobel Award for outstanding achievement in biblical studies
Jenna Poole Abel, MTS'02,
Orlando, Florida

J.D. Owen Prize for most successful work in New Testament
Renata Alexander, MDiv'03,
Nashville, Tennessee

Nella May Overby Memorial Award for field education in a congregation or community agency
Cary Lee Mitchell Jr., MDiv'02,
Nashville, Tennessee

Elliott F. Shepard Prize in church history
Bradley Mark Peper, MTS'03,
New Richmond, Wisconsin

Wilbur F. Tillett Prize in ethics
Kurt Gilbert Schreiber, MTS'03,
Brentwood, Tennessee

Chalice Press Book Awards for outstanding Disciple students
Robert Taylor Phillips, MDiv'03,
Memphis, Tennessee
Jeff Allen Taylor, MDiv'03, Albany, Oregon

Luke-Acts Prize for the outstanding paper on an aspect of Luke-Acts
Heather Randall McMurray, doctoral student
in Hebrew Bible, Nashville, Tennessee

Student Government Association Community Service Awards
MarLu Primero Scott, MDiv'03,
Nashville, Tennessee
Lloyd Lewis, assistant dean for student life

Bettye Ford Award for service to the faculty and students of the Graduate School's Department of Religion
Meredith Hammons, doctoral student
in the history and critical theories of religion, Nashville, Tennessee

Transcript (tran • skript) noun [Middle English, from Medieval Latin *transcriptum*, from Latin, neuter of *transcriptus*, past participle of *transcribere* (14th century); *trans* + *scribere*] to write 1. an official copy of a student's educational record at Vanderbilt University Divinity School, now **FREE OF CHARGE TO ALL ALUMNI/AE.**

Vanderbilt University Registrar's Office is pleased to announce that alumni/ae will no longer be charged a fee for transcripts. Detailed information for ordering a transcript may be obtained at www.registrar.vanderbilt.edu or by calling 615/322-7701. (Delivery charges for transcripts, via FedEx, UPS, and Priority Mail still apply.)



Saint Matthew
from the Gospel book of Archbishop Ebbo of Reims
before 823

The Assertion of a Thirty-Six-Year-Old Dream

In his commencement address to the class of 2003, Vanderbilt University Chancellor Gordon Gee cited the accomplishment of graduate student Robert Philip O'Hara who defended his dissertation after strokes and paralysis forced the alumnus to relearn how to write, to speak, and to focus his eyes. In this essay, O'Hara reflects upon his years as a student in the graduate department of religion at the University.

BY ROBERT PHILIP O'HARA, PHD'03

This story begins in 1967 as I began my residency for a doctorate in biblical studies at Vanderbilt University. Having completed my master's of divinity degree at Drew, I came to Vanderbilt to continue with my newfound passion for studying Scripture in depth. Lou Silberman, Robert Funk, and Visiting Professor Gerhard Ebeling were among my most influential teachers at the University.

After completing my qualifying and language exams in 1969, I left for Georg-August-Universität Göttingen to study in the land of the Reformation and to write my dissertation on Paul. But as my life would have it, I started teaching in Germany and decided to stay for a while. Before I knew it, "a while" had turned into 15 years. Somewhere along the way, I received a master of arts degree for my unfinished doctoral work in the graduate department of religion and also pursued two additional degrees at Göttingen.

But in 1983, life again took an unexpected turn. After more than 15 years, I returned to the United States following an unmistakable call to reenter the ministry in the Methodist Church where I had been ordained 18 years earlier. Parish ministry was a wonderful experience which gave me the opportunity to live theology and to share it with my parishioners, yet at the same time, my experience in living theology also pointed me back to the Scriptures and to my dream of earning a doctor of philosophy degree in biblical studies. This dream kept asserting itself in the midst of my parish work and while I and my wife,

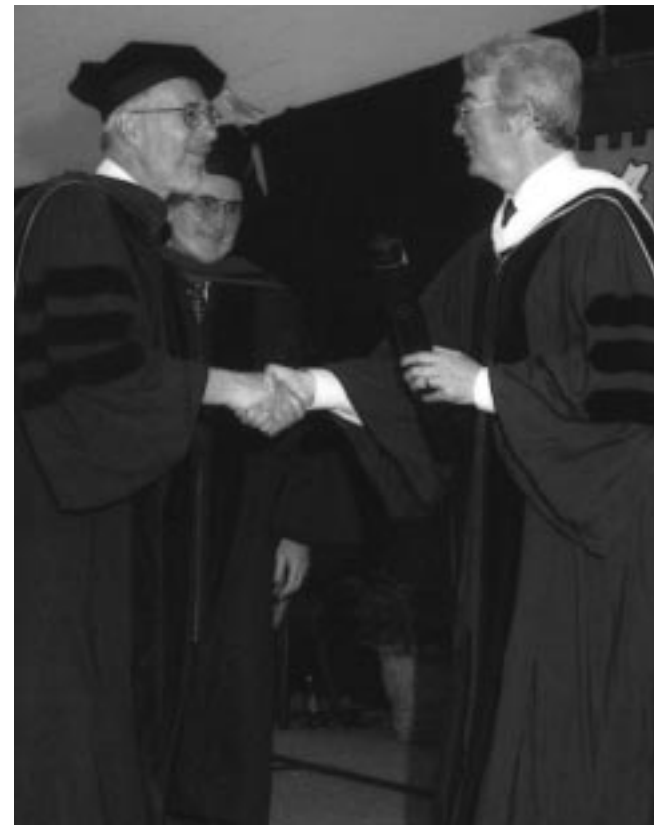
a German economist, were rearing our three sons.

The questions in which I had become keenly interested were different than the difficult ones that had motivated me 20 years earlier. My work in a very busy inner-city parish in Schenectady, New York, particularly challenged me to read the Scriptures anew and to see them through the experiences of my African American neighbors as well as in the plights of the young and elderly living in discarded neighborhoods that had once been the heart of a thriving city.

What was the role of economics—not just in political, religious, and social contexts that I experienced—but also in the Scriptures? This question would not leave me, so in 1994 I contacted a friend at Vanderbilt, Professor Douglas Knight, and asked him what it might take for me to reenter the Ph.D. program at Vanderbilt. After completing the requirements prescribed by the New Testament faculty, I reentered the University's graduate program for the second time in 1995 and began writing a dissertation on "The Economics of the Kingdom of God in the Gospel of Mark" with Professor Daniel Patte as my advisor.

Progress was slow because I had to return to full-time ministry in my busy inner-city parish, but a six-month sabbatical in 1998 finally enabled me to complete the first draft of all five chapters of my dissertation. I was working on the revisions of chapters two and three after moving to Vermont in the summer of 1999 so my wife could pursue new career opportunities. During the spring of 2000, I learned from my advisor that the first chapter had been accepted, and I grew confident that I would be able to finish my dissertation within a year in my new, quieter rural parish.

But life had another unexpected turn in store for me. In June of 2000 I suffered a heart attack while listening to my wife deliver a lecture at the Troy Annual Conference, my home conference of the United Methodist Church. The immediate attention I received from colleagues who recognized what was



Robert Philip O'Hara, PhD'03, receives his diploma from Professor Dennis G. Hall, the acting associate provost for graduate education, while Daniel M. Patte, professor of New Testament and early Christianity, observes during the 2003 Vanderbilt University Commencement Exercises.

happening, from the nearby ambulance crew, and from the hospital ER staff was truly lifesaving. But events were not calm after this storm.

Five weeks later I suffered a massive left-brain cerebral hemorrhage. I was flown by helicopter to Burlington Medical Center in Vermont, and six hours later circumstances were reportedly touch-and-go as my wife was asked to make the decision whether to open my head and operate—without assurance that the bleeding could be stopped given the amount of blood thinners I was taking following the heart attack—or whether to let me pass on as both cranial spaces in my brain had almost completely filled with blood. She consented to immediate surgery despite the uncertain prognosis.

After three days in a coma and five weeks of having absolutely no memory, and with literally thousands of people in parishes in America and in Germany praying for me, I became conscious of my physical and mental limitations in a rehabilitation clinic in Colchester, Vermont. I was zipped into a bed so I could not climb out; I could not walk; eating and getting dressed were major chores; my speaking ability was limited, and worst of all, I could not remember how to read. I recognized that I should know what these letters meant that my therapist showed me

on big flash cards, but I could not remember what they were or what they meant. So my work started.

Several months later, I had worked up to a reading speed of approximately 80 words per minute, which for someone who used to read three or four books a week was a terrible loss. After several more months, I began to think that I would never be able to complete my doctorate, but at the same time I felt the need to try to read the five chapters of my dissertation if for no other reason than to try to find who I had been and what I had thought and written about before my accident. My wife's persistent prodding to keep my options open finally led me to ask for an extension, and with the support of my advisor, Professor Patte, I was granted a two-year extension.

By the summer of 2001, I was reading two to three pages per day with the hope of improving my reading speed and my memory. I also started to reread the sources I had used for my dissertation. One of my parishioners offered to edit my dissertation, and I gratefully accepted her offer. I still had trouble organizing my thoughts and felt as if my short-term memory loss was evident to

everyone to whom I talked.

But one day, two years into my recovery, I was able to tell someone in a casual conversation that I was writing a dissertation on the economics of the kingdom of God in the Gospel of Mark. Only a few weeks later someone asked me about my work and I was suddenly able to remember the titles of all five of my dissertation's chapters. I could even remember some details. Slowly I went back to writing and rewriting some of my work. I remained in regular contact again with Professor Patte whose encouragement kept me going page after page, revision after revision.

In July 2002, we moved to Minnesota where my wife had taken a new position in a more urban setting and where I would be less dependent on driving. By January 2003, I had finished almost all the necessary revisions, and my wife suggested that I take a trial run at the defense by presenting my ideas to the religion department at Concordia College in Moorhead, Minnesota. The faculty members were very supportive of the idea, and nervous as I was, I also was energized incredibly by the fact that I could present my thoughts,

respond to questions, and remember what I had composed. Two months later, I successfully defended my dissertation before my five-member committee. On May 9, 2003, I received the title doctor of philosophy and was hooded by Professor Patte while my wife and two very dear friends sat in the audience. I felt that nothing less than a miracle had happened. As the Chancellor mentioned my name and a brief summary of my story in his commencement address, I sat, fortunately incognito, in the bleachers and wept.

If you don't succeed at first, try, try, try again. It still feels like a miracle, and I still feel at times that I need to read another few pages of my dissertation. I shall be grateful always for all the support I received from my family, friends, and Vanderbilt University while on this journey.

The essayist received his baccalaureate from Dartmouth College in 1962 and was graduated in 1965 from Drew University where he earned the master of divinity degree. His doctoral dissertation for Vanderbilt University's Graduate Department of Religion was titled "Economics of the Basileia Tou Theou in Mark."

Zachary Honored as Distinguished Alumna

For exemplifying the ideals of the "School of the Prophets," the Reverend Doctor Charlotte Hotopp Zachary, Oberlin, BD'57, has been named the Distinguished Alumna for 2003. The Alumni/ae Association of Vanderbilt University Divinity School, the Graduate Department of Religion, and Oberlin Graduate School of Theology bestowed the honor, posthumously, upon Zachary on October 9 before Professor Kathryn Tanner of the University of Chicago Divinity School delivered the Cole Lecture.

A native of New York, Zachary was graduated from the City University of New York where she earned a degree in nursing. She was instrumental in organizing a number of public health clinics in the New York area during the 1940s. Following her work in public health, Zachary enrolled in the Oberlin Graduate School of Theology and became the first woman to be ordained as a Minister of Word and Sacrament in the Synod of Lincoln Trails (Illinois and Indiana) of the Presbyterian Church U.S.A.

Because of her gender, many congrega-

tions would not allow her to hold leadership positions in the church. For decades, Zachary served remote plains congregations in rural South Dakota—appointments that male ministers of her generation would not accept readily. She became the pastor of an inner-city congregation in east Saint Louis and combined her nursing background and pastoral skills to involve the congregation in the nascent hospice care movement.

After earning her doctorate of ministry degree from Eden Theological Seminary in Saint Louis, Zachary served a mission congregation at Milligan Memorial Presbyterian Church in Crawfordsville, Indiana. In addition to providing congregational leadership, she created novel community ministries by implementing the community-wide effort to create Crawfordsville's Christian Nursing Service that provides free medical care and services to uninsured persons. Upon retiring from ministry and until her death on January 5, 2002, she remained active in the community's ministerial association and served as



The Reverend Charlotte Hotopp Zachary, Oberlin, BD'57

the county hospital's chaplain.

Zachary is the fourth individual to be named a Distinguished Alumna/a of Vanderbilt Divinity School. The distinction has been awarded to Gardner C. Taylor, Oberlin, BD'40; Fred Craddock, PhD'64, and James M. Lawson, D'71.

Ministry at George Washington's Pew

BY DANIEL PAUL MATTHEWS, D'58

Members of our staff at Trinity Church in lower Manhattan begin work at 9:00 a.m. on weekdays, but the parish's offices were already a hub of activity by 8:30 on Tuesday, September 11, 2001.

Our historic church, which looks down Wall Street, was open to early morning worshippers and to tourists visiting the places associated with the founding of our nation and with its economic wealth. Children were being dropped off at our preschool. Visitors also were checking in for a special event that day: the taping in our television studio of a dialogue on "The Shape of Holy Life" between the Most Reverend Rowan Williams, Archbishop of Wales—not yet chosen as the next Archbishop of Canterbury—and 22 spiritual practitioners. I was at a meeting on the 24th floor of our offices, barely 200 yards from the south tower of the World Trade Center, when we heard a tremendous explosion and looked up to see a ball of fire coming from the north tower. Fifteen minutes later, we saw the plane hit the south tower. Again, a ball of fire erupted.

And so began a period of ministry for which no training had prepared us.

At first there was complete confusion. Was it safer to stay in our building, or would it be destroyed? Only later did we realize that no one knew the answers. We are located near the New York Stock Exchange, and the American Stock Exchange is right next door, so I was worried that we would be hit if they were bombed.

I sent my executive assistant to the church where he began an impromptu service of prayers and hymns for the frightened refugees huddled there. Our preschool staff and volunteer fire wardens took the children into the basement before we headed there, too. When the south tower collapsed, however, the building began to fill with dust and smoke. We had no choice but to enter the uncertain world outside where ash hung in the air and the streets were covered with debris. In one way or another, everyone escaped, and all the preschoolers were reunited with their parents by that evening.



Later we learned of poignant scenes that occurred at other ministries a safer distance from the World Trade Center. At John Heuss House, a drop-in center frequented by the homeless, roles were reversed as clients welcomed Wall Street workers seeking refuge. Saint Margaret's House, our housing facility for seniors, put into effect an emergency plan to protect its residents then opened a triage center and converted the activity wing and library into dormitories for people who could not get home.

As we began to regroup, it became clear that we faced a crisis unlike any in our 304-year ministry and greater than any since the church was burned down in 1776. Our offices had no electricity, telephone service, or water, and we were barred from returning for four months. Many parishioners could not reach us. Our staff members were scattered across the Tri-State area around New York. We resorted to our Web site to send messages to parishioners and staff, and e-mails began to pour in as we opened a line of communication: preschool parents asked after the welfare of their children's friends; relatives of Saint Margaret's House residents—writing from San Francisco and Tel Aviv—wanted to know whether grandmothers and aunts

were still alive.

We lobbied vigorously to open Trinity Church for services on the first Sunday after 9/11, but we were unsuccessful because the area was labeled by the FBI as a crime scene and sealed off for safety reasons. We did manage to take the important symbolic step

As we began to regroup, it became clear that we faced a crisis unlike any in our 304-year ministry and greater than any since the church was burned down in 1776.

of holding a Sunday service before the New York Stock Exchange reopened. On Sunday, September 16, the parish was welcomed into the Shrine of Saint Elizabeth Ann Seton, named for the first American-born Roman Catholic saint, for Holy Eucharist.

Painfully slow—at least it seemed to us that way at the time—we began to piece the parish together. We reopened Trinity Church for Sunday worship at a glorious service on November 4 and began our weekday Eucharist at a Wall Street hotel a few weeks later; however, we never managed to begin our Christian education programs that fall.

As we were fleeing the disaster on September 11, the staff of the Seamen's Church

Institute, situated beyond Saint Margaret's House, launched what was to become an extraordinary ministry of pastoral care to recovery workers at the site. A few days later, the ministry, now supported by the General Theological Seminary and others, was moved to Saint Paul's Chapel, our historic 18th-century chapel across the street from the ruins of the trade center. President George Washington went there to say his prayers after his inauguration in 1789 at nearby Federal Hall. A few weeks later the parish, now working from temporary offices, took responsibility for the ministry.

For eight months, thousands of volunteers came to Saint Paul's to offer support to firefighters, construction workers, and others who came to Ground Zero. They came from throughout the nation—from churches, synagogues, community organizations, law firms, and other businesses—keeping the chapel staffed around the clock. They prayed with the workers. They served hot food three times a day. In the middle of the night, some served soup while others circulated the perimeter of the site and took coffee to police and members of the National Guard. They handed out tons of donated supplies—hand-warmers, boots, sweat shirts, lip balm, and headache tablets—but mostly they provided a friendly welcome and a kind word to people working under enormous strain. Professionals volunteered their time—counselors, massage therapists, chiropractors, and podiatrists took over Washington's pew. Musicians gave free concerts. During the night, dozens of workers slept on pews or in cots in the organ loft.

Nearly two years on, parish activities are back to normal—with significant additions to our ministry. More than 445,000 people have passed through an exhibition at Saint Paul's honoring the ministry there. Mondays through Saturdays, we hold a daily prayer service dedicated to those who died, to our city, to our nation, and to peace. We also are lobbying those who are redeveloping the trade center site, seeking to ensure that we minister as effectively to New York and the nation in the future as we have for the past 305 years.

The Reverend Doctor Matthews serves as rector of Trinity Church Wall Street in New York City.



Ethics and Success: Inevitable Conflict for the Business Leader?

BY EDWARD V. LAUING JR., MDIV'73

Opening the business section of the newspaper any day in the last twelve months, you would have found an unending series of ethical disasters. One morning you would have read about a CEO under investigation for questionable accounting practices and appropriation of corporate funds for personal use (ImClone). On another day you may have read of the revenue-inflating "barter" transaction under investigation to see if there really ever were any transaction at all (AOL). On other days you would have read about the "experts" in finance, the accounting and investment banking firms (such as Anderson, Credit Suisse First Boston), under siege for illegal or unethical actions around corporate revenue recognition policy and IPO allocation. With this turmoil in the business climate today what role can be played by an ethical business leader? And if one strives to be such a leader, perhaps out of a religious conviction, are one's chances of being successful in business reduced because so many others are not ethical? In light of the many corporate violations of trust in the headlines today, do leaders now have an added burden of responsibility to establish higher standards for American business?

Business Ethics: Unknown or Unwanted?

Interview a hundred executives on business ethics. Before inquiring if they are ethical in their business practices, ask them what business ethics are. Some would offer a loose definition such as "fairness" to employees and vendors. Perhaps others may quote the Golden Rule—without reference to its religious origins. Or they may state that presenting squeaky clean financial statements for investors—instead of broadly "interpreting" the definitions of revenue and expenses—is the core of business ethics. But many would admit that the whole notion of ethics in a business context is unclear to them—even if ethics are perfectly understood in everyday personal relationships. After all, business is about shipments, revenue, deals, winning, personal income, and perhaps most of all, ego.

Business jargon is filled with sports and military metaphors of winning at all costs. Typical phrases run the gamut from sports figurations, like "playing hardball," to horrible military clichés, like "nuke them." Ironically, sports are infused with ethics, some by rule, and some by tradition and etiquette; so is the military with its odd way of sorting out which are "humane weapons" and distinguishing between acceptable killing and killing that produces "war criminals." But in the business world, ethics are often misunderstood or suspended.

Ethics are frequently vague or absent in business because unlike war and sports (and religion with both its religious texts and ordained interpreters) business does not have a common, agreed-upon rule book. Because there is no common rule book, there are no universally acceptable rules of the game, unless one notes formal legislation with the courts acting as referee on the rules of interaction, but those are laws—not ethics. A leader with business ethics will often encounter business people who just do not accept someone's ethical principles of interaction. In one potential merger with which I was involved, the opposing CEO told me, "Here is what I learned when I worked at Microsoft: if you can't win by the rules—cheat." So in order to win the order, the deal, or the bonus, some business people cheat.

A second reason for the lack of business ethics is that personal ethical values may not

transfer to the business world. Some executives have quite acceptable values by which they interact as a neighbor, parent, or friend, but they check those values at the office door in the morning and collect them again when they go home for the night. These individuals, to employ another sports analogy, put on their "game face" and smash their way around the business world with a different set of ethics—or no ethics—completely disconnected from how they operate in their personal lives "off the field of play."

Even the ethical person in business at times of pressure, during the dot com froth, for example, is tempted to "bend the rules." This is not to suggest that such pressure is either new in dot com companies or now over as are most of the dot com companies. It is neither. This pressure is very real and omnipresent. Why? Because a loose interpretation of the rules could make the quarter look slightly better or push the stock a little higher while making the bonus—and ego—a little bigger.

Business Ethics and Business Success: A Natural Incompatibility?

Can a business leader be ethical and successful by both business and personal metrics? The starting point for the answer here is that an ethical business leader has to be comfortable with the definition of winning—or success—in business. I have found that the suspension of business ethics is frequently a result of a value system embraced by some individuals known by the commonly quoted cliché: "In the end, the guy with the most toys wins." Note that "in the end" specifically denotes the end of the business career, but in a broader reality, the phrase alludes to death. The reference is to the business leader looking back at the end of one's life and deciding if one stacked up "the most toys." The bottom line, for one who ascribes to that value system, is that business ethics can get in the way of winning, accumulating the most toys. And this relentless accumulation is important because it psychologically confirms for this person that one is better or more successful than another given business leader. With that no-end-in-sight definition of business success, this individual has to win every deal, make more millions than all the other CEOs, and receive the most press

clippings. It becomes the obsessive, driving priority of one's life. I suggest that this value system is to be rejected by the moral business leader as an appropriate view of business success.

Ethics are concerned with values and choices in personal behavior as that behavior affects others. Ultimately these values as practiced become the fundamental legacy of one's life. Ethical choices are totally in one's own control and fundamentally define an individual's contribution to and treatment of others. One has to conclude that the business figure with the most toys is not really the winner. Acceptance of that stance makes it possible to be a business leader who is ethically responsible to one's various business constituents: customers, shareholders, employees, and outside business partners, while being quite successful according to such standard business norms as profitability, corporate growth, and shareholder value. And there is plenty of room while managing a business as a "responsible self" (Niebuhr) for the enjoyment of personal financial success with a few toys as well. Possessions and ego kept in proportion to ethical values allow the business executive to exercise corporate responsibility and achieve business success without conflict.

I have found that the suspension of business ethics is frequently a result of a value system embraced by some individuals known by the commonly quoted cliché: "In the end, the guy with the most toys wins."

We in business also have choice in the selection of those with whom we do business, and we can proactively instill ethical values in the companies we lead. We can directly influence the culture of our companies around integrity and other moral values, and we certainly can hire those with the qualities that complement the ethical culture we are trying to create. And sometimes, but not always, we have the ability to walk away from those who we know will not share our views of appropriate business interaction. For a business leader with a religious perspective, this should be even easier. Religious and personal ethics do not reside only inside the congregation and the family. They apply quite specifically to business.

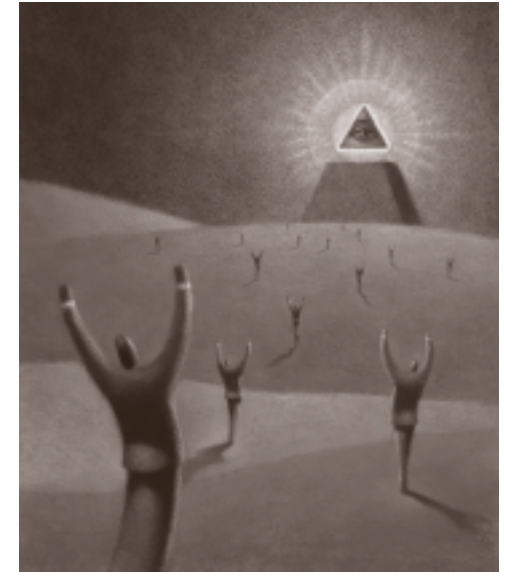
A noted writer on business ethics, Dr.

Edwin Epstein of the University of California at Berkeley, once approached a prominent religious leader and asked how ethics in the Torah influenced his ethical behavior in business. The leader stared at him in amazement and remarked that he did not know the two were related although there are extensive Torah passages prescribing, in detailed fashion, appropriate business behavior to employers and customers. Meir Tamir, in the book *The Challenge of Wealth*, writes that of the 613 commandments, over 120 are related to the way we earn our living, save our money, and spend our earnings. Biblical ethics obviously are relevant in terms of specific direction on business situations, but more importantly, there is certainly no religious directive there to change one's mode of ethical behavior when one walks through the office door in the morning. Religious institutions can do more to make this consistency visible and actionable to their members.

Are the Standards Higher now for Ethics in Business?

The bar has now been raised substantially for ethical standards in business in reaction to the highly visible legal and ethical violations of corporate leaders in the recent past. These flagrant breaches of trust are absolutely, and thankfully, addressed even down to fundamental business rules. For a multitude of appropriate business practices—including the very definition of revenue and expenses—there are new standards required by the SEC and the recent Sarbanes-Oxley Act to mention only two. This is helping to control even minor rules interpretations.

Fifteen years ago, prior to my roller coaster ride as a dot com CEO, I ran another company. It was common to engage in conversation with our Big Eight accounting firm and ask questions of those experts like: "At the end of the month if our products are on pallets in the truck, does that qualify as a 'shipment' for booking revenue? Or does the truck actually have to drive away?" And if this merchandise were just going to the warehouse of a distributor instead of to a retailer who still had to get a consumer to buy it, we did not even need the conversa-



tion for revenue recognition purposes. Fifteen years ago that was considered a sale. Today transactions are different, and they should be. But importantly, note in this new environment the business players themselves did not determine their own common ethical rulebook. And they did not always carry personal ethics onto the business playing field. Yes, the bar has been raised for what is considered a responsible corporate leader. But it was not ethics that raised the bar. In the absence of a common basis for business ethics, governing bodies are handing out the standards very specifically and literally in rule books called federal legislation. This legislation, coupled with active moral business leaders, can permanently raise the bar of responsibility of American business.

In the end, at death, winners in business are not measured by who has the most toys. Many of those toys are quite enjoyable to a point. But in the end, looking back from the grave, what counts is who we have helped and what we have contributed from our successful businesses, like quality products, meaningful employment, and high-integrity interaction with all constituents. It is our ethics that are most important, for ethics write the final story of how we have lived.

Lauing is currently CEO of NUASIS Corporation, a developer of multimedia contact management software for use by large companies in customer service environments. Following his studies at Vanderbilt University Divinity School, he earned a master's degree in business administration from the University of Minnesota in 1981. Lauing serves as vice president on the board of directors of Congregation Beth Am in Los Altos Hills, California, where he also chairs the social action committee. He is a member of the board of directors of InnVision, an ecumenical social service agency for the homeless.

Alumni/ae Class Notes

Please Note: Class Notes appear only in the printed version of this publication.

*What life have you if you have not life together?
There is no life that is not in community,
And no community not lived in praise of GOD.*

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New Books by VDS Faculty and Alumni/ae

From Westminster John Knox Press

Speaking Jesus: Homiletic Theology and the Sermon on the Mount, by David Buttrick, the Drucilla Moore Buffington Professor of Homiletics and Liturgics, emeritus

Practical Theology for Black Churches: Bridging Black Theology and African American Folk Religion, by Dale Peter Andrews, PhD'98

From Chalice Press

Contemporary African American Preaching: Diversity in Theory and Style, by L. Susan Bond, PhD'96, assistant professor of homiletics

Word, Theology, and Community in John, edited by John Painter, R. Allan Culpepper, and Fernando F. Segovia, professor of New Testament and early Christianity

From Jossey-Bass

Let the Children Come: Reimagining Childhood from a Christian Perspective, by Bonnie J. Miller-McLemore, professor of pastoral theology and counseling

From Mercer University Press

The Challenges of Roger Williams: Religious Liberty, Violent Persecution, and the Bible, by James P. Byrd Jr., PhD'99, assistant dean for graduate studies and information technology and senior lecturer in American religious history



From The Pilgrim Press

Powers and Principalities, by Gene L. Davenport, PhD'68

From Trinity Press International

Race and the Cosmos: An Invitation to View the World Differently, by Barbara Ann Holmes, PhD'98

From Augsburg Fortress

Clothed in Nothingness: Consolation for Suffering, by Leonard M. Hummel, assistant professor of pastoral counseling and pastoral theology

From Abingdon Press

Preaching Luke-Acts, by Günter Wasserberg and David Schnasa Jacobsen, MDiv'86, PhD'97

The Abingdon Women's Preaching Annual, Series 3, Years B and C, by Beverly Ann Zink-Sawyer, PhD'97

Obituaries

Dwight Orville Jackson, BD'40, of Ocala, Florida, on April 18, 2002.

Winfield H. Adam, Oberlin, B'42, of Cumberland, Maryland, on September 2, 2002; Adam was a retired captain in the United States Coast Guard.

Francis Brooks Jones, BD'42, of Selmer, Tennessee, on September 7, 2002, at the age of 88; recipient of the Founder's Medalist for first honors in the Divinity School, Jones was a Methodist minister who served the Memphis Conference of the United Methodist Church for 60 years.

Harry L. Dodge, BD'43, of Canton, Ohio, in May 2003.

Collie Seymour, BD'44, of Halifax, Virginia, on January 21, 2003, at the age of 85.

Harold R. Albert, Oberlin, MST'45, of Kissimmee, Florida, on October 7, 2001, at the age of 88.

Robert H. Bond, Oberlin, BD'45, of Mount Vernon, Washington, on August 21, 2001.

J. Louis Wolf, Oberlin, MST'46, of Naples, Florida, on May 31, 2001.

Carl A. Renter, Oberlin, BD'49, of Port Hope, Michigan, on September 22, 2002, at the age of 88, in Huron Medical Center in Bad Axe following a brief illness; a navy veteran of World War II, Renter served the United Church of Christ for 45 years.

Lewis P. Compton, Oberlin, BD'50, of Owosso, Michigan, on May 10, 2002.

James Young Holloway, BA'51, BD'54, of Lexington, Kentucky, on October 21, 2002, at the age of 75, from the effects of a stroke; a former army medical technician aboard the hospital ship *Mercy* during World War II, he later served as the Francis Alexander McGaw Professor of Religion at Berea College. Holloway coauthored with Will Campbell the book, *Up to Our Steeples in Politics*, and he

also edited a book on the twentieth-century French philosopher and member of the underground resistance Jacques Ellul. Holloway served as editor of *Katallagete*, a journal of the Committee of Southern Churchmen.

Joseph Neal Rutland Jr., BA'52, BD'55, of Memphis, Tennessee, on October 10, 2002, at the age of 71; a former chaplain in the United States Air Force, he served churches in Tennessee, Florida, and Virginia.

Mahlon D. Wenger, Oberlin, MDiv'52, of Fremont, Ohio, on July 20, 2001.

James Thomas Miller, BD'56, of San Antonio Texas, on November 29, 2002, at the age of 69; ordained in 1959 by the United Methodist Church Southwest Texas Conference, he taught at Oberlin College, the University of Detroit, Beloit College, and Reed College and later served as campus minister at Southwestern Texas University.

James O. Shank Jr., D'57, of Elkview, West Virginia, on November 14, 2002, at the age of 81, following a long illness; a navy veteran of World War, Shank was a retired minister in the Church of the Nazarene, the denomination he served in Tennessee and West Virginia for 33 years.

J. B. Choate, D'58, of Auburn, Nebraska, on July 4, 2002, at the age of 71.

Charles Edwin Daniel, BD'59, of Pine Mountain, Georgia, on October 16, 2002, at the age of 68; a former minister of youth at Belmont United Methodist Church in Nashville, Tennessee, and a member of the Desert Southwest Annual Conference of the United Methodist Church, Daniel's ministry and life's work exemplified protecting those without voice including the homeless, African Americans, and Native Americans.

Mrs. Floyd R. George, Oberlin, MRE'60, of Decatur, Georgia, on December 10, 2002.

John K. Long, BD'62, of Dayton, Ohio on January 2, 2002.

Roy Wright, D'64, of Murfreesboro, Tennessee, on July 29, 2002, at the age of 66.

Thomas L. Edwards, BD'64, of Counce, Tennessee, on September 18, 2002, at the age of 63; he served as pastor of Emmanuel United Methodist Church in Counce.

Henry M. Pepper, D'66, of Jackson, Alabama, on June 27, 2002.

James C. Walker Jr., BD'67, of Statesville, North Carolina, on April 12, 2003, at the age of 79.

Thomas Edward Ahlburn, BD'68, of Greensboro, Vermont, on August 13, 2002, at the age of 63; an ordained minister in the First Unitarian Church, he served congregations in Ottawa, Ontario; Springfield, Massachusetts, where he also chaired the 1972 McGovern for President Committee; and Providence, Rhode Island, where he was a religion page columnist for the *Providence Journal* and chair of the 1984 McGovern for President Committee.

Francis I. Fesperman, PhD'69, of Newberry, South Carolina, on July 2, 2003, at the age of 81, after a sudden illness; a Lutheran pastor, he was a professor of religion at Newberry College from 1957 until his retirement in 1991.

Marvin Earl Leslie, DMin'77, of Marshall Texas, on July 30, 2003, at the age of 64, following a ten-year struggle with cancer; a former chaplain in the United States Navy Reserve, Leslie was pastor, emeritus, of the Marshall Cumberland Presbyterian Church.

Mikey Ceylon Jones Jr., MTS'93, of Smyrna, Tennessee, on May 25, 2000, at the age of 43; since 1993 he had served as pastor of the Lakewood Assembly of God Church in Nashville.

Michelle Rebecca Jackson, MDiv'03, of Washington, D.C., on June 18, 2003, at the age of 38, from complications related to pneumonia.



The Maiden and the Heart
1899
by Edvard Munch
Norwegian painter
(1863–1944)
The Munch Museum, Oslo

The Reverend Doctor emilie m. townes, an American Baptist, was graduated from the University of Chicago where she earned the baccalaureate, the master of arts, and the doctorate of ministry; she received the doctorate of philosophy from Northwestern University in 1989. The author of *Breaking the Fine Rain of Death: African American Health Issues and a Womanist Ethic of Care* and *In a Blaze of Glory: Womanist Spirituality As Social Witness*, she conducts research in Christian ethics, womanist ethics, critical social theory, cultural theory and studies, postmodernism, and social postmodernism.

Benefactor Sylvia Sanders Kelley, BA'54, established the annual lectureship in 1974 with a gift to the Divinity School. The Antoinette Brown Lecture commemorates the life of the first woman in the United States to be ordained to the Christian ministry.

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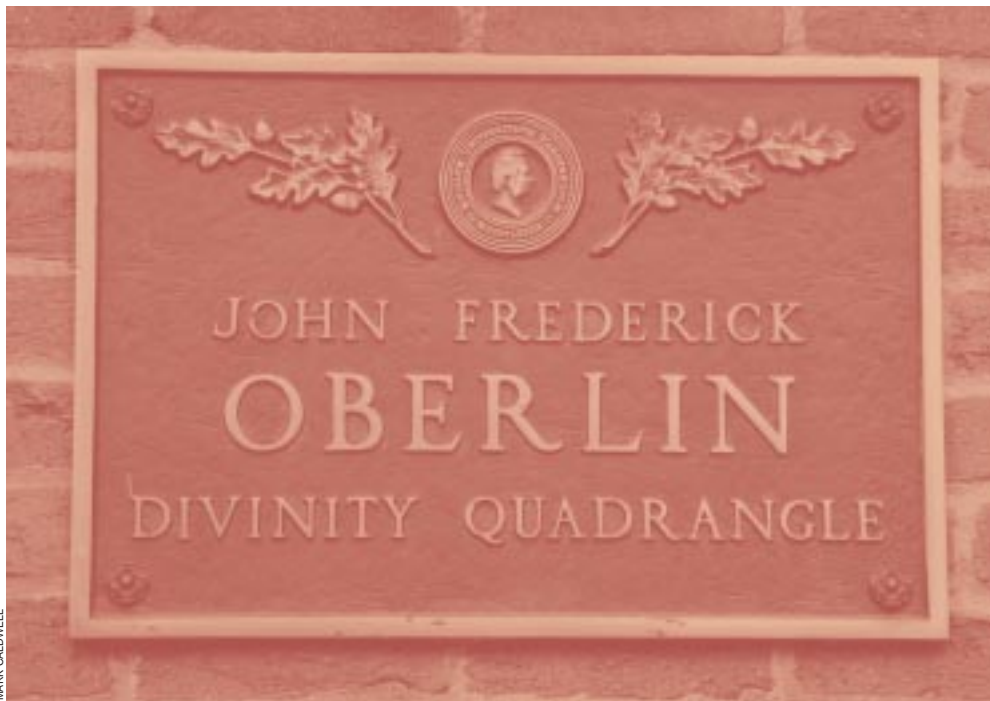
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