

To Make Leaders of Disciples

Turner Gifts Unite Divinity School and the United Methodist Church

BY BONNIE ARANT ERTELT

Bishop Holland McTyeire would feel very proud. Sitting at one of the tables at West End United Methodist Church on the morning of October 14, 1998, enjoying sausage, eggs, and fruit, he would no doubt agree heartily with present-day Bishop Kenneth Carder, DMin'80, of the Nashville Episcopal area that "this is a great day for United Methodists." For while he might not understand all the modern references, he would comprehend that an intellectual center for Methodism was once again located at Vanderbilt University. And he would be glad.

Thanks to the gifts of Cal Turner Jr., BA'62, and the planning of Dean Joseph Hough of the Divinity School and Bishop Carder, a new paradigm for the preparation and formation of ministers and laity is in the works at VUDS which could prove to be a national model. With the coestablishment of the Cal Turner Chancellor's Chair in Wesley Studies at Vanderbilt University Divinity School and the Office of Pastoral Formation affiliated with the Nashville-area bishop's office, United Methodists around the world will look to Nashville to see the impact of this new partnership between the church and a theological school. As M. Douglas Meeks, the first holder of the Cal Turner Chancellor's Chair, phrased it at the October 14 breakfast that celebrated the coming together of the Methodist community with Vanderbilt University Divinity School, "This is a dream that goes back to John and Charles Wesley's great hope, that Methodists should unite the pair so long disjoined: knowledge and vital piety. That

was at the very heart of the Wesleyan revival. The Chair in Wesley Studies and the Office of Pastoral Formation try to bring knowledge and vital piety together. The church cannot do without the Divinity School and the Divinity School cannot do without the church."

An Educated Ministry

The University severed its formal ties with the Methodist Church in 1914, but for the first 41 years of its existence, Vanderbilt was affiliated with the Methodist Episcopal Church, South. McTyeire and a group of Methodist intellectuals including Landon C. Garland, desired a central university and theological seminary for training ministers. They had that at Vanderbilt, with the University's biblical department serving as a Methodist seminary. This was somewhat at odds with how the training of ministers in the Methodist church initially had been envisioned. In the United States especially, a liberal arts education in addition to training in ministry was often deemphasized and even regarded as elitist. But as Meeks points out, maintaining a well-educated clergy was John Wesley's beginning point.

"Wesley was an Oxford don and always emphasized the importance of critical knowledge, disciplined reading, and biblical interpretation. He always acknowledged how crucial education is for the faithful practice of Christian discipleship.

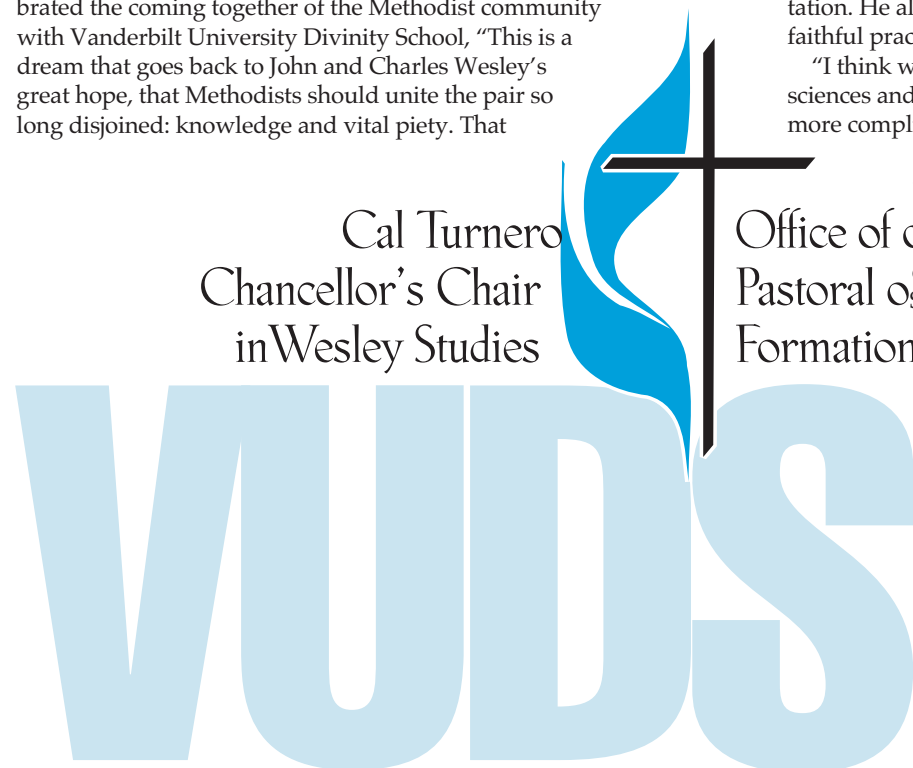
"I think we need an educated ministry now more than ever, as the sciences and those in power make our daily judgments and values more complicated. Theology should only be as complicated as life."

With Meeks as holder of the Cal Turner Chancellor's Chair in Wesley Studies, a foundation in Wesleyan theology will undergird the theological training of each United Methodist student who comes through VUDS—and that comprises over a third of the students at the Divinity School—the single largest denominational constituency.

Meeks' Methodist roots run deep. A Memphis native whose parents were both involved in the Methodist church, his great-great grandfather was a circuit rider in east Tennessee. "I grew up in Saint Luke's United Methodist Church in Memphis," he says, "and received a combination of Methodist pietism and the old social gospel. There I found at an early age a Christian perspective on racism and poverty."

Indeed, Meeks' area of specialization is God and economy, though he did research on European political theology as a Fulbright fellow at Tübingen University in Germany in the late '60s. "The more I worked in that area, the more I realized that the really thorny issues facing the church came from economic questions. For instance, how can the household of Jesus

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From a Different Place

In the past, students of biblical literature and theological studies had mentors who fit a certain profile. These men—for they were nearly always men—were well read and well educated. They were also white, Anglo-Saxon Americans.

As the feminist movement galvanized college campuses and educational philosophy in the '70s, women made their presence felt. They struggled, but slowly entered the educational mainstream as faculty and in positions of authority in seminaries and divinity schools. However, their viewpoint again almost solely represented white, Anglo-Saxon America.

Where were African American, Asian American, Hispanic American, and Native American faces and voices on faculty? And why were there so few theology students representing these racial and ethnic minority groups?

From September 25-27, 21 masters-level students from New York to California converged on Vanderbilt Divinity School, meeting with professionals in the field who could provide the sorts of role models needed—role models who have been so sorely lacking in the past.

VUDS was proud to host this minority recruitment conference, the second held in the past two years. Convened by Fernando Segovia, professor of New Testament and early Christianity, and managed by Stephanie Buckhanon Crowder of the Graduate Department of Religion, the conference was sponsored by the Society for Biblical Literature (SBL), the Catholic Theological Society of America, the American Academy of Religion (AAR), the Association of Theological Schools in the United States and Canada, the Fund for Theological Education, and the Wabash Center for Teaching and Learning in Theology and Religion. Selected by application and supported financially by the sponsoring organizations, the students reveled in the opportunity to speak with and hear from those in theological fields who share both their interests and their heritage.

In the late '80s, the SBL began studying why so few members of ethnic and racial minority groups could be found in departments of religion and divinity schools. They arrived at the conclusion that without a diverse slate of mentors within educational institutions, one could not expect to attract a diverse student population. Additionally, without those students, there would be no faculty in the future to serve as mentors to the next generation and provide viewpoints based on different experiences and heritage.

In 1991 a committee of five within the SBL, representing persons from racial and ethnic minorities, were

charged to take steps toward a solution to this problem. One recommendation involved a series of recruitment conferences to be held in various geographical areas, designed to attract minority students to the profession. The first conference was held at Union Theological Seminary in New York in the fall of 1996. Focusing on attracting undergraduates to biblical studies, students were matched with mentors from seminaries and theological schools around the country. It was a great success. About half the students attending that conference went on to professional programs in religion and biblical studies.

"These students need ongoing intervention," said Segovia, "because they have very few people like themselves in positions where such people can say 'why don't you go on,' or 'don't do this,' or 'this is what you should do.' The good-'ol-boy system which has worked for so long to the advantage of academic males is not in place with regard to these students. Women have established some networks, but that doesn't necessarily help minority students, because most of these networks are comprised of women of European descent, western women. What the mentors are asked to do is precisely to take up a role that these students seldom find in their own institutions and programs."

Mentors for September's conference at VUDS were culled from committees dealing with minority affairs within the sponsoring organizations. Saturday's sessions looked at the role heritage plays in how texts are read and how one pursues and lives into a profession in biblical and religious studies. Afternoon sessions ended with mentors and students meeting for one-on-one consultations. On Sunday, the focus turned to admissions policies, applying for financial aid, types of schools and programs, and career opportunities. The weekend ended with worship at All Faith Chapel and lunch at the Scarritt-Bennett Center, which also provided housing for the participants.

Conference faculty included Efrain Agosto and Judy Fentress-Williams, Hartford Seminary; Sandy Dwayne Martin, University of Georgia; Peter J. Paris, Princeton Theological Seminary; Jean-Pierre Ruiz, Saint John's University; Abraham Smith and Sze-Kar Wan both of Andover Newton Theological Seminary; and Seung-Ai Yang, University of Saint Thomas. Keynote addresses were given by Vincent L. Wimbush, Union Theological Seminary of New York, and Kwok Pui-Lan, Episcopal Divinity School, both of whom also participated on panels and as mentors.

"These students know what they want to do with their lives at this point," said Segovia. "The rate of success with these students is much higher because they're more advanced and more mature. They're more sure of their conviction to go on to doctoral studies. And now they have role models to support them in their efforts."



1974 Beverly Harrison
1975 Phyllis Kriebel
1976 Catherine Laughlin
1977 Rosaleen Ruetter
1978 Claire Randall
1979 Elisabeth Schüssler Fiorenza
1980 Ada Maria Isasi-Diaz
1981 Sally McFague
1982
1983
1985 Carol Christ
1986 Susan Chittister
1987 Tronette Eugene
1988 Bernice Johnson Reagon
1989
1990
1991 Kate Cannon
1992 Rita Nakashima Brock
1993 Sharon Welch
1994 Mary Ann Tolbert
1995
1996
1997
1998 Letty Russell

the
**ANTOINETTE
BROWN**
Twenty-fifth
Anniversary
Lecture
March 18, 1999

Feminism and Pluralism
Time for a Reformation
DIANA ECK
*Professor of Comparative Religion and Indian Studies
Harvard University*

Named for Antoinette Brown Blackwell, who, in 1853, became the first woman ordained to the Christian ministry in the United States, the Antoinette Brown Lecture was established during the first decade of renewed feminist consciousness. Each year since 1974, the Vanderbilt University Divinity School has invited a distinguished female scholar to deliver a lecture on issues of great importance to church and society.

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Vanderbilt University is an equal opportunity,
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"Theology should only be as complicated as life."

M. DOUGLAS MEEKS

Disciples... *continued from page 1*

Christ come into being in our society where market logic—the logic of commodity exchange—prevails?

"There are several things that the household of Jesus Christ must have," he continues, "that are not allowed in a market logic. One is praise, one is promise, and one is gift. The church lives, not out of commodity exchange, but out of gift, out of grace. The United Methodist Church has to become more Wesleyan; it has to reemphasize Wesley's primary concern with God's grace. The church exists for God's redemption of the world. To do this, it has to regain Wesley's primary relationship with the poor."

"Watching Over One Another in Love"

John Wesley's success as a theological leader resulted from organizing societies for disciplined holy living in which living with the poor and following Christ's teachings were stressed. How this was accomplished—the method for doing these things—is the method of Methodism. It starts with understanding the Wesleyan concept of class meetings. These consisted of groups of 12 who met together once a week praying, singing, sharing, and holding each other accountable to their calling as Christians according to a pamphlet called "The General Rules" written by John Wesley.

Today, these rules have been adapted as *A General Rule of Discipleship* that shapes weekly covenant discipleship groups. These groups of four to seven members try to keep a balance between compassion, justice, worship, and devotion according to a covenant of intent written by each group. David Lowes Watson, the new director of the Office of Pastoral Formation for the Memphis and Tennessee Conferences of the United Methodist Church, is a world authority on class meetings, and he is already working on reestablishing this method within the conferences.

"Methodist discipleship consists of a mutual accountability for the basic teachings of Jesus Christ," begins this native of Newcastle upon Tyne in England. "The method of Methodism essentially uses a common sense approach. On a good day, grace abounds, but then what do we do when we're having a bad day? The consistency of our discipleship depends on taking steps to ensure that we



David Lowes Watson, director of the Office of Pastoral Formation; M. Douglas Meeks, holder of the Cal Turner Chancellor's Chair in Wesley Studies; Kenneth Carder, DMin'80, bishop of the Nashville Episcopal Area of the United Methodist Church; and Cal Turner Jr., BA'62, who endowed both the chair and the pastoral formation office.

hold each other accountable for faithfulness to our calling.

"Methodist discipleship is based on affirming grace as a gift from God, but then stressing the obligations that we accept when we receive the gift. The whole thing is bound around holding each other accountable for this. The phrase that Wesley used was 'watching over one another in love.'"

A number of covenant discipleship groups have formed among United Methodist students at the Divinity School this fall. Watson will work on forming more within the Nashville-area conferences.

"I regard these groups as foundational," he says, "and I think it's important that we don't proceed with building programs before we've laid the foundation. So, I'll be working with the Memphis and Tennessee Conferences in order to lay that foundation, because the theological education that we hope to develop cannot simply just be at the schools of theology. It has to be a lifelong process. This is why we need to develop the foundation in the two annual conferences in order to complement what we eventually establish in tandem with the Divinity School."

Programs such as these cannot be developed overnight. For the first year, Watson in his role as director of the Office of Pastoral

Formation will spend a great deal of time on the road, traveling to various church congregations to listen and observe.

"Any programs will have to be integral to the life and work of the annual conferences," says Watson, "and we really are not clear yet as to what these programs will be. The general shape will be Methodist discipleship with its emphasis on mutual accountability, but the particular forms they take will have to emerge."

A Wesleyan Institute, slated for March 14-16, 1999, at Lambuth University in Jackson, Tennessee, will encourage people to become involved in Methodist theology, ethics, and discipleship. The March gathering will also provide a forum for discussing how to lay the foundation. "That will be where we bring together all the listening and thinking we've been doing. After that, we can start laying this foundation, and probably by the year 2000, we can start to put some things together in terms of theological education.

"My job is to make sure that the annual conferences are equal partners in the process of pastoral formation," says Watson. "Boards of ordained ministry already work in conjunction with the seminaries, but I hope we can extend this cooperation and make the entire annual conference a partner."

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"God is a Good Retailer"

BY BONNIE ARANT ERTELT

The Dollar General Scholarship and Internship Program celebrates 10 years while bringing new business partners to VUDS

On April 17, 1998, at the Divinity Refectory, the Dollar General Scholarship and Internship Program celebrated 10 years of inspired partnership with Vanderbilt Divinity School. The breakfast celebration included eight of the previous interns joined by the newest member of their club, Gene Lawson. Also in attendance was Cal Turner Jr., BA'62, president and CEO of Dollar General, whose insight in setting up the program a decade ago was equaled by former Dean Jack Forstman's willingness to experiment with the possibility of what business and ministry could do if put together.

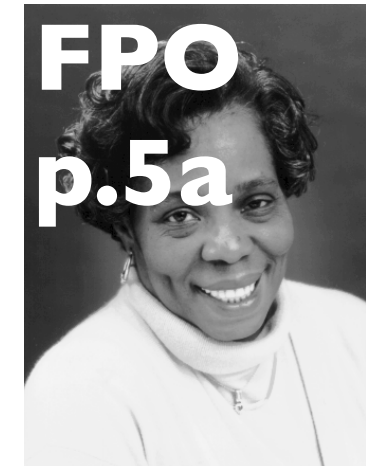
"I think God is a good retailer," said Turner at the breakfast, "because retailing happens through people. The original concept was that surely a company that understands

that it is all really about mission—a euphemism for ministry—will have an application in what it does for the kind of talent you get through Divinity School training.

"We are really trying to proselytize the whole world to the mission of Dollar General," he said, "which is serving others. The neat thing about it is that it is a charitable endeavor that gives you a lot more than you can know."

The Dollar General Scholar is picked for an entire academic year during which the full amount of their tuition is paid by the Dollar General Corporation. In the summer, the scholar works as a paid intern on a project of lasting value to the company.

Judi Hoffman, MDiv'91, and associate pastor at West End United Methodist Church in Nashville, was the first Dollar General Scholar in 1988-89. Not only did her internship at



Ervina Jarrett, assistant vice president of corporate community affairs, Tennessee Managed Care Network.

Dollar General lead to other part-time work there, thus allowing her to finish Divinity School nearly debt-free, but it gave her a "heart for the poor and impoverished" as well as a "better understanding of the Cal Turners in my congregation."

"One of the other gifts I was given as a Dollar General Scholar was an opportunity to see Cal Turner live into what he believes, to discover that there is a place, perhaps a sacred place, where our faith and our daily living intersect. He simply invites us to find that place where our heart and God's passion intersect, and he challenges us to pitch our tents there."

Joseph Hough Jr., Divinity School dean, is sold, if you'll pardon the phrase, on the program. "We believe this partnership—one with the Divinity School and business—is an incredibly important one that provides our students opportunities for gaining insight that otherwise simply would not be available to them."

This year, Anthony Cebrun, CEO of Tennessee Managed Care Network, joined the Dollar General Corporation in providing a scholarship for a student who will work afterwards as a summer intern. The first Tennessee Managed Care Scholar is Darryl Seay.

"Divinity students working in the business world prepare for ministry on two levels," says Ervina S. Jarrett, assistant vice president of corporate community affairs for Tennessee Managed Care. "They learn to see from the



There was a reunion of Dollar General Scholars at the April 17 community breakfast commemorating the tenth anniversary of the program. Seated from left are: Rick Quinn, John Van Nuys, Gene Lawson, the 1998-99 Dollar General Scholar, and Kevin Roberts. Standing from left are: Chris Sanders, Angela Davis, Cal Turner Jr., Judi Hoffman, and Paul Barbins.

Continued on page 6

Retailer...continued from page 5

perspective of those *in* business as well as those served *by* business. Later on, their congregations will reflect these two groups of people who seem different, yet are often similar."

"Probably the most important thing we do as leaders in business is to have certain standards and values and to communicate that to the people who work in our company," says David Rollins of Nashville Wire Products, the third company to support a similar partnership with VUDS. "We wanted to support what the Dollar General program does in that respect. And we think Vanderbilt Divinity School exemplifies the kind of place where this kind of program can thrive."

Angela Davis, a third year MDiv student who served as the 1997-98 Dollar General

Scholar agrees.

"Never before had I heard businessmen talk about ministry in the work they do. That made a great impression, and it showed me that they have decided to embrace leadership in the way that Mr. Turner chose."

"I have yet to interview a Dollar General Scholar who has anything less than high praise for the environment in which they work, the significance of the work they did, the respect they were given, and the experience they had. I would love to see 10 businesses in this," says Hough. "I know it would benefit them, and it would benefit our students enormously."

David L. Rollins (seated) and Clark B. Rollins Jr. of Nashville Wire Products. Nashville Wire Products has recently funded a scholarship based on the model of the Dollar General Scholarship and Internship Program.



COURTESY OF NASHVILLE WIRE PRODUCTS



DAVID CRENSHAW

Where Business and Ministry Meet

Alex Atkinson and Cindy Renee Smith are both native Tennesseans who come to VUDS with similar backgrounds and interests. Both have degrees in engineering, and both also have experience in the business world. Like their peers who serve as scholars at Dollar General and Tennessee Managed Care Network, they understand that these two areas that seem so very different have a very real point of intersection.

Meet Cindy Renee Smith

- Pursuing a dual degree of master of divinity at VUDS and master of business administration at Owen Graduate School of Management
- Born in Franklin, Tennessee; hometown is Nashville
- BS in industrial engineering and management sciences, Northwestern University, 1991
- Eli Lilly and Company Corporate Scholar; Dean's Scholar, Vanderbilt University Divinity School; Merit Scholar and Philip Morris Scholar at Owen Graduate School of Management; president of Owen's Black Students Association (1998-99) and chair of Owen's Student Admissions Council (1997-98)
- Hobbies include cooking, papermaking, traveling, and singing

"The master of divinity degree is an excellent way to enhance my effectiveness as a minister and also separate me as a business leader. This will strengthen my ability to function as a holistic leader who leads with compassion and an inclination towards human issues."

Meet Alex D. Atkinson

- Pursuing the master of divinity degree at VUDS
- Born and raised in Chattanooga, Tennessee
- BS in electrical engineering, Vanderbilt, 1996
- MBA in marketing, Tennessee State University, 1998
- Currently works for NationsBank in Brentwood as a banker
- Merit Scholar at Vanderbilt University Divinity School

"During work on my MBA, I received my calling from God and was licensed at Mount Zion Baptist Church by my pastor, Joseph W. Walker III, MDiv'92. Knowing the need for knowledge through education, I applied to my alma mater for a master of divinity degree. When I'm finished, my plans are to become a church administrator, reincorporating the handling of business in the church."

Conference on the black church produces intellectual fireworks for national journalists

BY THOMAS GOLDSMITH

Black religion has always concerned itself with the fascination of an incorrigibly religious people with the mystery of God, but it has been equally concerned with the yearning of a despised and subjugated people for freedom—freedom from religious, economic, social and political domination that whites have exercised over blacks since the beginning of the slave trade.

—historian Gayraud Wilmore, quoted by Victor Anderson at the Vanderbilt conference "The Past, Present, and Future of the Black Church."

An earthly host of problems and barriers faces the black church, from the "Wal-Mart" congregations of sensation-hungry worshippers to ministers' reluctance to deal candidly with issues of sexuality.

Those were among the views shared by the Vanderbilt theologians, local clergy and national journalists who attended the Council for the Advancement and Support of Education (CASE) conference on the black church, September 14 and 15. In two days of meetings in the Divinity School's Tillet Faculty Lounge, participants also debated the role of black theology, social activism, classism, politics, and music in an evolving church.

"The black church is at the most crucial state it has been since its emergence," said Forrest Harris, director of the Kelly Miller Smith Institute for African American Church Studies. "One of the challenges for the black church is to revision its life and reconnect itself with the black faith heritage that created it."

Journalists from publications including the *Wall Street Journal* and the *Chicago Tribune* attended the conference, cosponsored by the University's Office of News and Public Affairs and CASE. Faculty members including Harris, Lewis Baldwin, Renita Weems, Victor Anderson and Darren Sherkat were joined in often pointed discussions by Nashville ministers including Sherman Tribble, formerly of First Baptist Church Capitol Hill, and James Thomas, Jefferson Street Missionary Baptist Church.



BILLY WINKLESLEY

Forrest Harris, standing at left, speaks with participants of the CASE conference on the black church.

"Black theology was developed in the movement of Dr. King, and it is needed today," an impassioned Thomas told those assembled. "Our black churches are afraid of black theology. In our black churches we want to be nice Americans."

"We send our children out to get their heads beaten in and they come back to the church and we have to tell them that it's going to get better after a while. To me, black theology is liberation theology."

James H. Cone's ground-breaking book *Black Theology and Black Power* may have given focus to the movement when published in 1969, participants said. However, "The roots of black theology are seen in the early days of America and the response that blacks made to that," Tribble said. "They begin to raise questions for God from the unique perspective of where they are."

Congregations who want to go beyond the historical message of black theology have work to do, Tribble said: "We have to become one with anyone who is oppressed. Churches that want to keep on talking about black theology are going to have to put up or shut up in terms of delivery of services."

In addition to performing social service functions, he said, churches can put on candidate forums, hold panels on critical issues like school desegregation and serve as a watchdog over local government.

Anderson spoke pointedly about what he called the failure of the black church to deal candidly with issues including homosexuality, same-sex unions, teen-age pregnancy, sexually transmitted disease, and prostitution.

"I think the future of the black churches and their credibility as a mediating institution within the black community is severely threatened by the failure of churches, clergy and African American theologians to take on, directly and critically, issues in sexual ethics," he said.

Anderson's address provoked lively debate among theologians and journalists about issues of sexuality and gender in the black church. "Is theology just above the hip?" Harris asked. And when Thomas talked about his efforts to promote tolerance from the pulpit, New Orleans broadcast journalist Norman Robinson wanted to know exactly how that played out:

"As my grandmother would say, 'Let me put the hay down where the goats can get at it.' Would you perform a gay marriage?" Robinson asked Thomas.

"I would perform a covenant," Thomas

RAIDERS OF ARMAGEDDON

Divinity and GDR students put VUDS on the biblical archeology map

BY BONNIE ARANT ERTELT

It's not about a lost ark of the covenant. It's not about gold treasures and nasty bad guys trying to take over the world. Harrison Ford has nothing to do with it. This is not the movies.

Julye Bidmead and Deborah Appler, two PhD students in the graduate department of religion, were careful to explain to their students just exactly what it *would* be like to go to Tel Megiddo in the Jezreel Valley of Israel. There they worked with more than 100 students and staff from Europe, Australia, and Canada, not to mention native Israelis and Arabs. Vanderbilt's contingent of 19 earned the respect of those currently in the forefront of biblical archeology. They also earned an invitation to come back this summer and help excavate a site called Jaffa in Tel Aviv. And these accolades came for a university without a biblical archeology department.

So what *was* it like?
 "You have to be completely dressed and ready to dig at your tel (in Middle Eastern archeological circles, a raised mound marking the site of an ancient city) by 5 AM, so you're getting up 4ish, depending on how long it takes you to get ready," says Bidmead, whose doctoral work is on Mesopotamian ritual. "That was one of the big rules—you have to be ready to work by 5 because it's so much easier to work in the morning when it's cooler. We lived on a kibbutz, and it's about a 10 minute walk up the tel with buckets and equipment. We'd work until 8:30 or 9, then have a half hour for breakfast. Work again until 11 when we'd have a 10 minute break, then work until 1 PM."

Students and staff were given free time from 2 to 4, but the rest of their time was spent attending lectures, reading pottery from the day's dig, and visiting other archeological sites or taking field trips to sites in the Holy Land. The intellectual stimulation was astounding for the stu-



Julye Bidmead excavating a floor in Palace 6000.

dents as they soaked up much more than just the intense sunlight and heat.

"It was really good for the students," says Bidmead. "The digging and going to Israel and being together with a group of your peers with whom you've studied—the combination was great."

"What made the Vanderbilt students stronger was that they were prepared to deal with the reality of the dig," says Appler. "We taught a week-long crash course called 'Baby, Can You Dig It?: Biblical Archeology' before we went to Israel. We taught them the history of archeology, showed them videos and slides, and gave them a typical day."

"We said, 'You're going to get up early,

you'll be dead tired, you'll put on your boots and walk up the hill, you'll have to use these big pickaxes and work in the hot sun,'" continues Bidmead. "And chances are, nobody's going to find anything except a lot of pottery sherds. So, when they got over there, they were completely prepared whereas many of the other students who came from other places thought they were going to find all these artifacts."

"No one was disappointed. They got so much out of it."

The purpose of the dig at Tel Megiddo was to clarify disputes over the chronology of the 9th to 10th centuries BCE in Israel, disputes which change the dating of when the Solomonic or Davidic monarchy might

have taken place. Because Megiddo was inhabited continuously for six millennia (ca 7000-500 BCE) and sporadically for another millennium, it holds more cultural archeological remains than any other site in Israel. Also, it is the only site in Israel mentioned in the written records of Egypt, the Hittite empire, the Assyrian empire, and the Bible. Biblical references include the Book of Revelations, which promises an eschatological battle at Megiddo, where the children of light will overcome the forces of evil. The word "armageddon" literally means "the hill of Megiddo."

What the students received from participating in an archeological dig went much further, however, than helping clarify chronological disputes.

"When you're doing archeology, you have a conversation with the land, the people, the culture, the history, everything," says Appler. "The divinity students who will be ministers and preachers said that the Bible means a lot more to them now that they've participated in the dig and toured the holy sites."

"For me, the experience has a twofold purpose," she says. "When you look at my scholarship, it's more literary, so going to Israel and doing archeology is a good workout, but it's a real connection with history and the land. I love Israel, and Megiddo is in the Jezreel Valley, which is the place where the story of Elijah, Jezebel, and Ahab takes place. My dissertation is on Jezebel and that whole area. So, for me it's a combination of

my dissertation and the fact that I just enjoy it. I think it's a great opportunity."

The opportunities continue with the new dig at Tel Jaffa. The directors of the dig at Megiddo, who are affiliated with a consortium consisting of the Institute of Archaeology of Tel Aviv University, Pennsylvania State University, the University of Southern California, and Loyola Marymount University, were so impressed with the Vanderbilt group that they asked Bidmead and Appler to recruit as many as 60 people to return this summer for the Jaffa dig, which will look for Egyptian presence in the land.

"Vanderbilt has a good reputation in the archeology world," says Appler. "We had the largest group ever to come from one school. Even the consortium schools who pay their students to go didn't get such a large number. Plus, they were impressed because our students were graduate students—they're older, more mature, they worked hard and took it very seriously."

"They really liked having divinity and Bible students come," adds Bidmead, "because they weren't archeologists, so they added a whole new perspective."

The students who went on the dig last summer sacrificed a great deal to go, scrimping and saving, some for over two years, to come up with the money. Others worked a number of jobs. All the students were helped by funds made available by Randall Falk, lecturer in Jewish studies and rabbi emeritus of the Temple in Nashville, who endowed a fund a number of years ago

to assist Divinity School students who want to study in Israel. A reception was held in his honor at Tillet Lounge in October so the students could share with him what their experiences meant.

"He was really touched. It was very personal," says Bidmead. "All the students



Some of the group on their final night in Israel.

went around the room, sharing their stories about what meant most to them. And he's very supportive about getting people to go on the next dig, too."

As a result of their efforts, Bidmead and Appler will be teaching a full three hour credit course at the Divinity School in the spring called Archeology and the Bible. Offered on Monday nights from 6 to 8 PM, the pair welcome anyone in the community—students, alums, or interested Tennesseans—who would like to know more about biblical archeology. For them, the trip has meant more than just the number of miles from Nashville to Israel.

"It's been a long journey," says Appler. "It's taken a whole year to do it, but now I feel like an evangelist for archeology."



Randall Falk, rabbi emeritus of the Temple and lecturer in Jewish studies, listens to students tell their stories about the Megiddo dig at a reception in his honor on October 6 in Tillet Faculty Lounge. Rabbi Falk's fund for VUDS students wishing to study in Israel helped each of the students financially who traveled to Israel for the dig.

Around the Quadrangle



FPO p. 10a

Fred Craddock, PhD'64, received the 1998 Distinguished Alumnus Award during a luncheon at the University Club as part of the University homecoming celebration, October 23. He also spoke at a community breakfast that morning at the Divinity Refectory and taught a master class titled "Homiletics: The Next Generation" later that afternoon.



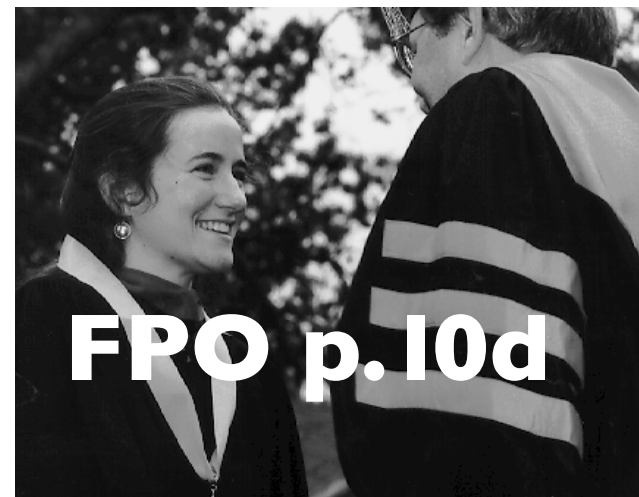
FPO p. 10b

MTS graduate Nanette Bahlinger of Baton Rouge, Louisiana, flanked by her family



FPO p. 10c

On Friday, October 23, alums, students, and faculty congregated on the Benton Chapel Terrace for libations at homecoming.



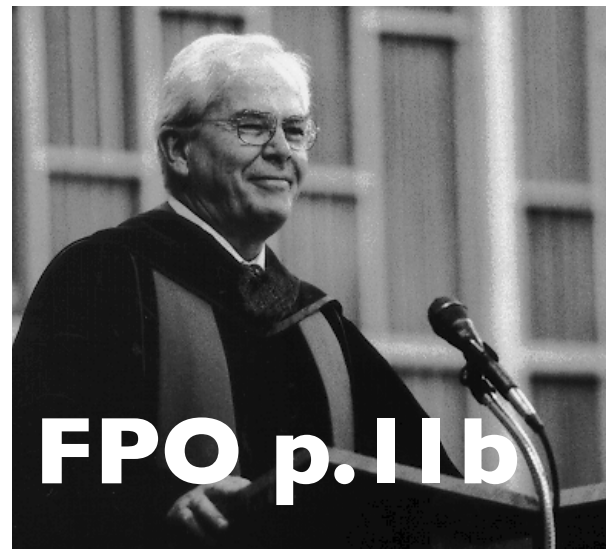
FPO p. 10d

Tanya Becker of Tacoma, Washington, received the 1998 Founders Medal for first honors from Associate Dean Jack Fitzmier.



FPO p. 11a

Benton Chapel was filled to capacity as family and friends celebrated commencement with graduates on May 8.



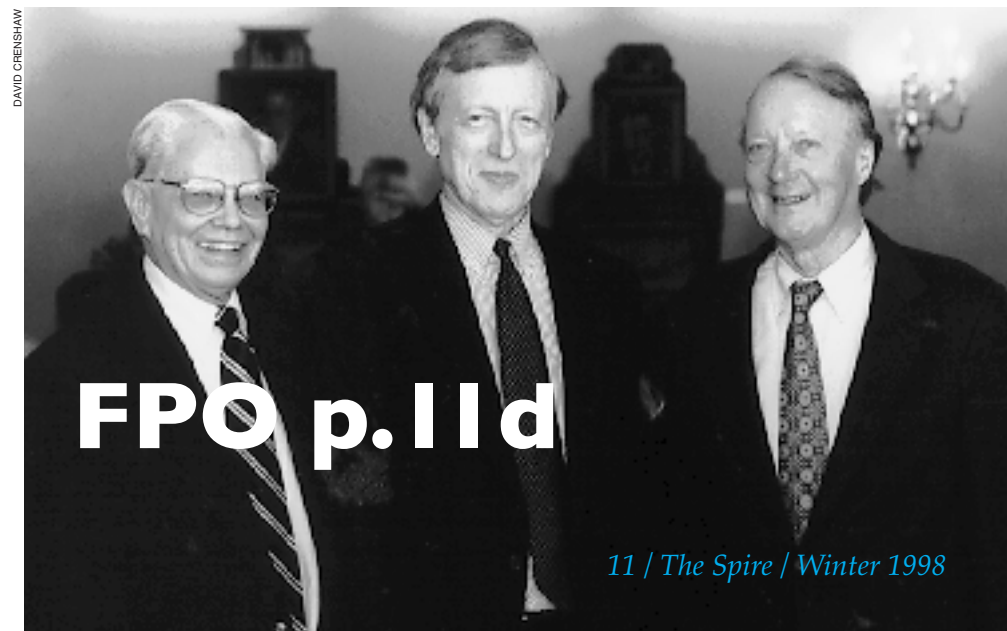
FPO p. 11b

Peter Storey, a native of South Africa, where he worked with Nelson Mandela and Bishop Desmond Tutu to bring apartheid to an end, gave the address for this year's opening convocation on August 28. He is currently in the United States on sabbatical serving as senior minister of Calvary United Methodist Church in Nashville.

Monica Coleman, who received her master of divinity degree, and her mother listen as, for the first time in many years, VUIDS began commencement proceedings with a baccalaureate service on Thursday, May 7 in Benton Chapel.



FPO p. 11c



FPO p. 11d

Liston Mills, Gene TeSelle, and James Barr gave the Norton and Cole Lectures during homecoming this year. Liston Mills' Norton Lecture was on "Pastoral Care and the Church," while Barr spoke on "Where are Biblical Studies Going? Prospects for the New Millennium" at the first Cole Lecture. TeSelle's Cole Lecture addressed "Living Dangerously: Theological Aspects of the Human Situation."

Langdon Gilkey:

Anne Potter Wilson Distinguished Professor, Fall 1998

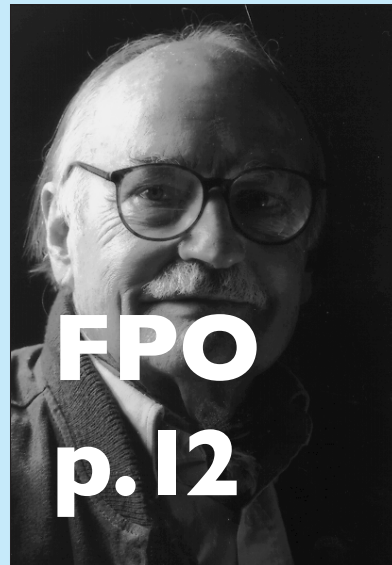
“Western faith in progress blew up in the 20th century,” says Langdon Gilkey, Anne Potter Wilson Distinguished Professor at VUDS for the fall 1998 semester. “It literally blew up. In Europe, the disillusion came as a result of the First World War. But, of course, we Americans remained confident of the future until the Depression. And then, of course, Hitler.”

Gilkey, who retired as the Shailer Matthews Professor of Theology at the University of Chicago Divinity School in 1989 and continues teaching as a visiting professor at the University of Virginia, Charlottesville, and as Kenny Distinguished Visiting Professor at Georgetown, has been interested in historical theology since his undergraduate days at Harvard. The big questions during graduate school and his first academic appointments, he recalls, were “What is history doing?” and “Where is history going?”

He has considered these questions and others over the years—in a variety of fields, in over a dozen books, in numerous articles, and during his tenure as professor of theology at Vanderbilt University Divinity School from 1954-62. However, his interest in the combination of nature and theology is more recent.

“I was a typical early 20th century theologian,” he remembers. “Not at all interested in nature. Then Rachel Carson blew the whistle with her book, *Silent Spring*, in the late ‘60s. She showed us we were spoiling nature and everybody began to get interested, with the theologians tagging along, like the last runners in the Boston Marathon.”

His interest in the subject resulted in the book, *Nature, Reality, and the Sacred*, published in 1993. It is also the subject of the course he is teaching this semester at VUDS,



“Natural Science and the Religious Life.”

Speaking early in the fall to the Wesley Foundation, the Methodist student fellowship on campus, Gilkey covered another event that had a major impact on his life and work. His second book, *Shantung Compound*, details his experiences during World War II as a prisoner of the Japanese government in a civilian internment camp in North China. The book is subtitled *The Story of Men and Women Under Pressure*, and in it, Gilkey explores the

problem of “meaning in a time of social chaos.”

At the time, Gilkey was an instructor in English at Yenching University. It was after the war, in the late ‘40s, that he returned to school, completing his PhD at Union Theological Seminary. At first believing that this problem of meaning had been left behind him in the internment camp, Gilkey found that “the continuities of experience are as great as its discontinuities, and that life under stress, while more vivid, was not necessarily atypical.”

Writing the book in 1966 and reflecting on his imprisonment and that of the other white foreigners, Gilkey concluded, “One of the strangest lessons that our unstable life-passage teaches us is that the unwanted is often creative rather than destructive. No one wished to go to Weih sien Camp. Yet such an experience, resisted and abhorred, had within it the seeds of new insight, and thus of new life for many of us.”

For Langdon Gilkey, the new life that resulted has been based on a certainty that “only in God is there an ultimate loyalty that does not breed injustice and cruelty, and a meaning from which nothing in heaven or on earth can separate us.”

—Madeena Spray Nolan

Forty Under Forty

VUDS alums, student help shape Nashville's future

Ferrell, Evins, and McGee may sound like the newest law firm in town. They are, instead, Chris Ferrell, Karlen Evins, and Paula McGee—three Nashvillians with Divinity School connections who have a hand in shaping Nashville’s future, according to *Business Nashville’s* list of 40 most influential Nashvillians under 40 years of age.

Chris Ferrell, MDiv’94, is currently a councilman-at-large on Nashville’s Metro Council. He won his seat in 1995, the youngest person ever to do so, and has since sponsored legislation regulating the adult entertainment industry, protecting historic Second Avenue, and developing a partnership with the YWCA to build a new domestic violence shelter. He is also board president of the Council of Community Services while working for Telalink, an Internet service provider, as vice president of marketing and business development.

Karlen Evins, a part-time student at VUDS, spends a great deal of time on the radio—on WKDA, the station that she co-owns. She is a regular on “Teddy Bart’s Roundtable” and also hosts “Beyond Reason,” a show which features angels, UFOs, and near-death experiences as topics. She formerly cowrote a column for the *Nashville Banner* before it ceased publication, and she writes and publishes the “I Didn’t Know That” series of books. In addition, she volunteers with Metro schools and Room in the Inn.

One of the few women ordained as a preacher in the Baptist church, Paula McGee, MA’98 (Hebrew Bible), serves as dean of the Fisk University Chapel. Unlike most chaplains, McGee’s background is in sports. After playing with the University of Southern California basketball team, along with her twin sister, Pam, that won back-to-back national championships in 1983-84, McGee played professionally in Italy and Spain. She then established a sports management agency that handles endorsements, speaking engagements, and other matters for women athletes. She continues this at a reduced level now, while serving as cofounder of the Christian Business Success Network, a nonprofit group providing support for Christian business leaders.

Malloy Addresses Necessity of Studying Religion

Religion counts. It hasn’t withered away. Religion can be a source of passion for good or evil. It can be a source of conversation toward unity or a source of division. But whatever form it takes, it needs to be studied, it needs to be explored, and universities need to build that into their structure, into their interest.”

This was the crux of a talk given by Edward A. (Monk) Malloy, president of the University of Notre Dame, at a community breakfast on June 10 honoring him and the establishment of the Edward A. Malloy Chair in Catholic Studies at Vanderbilt Divinity School. The previous evening a dinner also was held in his honor. The permanent, fully endowed chair joins the Mary Jane Werthan Chair in Jewish Studies and the Cal Turner Chancellor’s Chair in Wesley Studies in solidifying the ecumenism of Vanderbilt University Divinity School.

Malloy was one of the first two Roman Catholic priests to receive a PhD from Vanderbilt. He is, in fact, the first president of Notre Dame to have received his PhD from a non-Catholic institution. Vanderbilt is also the place where he received the nickname “Monk.”

In his address, Malloy spoke of the “persistence of the passion of religion” all over the world, “and the life of faith, of services, and worship that goes with it.” He spoke of two models of divinity schools today: one, being schools such as Notre Dame, affiliated with a particular religion, and one, of which

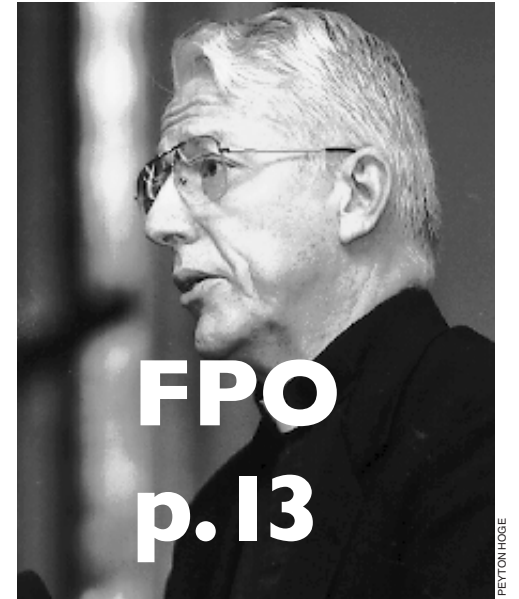
Vanderbilt is an example, founded with a strong religious affiliation, but which has moved away from that affiliation to a more independent stance.

On some college campuses, he said, “religion is seen as something for the unsophisticated, particularly in relation to disciplines such as science.” He added that “the role of this and comparable divinity schools is not to be marginalized or to represent the recrudescence of some kind of atavistic instinct, but rather to reflect the vital and caring and significant nature of the religious communities that reflect the way people understand themselves and the way life in this country and in other parts of the world is actually structured.”

He referred to Vanderbilt University Divinity School as it now is as a place where “people who take religion seriously can come together to study, to learn, to converse, and to become friends along the way.”

Schools like the University of Notre Dame, according to Malloy “can proclaim, testify, symbolize, and represent that the search for truth is not something to be feared, that the church benefits from having an institutional setting within which it can do its thinking, and that people of good will who struggle and who are open to correction can provide a quality of life and a participation in the religious phenomenon that would otherwise be missing.”

In answer to a question about academic



Edward A. (Monk) Malloy, president of the University of Notre Dame, for whom the newly endowed chair in Catholic studies is named.

freedom at institutions such as Notre Dame, Malloy said, “We don’t deny our history or identity, but when it comes to what happens in the classroom, we need to pay close attention to the integrity of the conversation.”

Malloy referred again to the two models in his closing remarks. “If either model refuses to take religion seriously, it really is not a full-fledged university.”

—Madeena Spray Nolan

New Certificate Program Prepares the Black Church for the 21st Century

Focusing on bridging the academy and the African American church, this fall the Kelly Miller Smith Institute (KMSI) inaugurated a certificate program in black church studies. The program makes available to pastors, lay leaders, and students the opportunity to broaden their understanding of the nature of theology and ministry in the black church.

Created to prepare clergy and laity for the challenges of modern church life, the program will concentrate on four areas: biblical materials focusing on justice and prophetic ministry; theological problems arising out of the African American experience; contemporary ethical dilemmas faced by African American persons in the church and community; and practical experience in designing and implementing social crisis ministry.

“We are so accustomed to the familiar

tools that have served us in the past that we fear new ways of doing things,” says Angela Davis, a third year MDiv student who is helping coordinate the program. “I see the KMSI program addressing new models of ministry and practices needed for the social crises that congregations now face.”

Divinity School students enrolled in the program will be required to participate in four weekend seminars and complete a concentration of 18 hours of related course work. Non-VUDS students will complete 24 hours of continuing education units consisting of weekend seminars. This fall’s seminars included “The Role of the Church in Drug Prevention and Addiction Ministry” with Trish Merrill, RN, of Austin, Texas, and Kenneth Robinson, pastor of Saint Andrews AME Church, Memphis, Tennessee; “The Meaning of the

African American Church” with Dennis Wiley, pastor, Covenant Baptist Church, Washington, DC; “Homiletics for Liberation Preaching,” with David Buttrick, VUDS; “Hebrew Bible: Ruth and Esther,” with Renita Weems, VUDS; and “The Church and Public Policy,” with Howard Dean Trulear, vice president of Partnerships in Research on Religion and At-Risk Youth, Philadelphia, Pennsylvania.

“The program has been in the hopper for a year,” says Forrest Harris, director of KMSI, “and this is the first year of implementation. Already we have four students enrolled, and we had 12 participants at the first seminar. You don’t have to be enrolled in the program to attend the seminars. People can come just to be exposed to the information.”

For more details, contact the KMSI office at (615) 343-3981.

Faculty News

Paula Arai, assistant professor of religious studies, was awarded a Fulbright Senior Scholar Grant and a Vanderbilt University Research Council Direct Research Grant for the academic year. She is also an American Council of Learned Societies Fellow and is currently a visiting research scholar at Nanzan Institute of Religion and Culture doing field research for a book on Zen rituals that transform and heal women. During the last year she made presentations at the American Academy of Religions (AAR) Maritime Regional Conference in Boston, the AAR annual conference in San Francisco, and at the International Conference on Buddhist Women in Phnom Phen, Cambodia.

David Buttrick, Drucilla Moore Buffington Professor of Homiletics and Liturgics, has a new book out, *Preaching the New and the Now*, from Westminster/John Knox Press. The book is based on two lectureships: The Yale Lyman Beecher Lectures and Brite Divinity School's Granville Walker Lectures at Texas Christian University.

Lenn Goodman, professor of philosophy and professor of religious studies, will speak at the conference on Neurobiology and the Human Spirit, sponsored by the Ethics and Public Policy Center in Washington, D.C. His new book, *Judaism, Human Rights, and Human Values*, will be published by Oxford University Press this fall. Goodman spoke at the University of Wisconsin Law School in April, at the University of Toronto in May, and at the International Congress on Law and Mental Health in Paris in June.

Peter J. Haas, associate professor of religious studies, and Julie Bidmead, a graduate student in ancient Near East religion, gave a presentation on their new interactive Web site designed to teach undergraduate Bible students the basics of archaeology. The presentation, titled "Interactive Modules: Making the Web Good for the Jews," was given October 18 at the annual conference of the Midwest Jewish Studies Association in Chicago, Illinois. (See related story on p.8.) Haas also gave a plenary lecture titled "Southern Comfort: How the Jews Built a Life in the South" October 26 in Nashville for the annual convention of the National Association of Temple Administrators.

Forrest Harris, assistant dean for African American studies, assistant professor of the practice of ministry, and director of the Kelly Miller Smith Institute on Black Church Studies, delivered a paper titled "The Social Impact of Affirmative Action Programs—The American Experiment: Implications for South Africa" at the Baptist World Alliance in Durban, South Africa, July 5-13, 1998. He also edited a new book, *What Does It Mean to be Black and Christian: Pulpit, Pew and Academy in Dialogue*, volume 11, subtitled *The Survival of a Whole People: The Meaning of the African American Church*, published by Townsend Press.

Howard Harrod, professor of social ethics and sociology of religion and professor of religious studies, conducted a three-day seminar in early October for pastors and other religious leaders titled "Christians and Natives: Imagining a New Millennium." Held at Cane Ridge West, a retreat and Christian education facility of the Christian Church (Disciples of Christ) in Lincoln, Montana, the seminar explored resilience and adaptation in Native American religions as a way of connecting two sometimes adversarial faith communities in mutually constructive dialogue.

Dale Johnson, professor of church history, had a book, *The Changing Shape of English Nonconformity, 1825-1925*, published this fall by Oxford University Press. The manuscript received the Albert C. Outler Prize in Ecumenical Church History in 1996 from the American Society of Church History.

Amy-Jill Levine, Carpenter Professor of New Testament Studies and director of the Carpenter Program in Religion, Gender, and Sexuality, presented a paper at the Canadian Biblical Studies Association Annual Meeting and gave the McMartin Memorial Lecture at Carleton University, both in Ottawa in May. In June she spoke on the Gospel of Matthew at the Colloquium in Memory of William G.

Thompson, SJ, at Loyola University of Chicago. She also participated in the Chautauqua Institute Summer Lectures in Chautauqua, New York, giving five lectures on "New Perspectives on Genesis."

Sallie McFague, E. Rhodes and Leona B. Carpenter Professor of Theology, in October participated in the final conference events of the Religions of the World and Ecology series sponsored by the Harvard University Center for the Study of World Religions. Held in New York City at the United Nations and at the American Museum of Natural History, she was a member of a roundtable discussion moderated by Bill Moyers and featuring Oren Lyons, faithkeeper of Haudenosaunee, Ismar Schorsch of Jewish Theological Seminary, Seyyed Hossein Nasr of George Washington University, and L.M. Singhvi, a member of Parliament in India.

Bonnie Miller-McLemore, associate professor of pastoral theology and counseling, participated in June in the second gathering for the Consultation of the Vocation of the Theological Teacher through the Wabash Center for Teaching and Learning in Religion and Theology at Wabash College. This consultation will lead to a common publication after next summer's meeting. She is also involved in a project on children and theology funded by the Lilly Endowment.

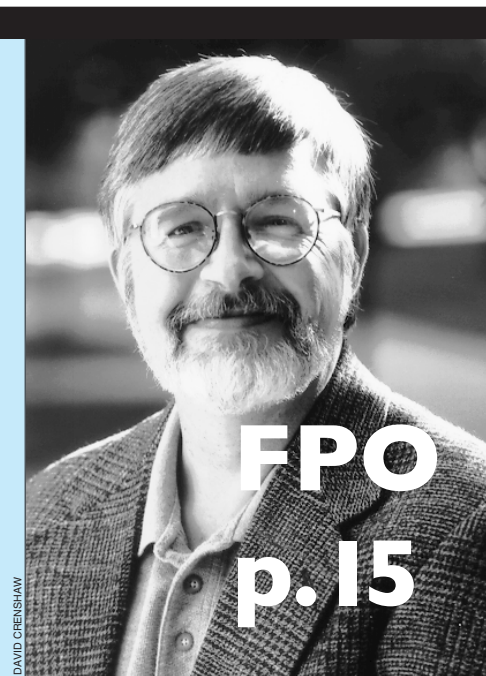
Fernando Segovia, professor of New Testament and early Christianity, won the Virgilio Elizondo Award for excellence in theological reflection upon the reality of Hispanics in the United States given at the tenth annual Academy of Catholic Hispanic Theologians of the United States. The award was presented to him in New York City in June.

From Technical Writer to Theologian

Meet Allen Pahlmeyer

- Pursuing the master of theological studies degree at VUDS
- Born in Chattanooga, Tennessee
- B.A., English literature, University of the South, Sewanee, 1971
- Technical writer for the Equal Employment Opportunity Commission in Jackson, Mississippi; transferred to Nashville in 1979 and became director of the Nashville EEOC office in 1991. Retired in 1997 after 26 years in federal service
- Married fellow Sewanee student Donna Sue Caplenor after college. They have one daughter, Jessica West (25) and one granddaughter, Alyssa West (5)
- At Sewanee was a National Merit Scholar and inducted into Phi Beta Kappa

"I was led to the Divinity School by some wonderful talks on the New Testament given by A.-J. Levine (Carpenter Professor of New Testament Studies and director of the Carpenter Program in Religion, Gender, and Sexuality) at my church, Christ the King Catholic Church, and by a 30 year interest in theology. My reason for



being at VUDS is simply that I think theology is either the most important thing a human can do or it's a total waste of time. Whichever, I enjoy it. I believe Vanderbilt can give some structure to my study of theology and also provide a marvelous variety of viewpoints and a fascinating array of personalities. In short, I am at VUDS because I think it's fun. I have no particular goal other than personal satisfaction and growth."

CASE . . . continued from page 7

said.

Several participants criticized the rise of the so-called Wal-Mart churches, with their show-business approach, video-screen charisma and pulsating musical segments. Those institutions are drawing blacks away from the more traditional inner-city churches and their weightier theological content.

"They've found a way to have a commanding, consumer image of the church," Harris said. "It's not the kind of church that will give communal hope to people as they struggle against injustice." Tribble asked, "Is this the basis for good, effective support of black life?"

The questions flew across the room: What does it mean to be black and Christian? Do you have to be poor to believe in black theology? What happened to the great uplifting songs of the civil rights era and why does no

song unite the church today?

Even in music, a great staple of black worship, there's controversy about whether the message is being lost in revved-up, simplified musical styles that get congregations up and shouting.

"I'm seeing where some of the old hymns are being rediscovered in a new light," Tribble said, playing recorded samples of contemporary Christian approaches to some classic songs. "'Holy Holy Holy,' the theological content of that is great. 'Have a Little Talk with Jesus' — the theological content of that is great."

Updated approaches to music and modern equipment can help attract the attention of younger people who might prove otherwise difficult to lure to church.

"The interplay between traditional instruments and MIDI (musical instrument digital interface) is another opportunity for new creative expression," Tribble said. "This genera-

Two VUDS Alums Preside Over National Groups

Luder G. Whitlock, DMin'73, and Jo Clare Wilson, MDiv'78, have both been elected president to national theological and pastoral groups.

Whitlock, president of Reformed Theological Seminary in Jackson, Mississippi, has been elected president of the Association of Theological Schools (ATS), the accrediting and program agency for graduate theological education in North America. Its 237 member institutions represent the most broad-based spectrum of denominational, ecclesiastical, and theological perspectives evident in North America today.

Wilson was elected president of the Association for Clinical Pastoral Education (ACPE) at their spring meeting in Portland, Oregon, where she was honored with the Boisen Cane and the Turner Wand. The ACPE is a multicultural, multifaith organization devoted to improving the quality of ministry and pastoral care offered by spiritual caregivers of all faiths through the educational methods of clinical pastoral education.

tion we are trying to reach is more in tune with the Kurzweil (electronic keyboard) than with the pipe organ."

The 13 journalists attending the conference gave it highly positive reviews.

"I've been to several religion-related conferences for journalists and this was the best," said David Waters, religion writer for the Memphis *Commercial Appeal*. "It was informative, provocative and fun. I'm a better reporter today than I was last week."

"The black church in Chicago is huge and endlessly varied," said Steve Kloehn, religion reporter for the *Chicago Tribune*. "I came to the conference hoping for some factual background to help sort it all out.

"I got that," he continued, "but in the long run, it may be the intellectual fireworks—two days of questioning and arguing and storytelling, with a remarkable group of scholar-pastors—that will give me the most important context while I'm out on the beat."

Gleanings

Howard E. Stanton, Oberlin BD'45, retired in 1986 after having completed 42 years as a minister in the Presbyterian Church (USA). He then served as volunteer assistant to the president of Warren Wilson College in Swannanoa, North Carolina. He now teaches courses in American history dealing with the Great Depression and Franklin and Eleanor Roosevelt at UNC Asheville, Montreat College, and at elderhostels.

Fred Cloud, BD'47, DMin'90, A&S BA'44, participated in a national conference on "Religion and Civil Rights" at Harvard Law School in February. He edited a special issue of the Journal of Intergroup Relations (Winter 1997-98) on "Protecting the Rights of Children in the U.S. and Abroad." In October, he was inducted into the Human Rights Hall of Fame of the National Association of Human Rights Workers at their annual conference in Denver, Colorado.

Goldwin S. Pollard, Oberlin BD'48, celebrated the 50th anniversary of his ordination on July 11, 1998. He is now retired and serves as parish associate at Langhorne (Pennsylvania) Presbyterian Church.

Harold W. Coke, BD'50, retired as pastor of Calvary United Methodist Church in Murfreesboro, Tennessee, in 1986, but continues to teach children, youth, and adult Sunday school classes.

Frank Andrews Stone, Oberlin MDiv'52, DMin'53, completed four years as a part-time visiting professor in the educational studies program at Trinity College, Hartford, Connecticut, last spring. He presented a study of "The Heritage of Armenia or Euphrates College, Harput (Kharpert), Turkey" at an international Armenian Studies Symposium at the University of California, Los Angeles, in May. He and his wife, Barbara, moved to Florida this fall.

Mahlon P. Wenger, Oberlin BD'52, is pastor emeritus at Hayes United Methodist Church in Fremont, Ohio. Despite a stroke several years ago, he and his wife, Nadine, continue to be active.

Ernest N. Bigelow, Oberlin MST'53, writes that he now has a lifelong "call"—he is caregiver to his wife, Rachel, who was diagnosed with Alzheimers disease four years ago. They live in a church-sponsored retirement village in Monroe, Ohio.

James H. Chesnutt, BD'54, retired from the North Alabama Conference of the United Methodist Church. He and his wife, Doris, live in Tuscaloosa, where he serves as interim pastor when needed. He is also Region 6 chaplain of the WBCCI Airstream Club International.

Earl W. Downing, Oberlin BD'54, led a team of 16 American Volunteers in Mission to Poland this summer to teach conversational English. The team taught in two locations: a camp near Kraków and in the city of Tarnów. Plans are underway for three camps in 1999. He also is spearheading a campaign to "build a bridge of English books" from the United States to Poland. He has many book contributors, but is currently seeking funds for shipping the books. Anyone who would like more information may contact him at (810) 227-7215.

Fred Lamar, BD'57, former chaplain and professor at DePauw University in Greencastle, Indiana, now directs the Retired Professionals Program at Eckerd College in Saint Petersburg, Florida. As director of summer programs for DePauw for nearly 25 years, he coordinated medical and construction projects in the United States from Maine to Louisiana, in Central America and South America, the Caribbean, India, and Africa. Most recently, he coordinated special projects organized for the United Methodist Committee on Relief and the United Nations High Commissioner for Relief in Bosnia on refugee child care.

Pat Rothwell Robbennolt, BD'57, and **Roger Robbennolt, Oberlin BD'63**, have retired to the Uplands Retirement Center in Pleasant Hill, Tennessee, where Roger is pursuing his interests as a storyteller and author.

Paul Blankenship, BD'58, retired July 1 from his position as professor of Methodist studies at Memphis Theological Seminary.

Ronald B. Flowers, BD'60, MST'61, received the Chancellor's Award for Distinguished Teaching during Texas Christian University's fall convocation in September. He was honored with a ceremonial plaque and a \$20,000 check in recognition of outstanding ability and accomplishments. The honor is awarded every other year, rotating with the Chancellor's Award for Distinguished Research and Creative Activity. Flowers is the ninth distinguished teaching award recipient since it was established in 1982. He has been chair of TCU's religion department since 1990 and on faculty for 32 years.

Russell N. Gallimore, BD'60, retired in June after 42 years of serving United Methodist Churches in the Memphis Annual Conference. He and his wife of 34 years, Carroll, reside in Jackson, Tennessee, where he has been appointed pastor of Center Ridge United Methodist Church near Lexington. His three sons, two daughters-in-law, and two grandsons all reside in Memphis.

W. Garie Taylor, BD'61, was appointed in

1996 as district superintendent of the Nashville District of the United Methodist Church.

Harris Schultz, BD'67, has served since October 1997 as interim pastor of Ridgedale Presbyterian Church in South Bend, Indiana. He trains interim pastors for the synods of Mid-America and Lincoln Trails, Presbyterian Church (USA).

David Van Epps, BD'67, celebrated the thirtieth anniversary of his ordination in February. For the past 14 years, he has served as pastor of the First Congregational Church, Norwood, New York as well as senior chaplain at the Ogdensburg Correctional Facility. He writes of his time in "jail" that it is "a challenging and rewarding ministry—with no lack of frustrations and disappointments."

Dale D. Chitwood, BD'68, celebrates his twentieth year as professor of medical sociology and principal investigator within the Comprehensive Drug Research Center at the University of Miami in Coral Gables, Florida.

William H. Hammonds, BD'68, retired from active ministry at Woodland Christian Church in Macon, Georgia, in May, celebrating 42 years of ministry.

Francis I. Fesperman, PhD'69, retired in May from teaching at Newberry College in Newberry, South Carolina, with the title professor of religion emeritus.

Richard Alan Bunch, MDiv'70, DD'71, has a new collection of poems titled *Santa Rosa Plums*. He was recently honored by inclusion in the *Dictionary of International Biography*.

Terry L. Clark, MDiv'71, has been elected by the General Conference delegates of the Illinois Great Rivers Annual Conference to the North Central Jurisdictional Committee on the Episcopacy in the United Methodist Church.

John R. Dabbs, MDiv'74, is now sales manager at Masters Glenn in Hendersonville, Tennessee. He was previously vice president of Directions Limited in Gallatin, Tennessee.

Mary Aquin O'Neill, RSM, MA'74, PhD'81, founded the Mount Saint Agnes Theological Center for Women in Baltimore, Maryland, under the auspices of her religious congregation, the Sisters of Mercy. For information, access the web site at <<http://www.msawomen.org>>

Virginia Persing, MDiv'75, owns Exceptional Communications, her own writing, editing, and graphic design business, primarily serving clients in the social services and educational fields. She has been an active layperson in the Presbyterian Church in

Lawrenceville, New Jersey, for more than 20 years.

Bill Dalglish, DMin'79, one of the senior pastors at Lebanon, Tennessee's, Episcopal Church of the Epiphany, has left to embark on a sabbatical after having served the church for 13 years. Frequently called upon to offer the invocation at city and regional events, he is the Episcopal chaplain to Cumberland University and until last June served for two years as pastor of Saint John's Church in Mount Juliet, in addition to his pastorate in Lebanon. In 1995, he was given Wilson County's first annual Race Unity award by the interfaith Bah'ai community in recognition of his "persistent dedication and service to the cause of oneness of mankind." He and his wife, Carol, plan to stay in Wilson County.

Mark M. Strothmann, MDiv'79, now serves as pastor of First Presbyterian Church in Wilmington, Illinois.

Cliff Chalmers Cain, DMin'81, spent the summer serving as interim pastor of the American Protestant Church, The Hague, The Netherlands. He served as associate pastor there 20 years ago while a student nearby at the University of Leiden. His wife, Louise, and children, Rachel and Zachary, accompanied him on his return to The Netherlands, and though he and his wife had lived there immediately following their marriage, the children were visiting for the first time. Cain is dean of the chapel and professor of philosophy and religion at Franklin College in Indiana.

Bob Blinn, MDiv'83, and Mary Beth Blinn, MDiv'83, have accepted appointments to the Winchester (Virginia) District of the United Methodist Church.

Lori Adams, MDiv'87, DMin'93, A&S BA'84, works as the minister of transformation in the office of the general minister and president of the Christian Church (Disciples of Christ) in Indianapolis, Indiana.

Elizabeth Pankey Warren, MDiv'87, and her husband, Chris, announce the birth of their daughter, Rachel Elizabeth Pankey Warren. Warren completed a masters in social work degree from Barry University in Miami, Florida, in August 1998.

Lloyd Doyle, MDiv'88, graduated summa cum laude in May from Wesley Theological Seminary, Washington, DC, with an international doctorate of ministry degree. The degree program is the only one of its kind and involves travel as well as rigorous academic requirements. As part of the program, Doyle studied at the Overas Teologiska Seminarium in Gothenberg,

Sweden, and Theologisches Seminar der Evangelischmethodistischen Kirche, in Reutlingen, Germany. Doyle is minister of First United Methodist Church in Newbern, Tennessee, where he also is a percussionist for the Dyersburg Community Symphony Orchestra and drummer for the Dyersburg Community Jazz Band.

Ellen True Armour, MA'89, PhD'93, won the Clarence Day Dean's Award for Outstanding Teaching at Rhodes College in Memphis, Tennessee, where she is associate professor of religious studies. She has a book forthcoming from University of Chicago Press titled *Deconstruction, Feminist Theology, and the Problem of Difference: Subverting the Race/Gender Divide*.

Laura Hobgood-Oster, MDiv'89, has joined the faculty of the department of religion and philosophy at Southwestern University outside of Austin, Texas.

Cindy Chapman, MDiv'91, and her husband, Wai Wah Sung, welcomed their son, Daniel Chapman-Sung into the world in December 1997. They now live in Shaker Heights, Ohio.

J. Bennett Guess, MDiv'91, received the 1997 Just-Peace Individual Award at the United Churches of Christ General Synod in Columbus, Ohio, and the statewide activism award from Kentucky NOW and the Pro-Choice Coalition of Kentucky. His congregation, Zion UCC in Henderson, Kentucky, received the 1997 Jim Barrett Memorial Award for congregations by the National Religious Coalition for Reproductive Choice in Washington, DC. Guess also received a three month sabbatical grant from the Louisville Institute at Louisville Presbyterian Theological Seminary to write a book about his and other liberal congregations. He is a doctor of ministry student at Chicago Theological Seminary and lives in Henderson with his partner, Fernando Delgado, from Uruguay, South America.

Jonathan Vance, MDiv'91, has joined the professional director staff at YMCA Camp Sea Gull, an internationally known YMCA camp on the coast of North Carolina.

Matthew Alexander, MTS'92, JD'92, and Linda Muhly, MDiv'92, announce the birth of Kali Rose Muhly-Alexander in Weston, West Virginia, on June 9. She weighed six pounds, thirteen and one-half ounces, and had, at birth, a full head of reddish-brown hair. Her father writes that big brother Dillon is proud to have a little sister and wants to teach her to climb trees.

Raymond Clothier, MDiv'92, and Darby Ray, MA'92, PhD'96, announce the birth of their daughter, Chandler Kathleen Clothier, born

May 27.

Stephen Fuchs, DMin'92, was profiled in the November 7 *Hartford (Connecticut) Courant* for his work in interfaith relations in the community. He has been rabbi to Congregation Beth Israel in West Hartford, the largest Reform synagogue in New England, since July 1997.

LuAnne Stanley Hook, MDiv'92, and her husband Tim, announce the birth of their son, Colton ("Cole") Gordon Hook, born March 25, 1998.

Susan Steinberg, MDiv'92, associate pastor of Westminster Presbyterian Church in Nashville, writes that she was involved in planning quite a celebration the weekend of April 25 and 26 in honor of **Jim Baker, MDiv'74**, and his 20 years as pastor at Westminster. **Helen Nablo, MDiv'90**, former minister of Christian education at Westminster, preached. **Ed Farley, Drucilla Moore Buffington Professor of Theology Emeritus** and Jim's adviser at VUDS, led a Saturday morning seminar on American popular religion and a Sunday school class on beauty and faith. He also participated in the worship service. Also in attendance was **Norman Nettleton, BD'53**.

Marti J. Steussy, PhD'92, of the Christian Theological Seminary in Indianapolis, Indiana, published a book, *David: Biblical Portrait of Power*, through the University of South Carolina Press this fall.

Meriann Taylor, MDiv'92, graduated from the Marriage and Family Therapy Residency Program of Blanton-Peale Graduate Institute in New York, NY, in June. The Institute, founded by Norman Vincent Peal, pastor and author, and Smiley Blanton, psychiatrist, is known for its unique training programs that include spirituality and psychotherapy. Taylor is only the second African American woman to graduate from the residency program in the Institute's 60-year history.

Darel Veal, MTS'92, serves as distance learning specialist and adjunct professor in religion and history at Volunteer State Community College in Gallatin, Tennessee.

Julian Wright, MDiv'92, JD'92, wife Amy, and daughters Elizabeth and Cora, joyously announce the birth of Julian Hugh Wright III, on May 8. Julian weighed 7 pounds, 11 ounces and measured 20 inches long.

Gayle Turner Watson, MDiv'93, Peabody BS'87, was appointed pastor of Blackman United Methodist Church in Murfreesboro, Tennessee, in June.

James C. Bridgman, MTS'94, MPP'94, and his

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"I am aware that training pastoral leaders involves more than the basic theological education compacted within three years. Pastors need lifelong formation or they become tempted to spend the rest of their ministry operating out of the introductory classes they had in seminary."

KENNETH CARDER



SPIRITUAL COACH

Ray F. Dykes Jr.,
MDiv'70, DMin'73

The 1995 bombing of the Alfred P. Murrah Building in Oklahoma City shook the religious faith of many and propelled Ray Dykes into a new ministry.

"A lot of people found they were spiritually bankrupt," says Dykes, an ordained Presbyterian minister and resident of Oklahoma City. So, after a 24-year career in the institutional church, most recently as senior pastor of one of the city's largest Presbyterian congregations, he began his new ministry as a spiritual coach to "the unchurched and the barely churched."

"I offer personal theological coaching to help people knock down the walls between what they are supposed to believe and what they actually believe," Dykes says with a Southwestern drawl.

"Churched people basically believe what they've been told to believe, but they don't know what they personally believe. Therefore there is no passion, and the institutional church has become anemic," he observes.

"On the other hand, unchurched people don't know what they believe either, but they'll be *damned* if they'll go to church to be told what to believe; that's why they're unchurched."

Dykes's ministry is two-pronged. He serves as a "personal pastor" to 70 families, most of them in Oklahoma City, "the rest scattered from Philadelphia to Los Angeles."

"I marry 'em and bury 'em, visit them in the hospital, and keep in touch with them by 'phone or e-mail," he explains. "I visit them or they visit me for at least one, one-to-one theological counseling session a month." He also offers his "parishioners" the opportunity to be part of a faith community by holding small group gatherings at his home twice a week. Parishioners may contribute to a non-profit foundation, which pays his salary after expenses are met.

Dykes might also be called a builder, teaching people to build their spiritual houses from bricks made of clay ("their unprocessed experience") and straw ("what we take in from others, such as the Bible or theologians").

"I'm not talking about a person sitting isolated and just coming up with their own theology," he states. "I'm talking about personalizing (their faith) by bringing in their own experience; that's where the passion comes from."

The second prong of Dykes's ministry includes workshops, usually held in established churches, where he teaches groups of people to build their personal theologies.

Through a process he calls "theotherapy," he invites workshop participants to visualize important events in their lives and determine whether God was present or absent in those life events. Then they flesh out their personal theology with stories and symbols from the Bible, spiritual writers, nature, music, and art.

His ministry, Dykes says, gives people the "third license of the Reformation."

"The Reformation was supposed to be about the priesthood of all believers. It gave lay people the license to read the Bible for themselves. It gave them the license to pray to God directly rather than through the priest. But they never got the third license, which was to build their own theology."

The Apostle Paul, he notes, is the prototype for his program of "bringing one's personal faith to conscious expression." It is a process, he says, that usually takes three years to complete.

Dykes is married to a fellow Vanderbilt alumna, Donna Stokes Dykes, MS'70, PhD'76, professor and holder of the Hebrew Bible chair at Oklahoma City University's Wimberly School of Religion. Although she majored in Hebrew Bible in Vanderbilt's Graduate School, she is not an ordained minister. The couple has a grown son, Dave Dykes.

"The seed for what I'm doing was planted in my days at Vanderbilt," Dykes says. "Vanderbilt taught me the importance of being a pastor-theologian. What I'm trying to do is be a pastor-theologian with unchurched people. The task of teaching lay people to be theologians in their own right is something I received from Vanderbilt."

—Joanne Lamphere Beckham

Gleanings . . . continued from page 17

wife, Carrie Mook, MDiv'94, are new parents to Benjamin.

Kelly Carpenter, MDiv'94, serves now as pastor of Clearing United Methodist Church and Ashburn United Methodist Church, both in Chicago, Illinois. He was featured in an article in the *Southwest News Herald* in July regarding his arrival at Clearing. The small urban church has a congregation of about 50 members in contrast to his previous pastorate at West Market Street United Methodist Church in Greensboro, North Carolina, which has a more agrarian congregation numbering close to 2,400.

Pam Fickenschner, MDiv'94, pastors the Spirit Garage, a new ministry in the Uptown neighborhood of Minneapolis, Minnesota, supported by Bethlehem Lutheran Church. The Spirit Garage is an effort to attract more young people to the church. It features music ranging from punk to blues and ministries dedicated to the community. The congregation was profiled in the June 27 issue of the *Saint Paul Pioneer Press*.

Patty Mouer, MDiv'94, and her husband, Joe, welcomed their second child, Samuel Wade, into the world on Tuesday, August 25th. Wade weighed 8 lbs., 9 oz.

Lisa Renee Gardiner, MTS'95, covers religion for a newspaper in Fremont, California.

Daniel Kuys, MTS'96, of South Africa taught parttime and served as acting editor of the general synod newspaper of his denomination before returning, in June, to lead the congregation which he pastored before coming to Vanderbilt. He is also directing a ministry to persons living with AIDS, drawing on his VUDS field education experience and his work in an AIDS hospital unit in Capetown.

Katheryn E. Shaffer Ray, MTS'97, A&S BA'93, teaches in the religion department of Episcopal High School in Houston, Texas.

Laurel Schneider, PhD'97, won the Clarence F. Dissinger Award for junior faculty at North Central College in Naperville, Illinois, for her extraordinary dedication to teaching and advising. She has a book coming out this year, *Re-Imagining the Divine: Confronting the Backlash to Feminist Theology*.

Scott B. Smith, MTS'97, JD'97, joined the Birmingham, Alabama, offices of Bradley Arant Rose and White LLP in October as an associate attorney in the Labor Practice Group.

Tonya Burton, MDiv'98, has been elected as a national officer of the National Alliance of

Disciples... continued from page 4



Kenneth Carder

Leadership Emerging from Discipleship

Kenneth Carder, bishop of the Nashville Episcopal Area of the United Methodist Church, recognizes that the forming of leaders in the Wesleyan tradition involves forming disciples. "Effective pastoral leadership is partly a serendipity of discipleship," he says. "As persons fulfill their discipleship, leadership emerges."

"Leadership in the Wesleyan tradition is a by-product. In a sense, it's like humility; if you pursue it consciously, sometimes it ends up being manipulative. But if leadership emerges

from our own discipleship and commitment to the church, it often is unselfconscious."

The initial challenge for Vanderbilt in forming leaders for the United Methodist Church, particularly with the retirement last June of Frank Gulley, associate dean for United Methodist studies, was to secure the continued presence of a Wesley scholar at VUDS.

"I think there is recognition that we need strong scholarship within the church," says Carder. "It's not only academic institutions that need PhDs. The church needs them as well." It became evident, however, that two different programs were needed to ensure *lifelong* formation of leaders.

"Education is one component, but the making of a pastor involves psychological, emotional, and spiritual formation along with intellectual formation.

"I am aware that training pastoral leaders involves more than the basic theological education compacted within three years. Pastors need lifelong formation or they become tempted to spend the rest of their ministry operating out of the introductory classes they had in seminary.

"David Lowes Watson has experience forming persons in discipleship and leadership and knows the resources of the academic world and the church institutions throughout the world. Being a native of England, his influence is trans-Atlantic. He is known throughout world Methodism in the shaping of leaders, both lay and clergy.

"And having Doug Meeks as the occupant of the chair in Wesley studies, a person of

demonstrated scholarly ability who is equally committed to the church—he can serve as a bridge to the Office of Pastoral Formation. So, from the very beginning, there will be a partnership in laying the foundation that will, in the future, result in expanded responses by the Divinity School."

A Practical Dream

In his remarks at the community breakfast celebration, Meeks commented on the dream of those who made the Wesley studies chair and pastoral formation office a reality: Cal Turner Jr., Dean Hough, and Bishop Carder.

"I didn't come to Nashville just because of a dream," he said. "I came because these three people are *practical* people. They are committed to creating new relationships between theological education and the life of the church, not just in theory but in practice. They want something to happen and they want it to happen in our time.

"It's a dream about a new life together," he said, "for the Vanderbilt Divinity School and the United Methodist Church in this region. It is a dream that goes back to John Wesley's great hope that knowledge and vital piety go hand-in-hand. There is no dream like it anywhere in our country."

Which is much as it was for Holland McTyiere, another very practical dreamer who wanted something to happen in *his* time. Now, as then, Methodism has a close advocate in Vanderbilt University Divinity School.

Pan-African Seminars. Her position is minister of values.

Laura Mann Magevney, MDiv'98, JD'97, A&S BA'91, is an attorney for the Metro Public Defenders Office in Nashville. She and her husband, Michael, announce the birth of their son, James Thomas Russell Magevney, on December 1, 1997. He joins his brother, Quinn, in the household.

Tom Willetts, MDiv'98, is associate pastor of Belle Meade United Methodist Church in Nashville. He was ordained probationary elder in the Tennessee Conference on June 3.

Stephen Yates, MDiv'98, began a new job as minister to the First Presbyterian Church of Rockwood, Tennessee, in July.

Edward S. Lau, Oberlin BD, January 23, 1998.

Alvin H. Boettcher, Oberlin BD'29, February 9, 1998.

Harrison McMains, BD'33, MA'32, April 29, 1998.

Harry Griffiths, Oberlin BD'39, March 10, 1997.

Elizabeth Thomas Fowler, BD'40, May 29, 1998.

Jacob E. "Jack" Wolfe, BD'42, September 18, 1998.

William Cardwell Prout, BD'44, February 28, 1997.

James Franklin Rowlett, BD'50, September 6, 1998.

Frederick DuRant Rogers, D'51, May 4, 1998.

Raymond K. DeHainaut, BD'54, July 23, 1998.

Fred L. Steen, Oberlin BD'55, March 11, 1998.

Albert O. Morrison, BD'59, December 24, 1997.

Deaths



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Commitments for the Practice of Ministry

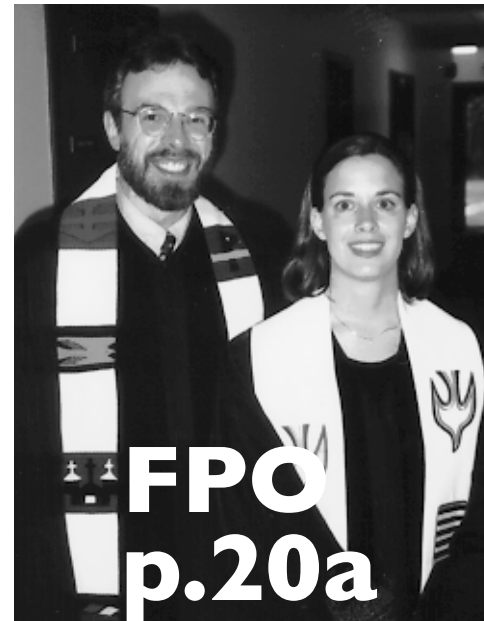
John and Gina Van Nuys

John C. Van Nuys, MDiv'91, and Gina Tollini Van Nuys, MDiv'91, co-chairs of the 1998-99 Annual Fund Campaign, have joined the ranks of Schola Prophetarum, the donor society made up of those who contribute \$1,000 or more to the Divinity School's Annual Fund campaign in a single year. During their first five years of ordained ministry, each discovered a deep appreciation for the preparation they received at Vanderbilt University Divinity School.

"The practice of ministry at the end of the twentieth century is marked by the rapid changes in our culture and world," Gina says. "I realized how the paradigm for theological education at the Divinity School had prepared me for this challenge. Not only did I learn ministerial skills at Vanderbilt, I also learned how to think theologically and how to apply the faith to diverse circumstances in the lives of my parishioners. If I had only learned skills and the Christian tradition, I wouldn't have the ability to make the faith relevant to my congregation in this time of change."

John agrees: "The church is changing so quickly, and I find myself using the skills I acquired at Vanderbilt to help parishioners get involved in mission, especially hands-on mission, so that I can lead them in learning to think theologically for themselves. I think this helps their faith remain relevant in the cacophony of their everyday lives."

John and Gina also have a commitment to the poor and oppressed, and this, too, led them to join Schola. "We also give to local and global missions that support the oppressed of our world," John says, "but it occurred to me that VUDS is also a crucial place in helping to realize God's kingdom. We have classmates working with the homeless, in AIDS ministry, with battered women. We know alumni and alumnae who serve those in hospitals, in prisons, in the poorest neighborhoods of our nation. These are people who are in part sustained in what they do by the preparation they received at VUDS. There was simply no other ministry we could think of that had as broad an effect as the ministry of preparation provided by VUDS."



John and Gina encourage you to join them in providing financial support to the Divinity School. Once again this year, all monies raised in the Annual Fund campaign will go directly to student scholarship assistance.

Make your gift now,
and they won't interrupt your dinner later.



Why do these students look so happy? 1997-98 was a banner year for fund raising at the Divinity School. We're making great progress, and alumni/ae support is an important part of our success! Alumni/ae contributions to the annual fund reached an all-time high last year: \$61,050, a 17% increase over 1996-97. All this money was used for student scholarships.

Then *why* are these students back, asking for your contribution again this year? Simple: the need is as great as ever. Ninety-one percent of the current student body receives some form of financial aid. Today's students rely on the help of others just as much or more than previous generations of students.

Your gift to the Divinity School does more than support students like those pictured. It helps educate and train more people like you—people who understand the kind of action made possible by an outstanding theological education.

Whether you're an alum or a friend of the Divinity School, please use the envelope inside to make your gift. Thank you.