Mark your calendar today for these events at Vanderbuilt University Divinity School

Friday, September 1
FALL CONVOCATION
4:00 p.m. in Benton Chapel
Keynote address delivered by the Reverend Doctor Gardner C. Taylor, BD’40, Recipient of the 2000 Distinguished Alumnus Award
Following the convocation, the Divinity School will host a picnic for students, faculty, staff, alumnae, and convocation guests.

Tuesday, September 12
THE INSTALLATION OF JACK M. SAISON
The first Mary Jane Werthan Professor of Jewish Studies and Hebrew Bible at Vanderbilt University Divinity School
Sarratt Theatre, 6:00 p.m.
Following Professor Saison’s address, guests are invited to a cocktail supper in the new Sarratt Courtyard.
Acquisitions from the Mary and Harry Zimmerman Judaica Collection of the Divinity Library will be on display in the Sarratt Lobby.

Thursday, October 12 at 7:00 p.m.
& Friday, October 13 at 10:00 a.m.
THE COLE LECTURES
“Jesus Today: The Legacy of Albert Schweitzer”
“Battle Over Jesus Today”
Delivered by Marcus Borg
The Distinguished Professor in Religion and Culture and Hundere Endowed Chair in Religious Studies at Oregon State University

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Spring 2000

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On the front cover: Vanderbilt University Divinity School celebrated the 1999-2000 academic year with the initial faculty appointments to the Mary Jane Werthan Chair in Jewish Studies and Hebrew Bible and to the Edward A. Malloy Chair in Catholic Studies. The relationships between these two religious traditions are suggested by the image of the wooden scroll across the chairs in the acrylic painting by Nashville illustrator Natalie Cox Jaynes. A graduate of the Ringling School of Art and Design in Sarasota, Florida, Jaynes was among four artists whose paintings were exhibited recently at the Divinity School.

On the back cover: Nashville artist Kurt M. Lightner’s india ink and sandpaper etchings of the symbols of the four evangelists are based upon the details of the pulpit in Benton Chapel. Lightner was graduated from Wheaton College in Illinois where he earned a baccalaureate in studio art.
American religious historian James Hudnut-Beumler becomes the 15th dean of Vanderbilt University Divinity School on August 1. The former dean of faculty, executive vice president, and professor of religion and culture at Columbia Theological Seminary in Atlanta, Georgia, Hudnut-Beumler (pronounced BOY-M-ler) succeeds Joseph C. Hough Jr., professor of Christian ethics and dean, emeritus, who assumed the presidency of education in which I’m interested,” says Hudnut-Beumler. “I think it is very important to be the sort of place that is well equipped to meet that challenge because in a diverse and plural setting like the modern University, the University of Colorado, and The Ohio State University, the University where he received the master of divinity degree in church history from Union Theological Seminary. From 1984 to 1989 he studied at Princeton University where he received the master of arts degree and the doctorate of philosophy. He is a scholar of religion with a focus on American religious history. He is an ordained minister in the Presbyterian Church (USA), Hudnut-Beumler was graduated cum laude with a baccalaureate in his- There is no other university in the country that already does so many things well, yet has almost limitless possibilities and a solid foundation on which to build for the future,” said Gee when describing Vanderbilt’s strengths, which he described as a “triple target” of Nazi persecution—a Jew, a gay man, and a resistor—when he met with Divinity School students at a reception in the Dillard Lounge sponsored by GAARLE, the Divinity School Graduate Department of Religion’s Office of Lesbian, Gay, and Bisexual Concerns. Born in 1923 as the son of an Austrian Jewish father and German Christian mother, Beck was known as a “mixed blood.” His family became targets of Nazi persecution after the Nazis bestowed upon individuals with “mixed Jewish blood” the Nazis based on their Christian relatives. Although Beck and his family were protected by only non-Jewish Austrians were offered German citizenship. Although Beck and his family were protected by a culture of impunity arises, and humanity is abandoned—a human becomes ‘the distanced other.’” Soyinka informed the Nashville audience, “We cannot ignore the distressing operations of injustice because irreparable harm may occur by the time the voices of good are raised in opposition. We must remember the lawyer’s questions to Jesus Christ, ‘Who is my neighbor?’ and we must ask ourselves, ‘What neighborliness have I cultivated with the distanced other?’” While visiting Vanderbilt, Soyinka also met with students at the University’s Black Cultural Center named in memory of Joseph A. Johnson, BD’54, PhD’78, the first African American admitted to the University. Johnson (1914-79) became the 24th bishop of the Christian Methodist Episcopal Church and a member of the Vanderbilt University Board of Trust.

The Distanced Other

Soyinka examines Question of Kinship

Political exile and Nobel laureate Wole Soyinka delivered the keynote address, “An Underground Life: The Memoirs of a Gay Jew in Nazi Berlin,” with students from the Divinity School during his visit to Vanderbilt University for the 22nd annual Holocaust Lecture Series. During the 22nd annual Holocaust Lecture Series at Vanderbilt University, Gad Beck, author of An Underground Life: The Memoirs of a Gay Jew in Nazi Berlin, discussed his experi-ences as a Holocaust survivor and partici-pant in the Nazi anti-resistance. The former director of the Jewish Adult Education Cen-ter in Berlin, Beck described himself as a “triple target” of Nazi persecution—a Jew, a gay man, and a resister—and how he faced the Divinity School, undergraduate, and graduate students from the United States and abroad. Beck’s lecture is a part of the Vanderbilt University Board of Trust.

The newly appointed dean holds mem-bership in the American Academy of Reli-gion, American Society of Church History, Association for Religion and Intellectual Life, and Society for the Scientific Study of Reli-gion. He and his wife, Heidi, also a Presby-terian minister, have a daughter, Julia, eight, and a son, Adam, five. An interview with the dean will appear in the fall issue of The Spire.
Beloved Woman and Warrior

Folklorist Interprets Apocryphal Heroine’s Life

The story of a beautiful, devout Jewish widow who, in defense of God and country, captivates and decapitates the Assyrian general Holofernes was narrated by internationally acclaimed raconteuse Diane Wolkstein when she performed “The Story of Judith, Woman Warrior.”

Presented in All Faith Chapel, Wolkstein’s interpretation of the life of this heroine from the Apocrypha is inspired by the dissertation and subsequent book, *Arrests and Faith in the Book of Judith*, by alumna Toni Craven, PCB’70, professor of Hebrew Bible at Brite Divinity School of Texas Christian University in Fort Worth. Wolkstein also acknowledges the scholarship of Amy-Jill Levine, the Carpenter Professor of New Testament Studies at Vanderbilt Divinity School of Texas Christian University in Forth Worth. Wolkstein also acknowledges the scholarship of Amy-Jill Levine, the Carpenter Professor of New Testament Studies and director of the Carpenter Program in Religion, Gender and Sexuality, as contributing to her understanding of Judith’s character.

“Beloved by her community and respected by the elders, Judith is a pious, heroic, imaginative figure who combines overwhelming odds and prevails in rescuing her people from destruction,” says Wolkstein. “Judith gives political and spiritual rebirth to the people of Bethulia, and she tells us we can accomplish our heart’s desire, live with passion, and achieve the impossible.”

Wolkstein is recognized for her ability to make stories accessible to her audiences by interweaving modern scholarship with the ancient traditions of oral literature. The author of 21 books of folklore, she currently teaches mythology at New York University and storytelling techniques at the Bank Street College of Education.

The Carpenter Program in Religion, Gender, and Sexuality, the Chaplain’s Office, the Women’s Center, Judaic Studies, and Women’s Studies sponsored her performance at Vanderbilt. Divinity School students Paul Griffiths and Otis Thornton served as percussionists for “The Story of Judith, Woman Warrior.”

Celebrated folklorist and storyteller Diane Wolkstein performed “The Story of Judith, Woman Warrior” in All Faith Chapel as part of the Carpenter Program’s public events for the academic year.

Unmasking Patriarchal Images of God

German Feminist Theologian Presents Colloquium

Biblical scholar Erhard Gerstenberger of Germany explored “Gender and Sexuality: Feminist Perspectives on the Hebrew Bible” during a colloquium sponsored by the Graduate Department of Religion and Carpenter Program in Religion, Gender and Sexuality.

A retired professor at the University of Marburg, Gerstenberger became attuned to feminist issues early in his academic career and remains one of the few male scholars in Germany who actively promotes feminist theology through teaching and publishing. While living in Brazil and teaching at the Lutheran Seminary in São Leopoldo, he also committed himself to liberation theology and began addressing Third World issues in his exegetical and historical research.

During his address at the Divinity School, Gerstenberger acknowledged the scholarship of Sallie McFague, the E. Rhodes and Leona B. Carpenter Professor of Theology emerita at Vanderbilt, for helping “to unmask the patriarchal images of God.”

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Lyn Harbaugh Appointed Admissions Director

Lyn Hartridge Harbaugh, the new director of admissions and student services at Vanderbilt University Divinity School, always imagined that Massachusetts would be the setting for her education.

A third-generation alumna of Smith College, she became acquainted with VUDS during her sophomore year in Northampton while studying religion and biblical literature. Encouraged by her professors to accept an invitation from Walter Harrisons and travel to Nashville for a conference sponsored by the Lilly Foundation on exploring vocations in ministry, Harbaugh only that the Divinity School was where Sallie McFague, a Smith alumna and author of one of her textbooks, Models of God, had been teaching since 1970.

Two years after participating in the conference, Harbaugh returned in 1995 to the Divinity School as the Harold Stirling Vanderbilt Scholar, the recipient of the Smith College Alumnae Graduate Scholarship, and a matriculant for the master of divinity degree which she completes in December 2000.

“The reception I received at Vanderbilt, the favorable observations of the Divinity School from students and alumni, and, a curriculum based on the minister as theologian were the reasons I elected to enroll at VUDS,” says Harbaugh, who also is preparing for ordination in the Unitarian Universalist Church. Of the three designations for ministers in her denomination—parish minister, religious education minister, or community minister—she has chosen to fulfill the requirements for the community minister track.

“Among the vocational interests I pursued during my graduate studies is the subject of addiction and spirituality, and as a community minister, I can continue working with people who are in recovery,” she says. “I’m interested in learning how people make spiritual connections within a secular society while they reevaluate their lives and begin vocational searches.”

As a community minister intern at First Unitarian Universalist Church of Nashville, Harbaugh currently works with the congregation and the larger community in the areas of faith development, addiction treatment, and prevention education. Her ordination is planned for 2002.
The Art of Negotiation

Former Senate Majority Leader George Mitchell recalled his experiences as chairman of the peace negotiations in Northern Ireland during a lecture cosponsored by the Cal Turner Program in Moral Leadership and the Law School.

While delivering “The Lawyer as Peace-maker,” Mitchell stated that the greatest chal-

lenges in negotiating peace is convincing political leaders and the populace that com-

promise is necessary.

“One of the most difficult issues I faced when I arrived in Northern Ireland was a political culture in which everyone believed and acted as though any hint of compromise was a sign a weakness and demonstrated a lack of conviction—and was in fact a setback to the enemy.”

The judge, lawmaker, and statesman also explained that the lessons gleaned from his experiences with the Protestant Unionists and Catholic Republicans are applicable in most societies.

“Unfortunately, that which passes for politics in most democratic societies, including our own, represents attempts to gain by divi-
sion—by creating a them and an us in every society by attempting to exploit differences. The lack of opportunity, the lack of hope, the absence of any chance to have a stake in a society is the fuel for conflict and instability everywhere.”

Lady Prophet & Mother of Biblical Criticism

Associate Professor Renita J. Weems deliv-
ered “Writing a Woman’s Life: Huldah, the Lady Prophet” for the 2000 Antoinette Brown Lecture in March. Based upon her research of the seventh-century B.C.E. Hebrew prophet from 2 Kings and 2 Chronicles, Weems presented Huldah as the “founder and mother of biblical criticism” and “the patron of women theologians.”

Weems, whose interest in this prophet’s role in biblical history developed dur-

ing her graduate studies at Princeton Theological Seminary, suggests the first exegesis is conducted when Huldah is consulted about the authenticity of the book of the law discovered by the high priest Hilkiah.

The 26th scholar to be invited to deliver the annual Antoinette Brown Lecture, Weems has been a member of the Divinity School faculty since 1987. Recognized by Ebony magazine in 1998 as the fourth best African American female preacher in the nation, Weems also received the 1999 Wilbur Award from the Religion Communicators Council for her book

Listening for God: A Minister’s Journey Through Silence and Doubt. She is currently working on a manuscript for Fortress Press on suffering and evil in the Hebrew Bible, and she will address the conference for Feminist Exegesis and Hermeneutics of Liberation in Ascona, Switzerland, during July.

Named in honor of Oberlin alumna Antoinette Brown Blackwell, the first woman ordained to the Christian min-

istry in the United States, the lecture-

ship was funded originally by benefactor Sylvia Sanders Kelley, BA’54, of Atlanta for the purpose of bringing distinguished women theologians to Vanderbilt where they could address the Univer-

sity community on the concerns facing women in ministry. In 1996, Sanders, alumnae, and friends of the Divinity School established a permanent endowment for the lecture series. Sponsors for the 2000 lecture included the Office of Women’s Concerns, the Office of Black Seminarians, Vanderbilt Lectures Committee, the Margaret Cuning-
gum Women’s Center, Vanderbilt University Women’s Studies Program, the Carpenter Program in Religion, Gender, and Sexuality, and Vanderbilt University Speakers Commit-
tee.

The committee for the 2000 Antoinette Brown Lecture chose the thistle as a symbol for Huldah, the “Lady Prophet.” Tradition-

ally regarded as a weed, the thistle is now cultivated in gar-
dens and spread its seeds in a manner that suggests a connection with both heaven and earth.

The alumnae/association of Vander-

bilt University Divinity School has named the Reverend Doctor Gard-

ner C. Taylor, Oberlin BD’40, the dis-

tinguished alumnae for 2000.

Pastor emeritus of Concord Baptist Church of Christ in Brooklyn, New York, Taylor has been acknowledged by Time mag-

azine as “the dean of America’s black preachers” and by Christian Century maga-

zine as “the poet laureate of American Protestantism.” He joins James M. Lawson, D’77, and Fred Craddock, PhD’64, as distin-

guished alumnae of the Divinity School.

“Reverend Taylor was chosen from a large number of outstanding alumnae for his exceptionally courageous ministry as preacher, teacher, pastor, and prophet to the church and society,” says James L. Smalley, BD’67, pastor of First United Church, UCC, in Nashville and president of the alumnae/association. “He is a pastor to pastors and a prophet to prophets.”

Known for the eloquence, passion, and astounding vocabulary he brings to the pul-

pit, Taylor describes his role as preacher as “giving scriptural principles personality.”

“Dean of America’s Black Preachers” Named

Distinguished Alumnus

“One must get out of life and into the Bible, but also there are times when one must get out of the Bible and into life.”

— the Reverend Doctor Gardner C. Taylor, Oberlin BD’40

Vanderbilt University Divinity School Distinguished Alumnus 2000

Responding to the Call

Born in 1918 as the son of the minister of Mount Zion Baptist Church in Bates Rouge, Louisiana, Taylor recalled from the idea of fol-

lowing his father to the pulpit. He aspired, instead, to attend law school and become a criminal lawyer. His boyhood friends, aware that no African American ever had been admitted to the Louisiana Bar, discounted their peer from his jurisprudential ambition and asked him, “Where are you going to prac-
tice law, in the middle of the Mississippi River?”

When a 29-year-old Taylor left the South to matriculate at the University of Michigan Law School, he could not foresee that his edu-
cational plans would change before he arrived in Ann Arbor. Driving at night on a Louisiana back road, Taylor tried to avoid hit-
ing the car that swerved into his path, but the collision resulted in the deaths of two white men. The only witnesses to that fatal event in 1937 were also white, but they reported the truth about the accident.

“That fearful automobile accident touched me at the very center of my being,” remem-
bers Taylor, “and through that experience I heard the Lord’s call to the ministry. I was sur-
pried by God’s grace, and I felt an enormous relief and a great embarrassment in telling everyone I felt called to the ministry. To be honest, I felt that embarrassment for several years. I did not start off with any great confi-
dence or sense of appreciation and awe about being a preacher. I wasn’t sure the ministry was worthwhile for a young, healthy, thoughtful man.”

Five Decades in the Pulpit

One year after earning his degree from the Oberlin Graduate School of Theology, Taylor was called from his student pastorate in Ohio to Beulah Baptist Church in New Orleans, and then from 1943 to 1947, he served his
The Value of a Good Name

Sam Howard, CEO of Be Smart Kids Inc. and chair of Vanderbilt University Divinity School’s donor society

Church, a program dedicated to perpetuating the legacy of the first African American to be appointed an assistant dean at the Divinity School and at the University. Smith also was pastor to the congregation at the First Baptist Church Capitol Hill where Howard and his family were members.

“I respected Reverend Kelly Miller Smith not only for his work in the civil rights movement, but I remain indebted to him for his influence on my spiritual growth,” says Howard, who became a deacon under Smith’s guidance. “I’m proud to be part of the funding efforts of a school that was important to Reverend Smith—a school that was involved in the progress of civil rights in Nashville and that has contributed to the social progress of this country by educating men and women for the ministry.”

The new chair of Schola Prophetae earned his baccalaureate from Oklahoma State University and was graduated from Stanford University with a master of arts degree. Howard is the former chair of the Nashville Area Chamber of Commerce and a former trustee of Fisk University. He and his wife, Karan, a Nashville realtor, attend Lake Providence Missionary Baptist Church. Their daughter, Anita, an alumna of Spelman College and Duke University, is president and CEO of an Internet company, Chris- tianToys.com. The Howards’ son, Samuel “Buddy” II, MBA’97, serves on the board of directors for the alma mater’s association of the Owen Graduate School of Management at Vanderbilt.

Although he decided to write The Rise of the Phoenix to illustrate how religious principles are relevant to success in business, the book also will serve as a forum for Howard to expose upon his more practical “rules of life”—such as the 25 percent rule—whereby one goes to work an hour earlier and stays an hour later without expecting compensation. And another practical feature of The Rise of the Phoenix will be the manuscript’s length. Howard intends for his readers to finish his first book in one sitting.

The mythical phoenix from Egyptian antiquity is an appropriate attribute for health-care veteran Howard who at the age of 60 is beginning a new career as chief executive officer of the Smart Kids Inc., an educational firm that develops curricula for introducing preschool children to learning through computer technology. As the phoenix ascends from the ashes and mounts the sky, Howard also believes he is rising to a new mission that can benefit future generations.

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“Be Smart Kids can encourage children to develop a thirst for knowledge, then America undoubtedly will be a ‘better country,’” he says.

In addition to his work as an entrepreneur and author, Howard serves as chair of Schola Prophetae, the Divinity School’s donor society whose funds are designated for scholarships. He became acquainted with VUDS in 1985 as one of the contributors to the Keller Miller Smith Institute on the Black Father’s former church in Baton Rouge. But when he was 30 years old and accepted an invitation to preach the sermon for the centennial celebration at Brooklyl’s Concord Baptist Church of Christ, he would deliver the first homily to a congregation to which he would minister for 42 years. During his pastorate, membership at Concord Baptist Church grew from 5,000 to 14,000 congregants. Taylor also established a senior citizens’ home, a capital campaign for a new building and an $81 million endowment for economic development—and earned the reputation as one of the most effective preachers in America. Listening to a litany of his accomplishments, he modestly responds, “One must get out of life and into the Bible, but also there are times when one must get out of the Bible and into life.”

Taylor has taught homiletics at Colgate Rochester Divinity School, Harvard Divinity School, and Union Theological Seminary, and in 1975, he was invited to deliver the esteemed Lyman Beecher Lectures in Preaching at Yale Divinity School. He has presided at conferences of the World Alliance on five continents, served on the New York City Urban Leagué, and was a Board of Education, became the first African American to serve as vice president of New York City Urban League and was the first African American Baptist minister to be elected president of the New York City Council of Churches.

A close friend of the late Reverend Doctor Martin Luther King Jr. Taylor was involved in a struggle over civil rights within the National Baptist Convention. He and King left the convention in 1965 and formed their own, the National Baptist Convention which succeeds generations of Progressive Baptists continue to work for full voter registration, equal education opportunities, affirmative action against all forms of race and bigotry and freedom of religion from governmental authority, and the mobilization of universal human rights. Taylor will visit the University for the 2000 Fall Convocation and receive the distinguished alumnus award on September 1.

The Rise of the Phoenix

A good name is to be chosen rather than the great riches of the world. The trial of staccato blows reverberating from the conference table accent the phrases the good name, to live, and great riches.

Growing up in Lawton, Oklahoma, Howard repeatedly heard his mother quoting this passage from the Hebrew Bible before she began to read the words were scripted. Her admonition serves today as the epigraph for a chapter in the spiritual autobiography Howard is writing titled The Rise of the Phoenix, a book that was inspired by a recent visit to the Baptist Church in Lawton where he was baptized.

Upon returning to his childhood house of worship, Howard experienced a “private revival.” As the congregation sang the choruses to one of his favorite hymns, “On Christ

Although he decided to write The Rise of the Phoenix to illustrate how religious principles are relevant to success in business, the book also will serve as a forum for Howard to expose upon his more practical “rules of life”—such as the 25 percent rule—whereby one goes to work an hour earlier and stays an hour later without expecting compensation. And another practical feature of The Rise of the Phoenix will be the manuscript’s length. Howard intends for his readers to finish his first book in one sitting.

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Entering the Ecstatic Discourse

I n the setto von ever one expects from a pas-ental counselor, Leonard Hummel, admits he defies the traditional profile of a Lutheran. He doesn’t hail from the upper Midwest, nor does his family’s genealogy document that he descended from a long line of Lutherans. And his ordination as a minister in the Evangelical Lutheran Church in America occurred 15 years after he entered Yale Divinity School—from where he was graduated with the master of divinity degree and with a graduate degree in sacred theology.

“I am a Lutheran by birth, but also by accident,” laughs Hummel, the 48-year-old assistant professor of pastoral theology and counseling for Vanderbilt Divinity School. “My mother was reared a Southern Baptist, but my late father was Jewish, and the Protestant church nearest my family’s residence in Baltimore was Lutheran. Although he may not completely comprehend the profile of the Midwestern Lutheran, Hummel understands that he and the faith are compatible.”

“The central precept that is set right with God purely as an act of God’s grace—not by what one says or does—always has been a recurring challenge for him,” says Hummel. “But the Divinity School’s students are encouraged here—they are expected—and the issues and questions and issues which the church has needed to examine continue to be asked at the Divinity School, particularly questions about the role of women within the church as well as the concerns for overcoming homophobia.”

In the three decades since he began his formal studies, he has earned degrees in the disciplines of philosophy, theology, and pastoral psychology. “I was brought up with a speculative bent, consequently, I have developed a perennial interest in the questions that arise with philosophers—questions about the soul, the gods, and grace,” says Hummel, who also studied philosophy as an undergraduate at Haverford College.

A Speculative Bent

But the Divinity School’s genuine respect for questions—not Vanderbilt’s geographical setting—is the characteristic that ultimately attracted Hummel to the University Avenue location. “This is a school where students are free to ask critical questions about their faith, their ministry, and the world. Questions are not only encouraged here—they are expected—and the issues and questions and issues which the church has needed to examine continue to be asked at the Divinity School, particularly questions about the role of women within the church as well as the concerns for overcoming homophobia.”

Enrolling at Yale Divinity School, he originally intended to study systematic theology but found himself more interested in the implications the philosophers’ and theologians’ questions had for individuals outside the Academy. After his residency in clinical pastoral education, he served as chaplain at Fairview Riverside Methodist Hospital of Minneapolis where he worked with adolescents in chemical dependency units and patients suffering from depression and anxiety.

Hummel’s speculative bent and his interest in counseling merged more intensely when he decided to pursue a doctorate in pastoral psychology from Boston University. “From my studies in philosophy and theology, I am able to bring to the discipline of pastoral care an awareness of the larger, meta-questions—such as those Plato asked about the tripartite soul or the medieval philosophers’ arguments about grace and nature.”

The Challenge of the Familiar

As a member of the VUDS faculty, Hummel teaches courses in religion and coping, pastoral care for addictions and mental disorders, health and salvation, and practical and historical theology. He currently is not assigned to a local congregation; however, he serves as advisor to Lutheran students attending the Divinity School. “My church takes very seriously the role of pastors in the formation and guidance of students during their theological training, and my change from the national church to the Divinity School means that I have a particular voice here among the other voices, and all the voices do not have to be in harmony for us to establish a discourse—eclectic voices speaking at the same time is both exciting and necessary for a university.”

Among Hummel’s scholarly interests is investigating how religion is both a denomi- nalization and cultural factor in coping with human suffering. Outside the classroom, he is continuing the historical and theological research he began for his dissertation on con- solation in the Lutheran tradition with the intention of developing a manuscript for pub- lication. But in his roles as academician, coun- selor, and minister, Hummel says the recurring challenge for him is realizing how familiar everything is.

“It is a challenge for me to remain aware of the differences in life, but as I experience these differences, whether as teacher or pastor, I always discover how humbly familiar human needs are, so the challenge for me is to be less surprised.”

Although he may not completely comprehend the profile of the Midwestern Lutheran, Hummel understands that he and the faith are compatible.

A New Vision of the Abundant Life:
The Eschatological Banquet

A lthough the spring semester marks the final term that Sallie McFague will occupy Office 223 as the E. B. Beede and Leona R. Carpenter Professor of Theology, her retirement from Vanderbilt University Divinity School is not an indication of the conclusion of her voca- tion as an educator. During the summer, she will emigrate to Canada where she will teach part-time at the Vancouver School of Theology in British Columbia, edit the manuscript of her next book, and devote time to her avocation—hiking in the parks of the Western Canadian province.

“I’m not retiring completely,” says McFague. “My mother had a part-time pay- ing job until she died at the age of 95, and if she were alive, she would consider me a youngster, so I can’t retire. My mentor at Smith College, Virginia Corwin, chair of the religion department and a Yale graduate, once told me that she would pay to teach if an institution didn’t pay her salary, and when she died at 95, she was blind and required a housekeeping staff, so we turned down the street to another hotel. But if we regard the world as a place where there are no Morehouse, we will lose the resources, clean up after ourselves, and make necessary repairs so another generation may inhabit the house.”

McFague, who is part of first world, middle-class Christians such as herself, McFague’s forth- coming book will explore the reasons why the sustainability of the planet is contingent upon the just distribution of our resources and how we might pursue economic justice in the poor in the world is not conducive to per- sonal happiness or planetary well being.
Economics becomes a religious matter, especially when our understanding of human happiness is intertwined with Adam Smith’s view of the individual as an insatiable consumer.

“One of the most critical changes that needs to occur is one of conscience, employment, relativistic where the abundant life, Christ's statement, 'I came that you may have life and have it abundantly' is not synonymous with abundant consumer goods, but the notion that life can be significant and meaningful without a high consumer lifestyle is not an idea people are considering today.”

In her manifesto to North American middle-class Christians, McFague acknowledges the confluence of post-Protestant Reformation and Vatican II in bringing the importance of the human individual to the attention of Christians; however, the contemporary version of this model—the individualistic market in which each person has the right to all one can secure—is bankrupt and devastating the planet while making other people poor.

“The model of the human being as individual, derived from the Protestant Reformation and the Enlightenment, is deeply engrained in American culture,” she explains. “It is the assumption of our Bill of Rights and Constitution, symbolized by the phrase ‘life, liberty, and pursuit of happiness,’ goals that are oriented to the rights and desires of individuals. American Christianity also has been focused on individual well-being, either as salvation of believers or comfort to the dispossessed. This model of human life supports the separation ofpersons and places. The individual who we are and what we can do we are a collection of lection of individuals who have the right to improve our lives in whatever ways we can. We see ourselves as basically separate and detached from other people poor.

“As McGaFage explains the importance for an ecological reformation, one is reminded of a passage from her book, Supra, Natural Chris- tian. ‘In the 17th-century English cleric and poet John Smith on the treatment of the fall of man by the theological and moral traditions when the scientific disciplines took territory was 14 years old and hiking in the mountains with her parents, she had no background,” says McFague, admitting she had no background, “yet I learned from professors who were graduates of Yale, the university where she would earn her graduate degrees. “I was impressed with the teachers in the religion department at Smith,” says McFague. “I found them interesting and deeper than others; they were persons of integrity who were committed to the issues in social justice and diversity and understood that the tradition—God, Christ, and the human being. Reading Kaufman’s essay was a moment of conversion for me,” she explains. Having written her undergraduate thesis at Smith, and her doctorate in the 17th-century English cleric and poet John Donne, she was invited to Yale University School and discovered that the literary dimension was absent from the teaching of scripture. “During the late ’50s and early ’60s, plenty of attention was being paid to secondary or conceptual language, but there was little emphasis on primary language,” states McFague, “and while the historical and cultural dimensions were popular in teaching scripture, the text that scripture involved, its analogies, images, and metaphors was neglected.”

Although McGafage’s interest in the metaphysics and theology of space and time had preceded the formal advent of literary criticism in the study of scripture, her gradu- ate thesis on the concept of time in William Faulkner’s novels was awarded. The study of Faulkner’s work enabled her to explore the questions of time in the Christian life whoeshadowed a predominant current that characterizes her work. ”

“All religious language is necessarily metaphorical because no one has ever seen God.”

McFague’s ecological model suggests to Christians that the way to picture God’s presence is the ecologohical banqueting to which all are invited—all people and all other creatures. A theology for planetary living invites one to enter a relationship where one participates in and with nature—a relationship where one regards nature sacramentally and respects unequivocally the premise that humankind should subdue and have dominion over creation.

“The Trail to the Divine

The Ecological Christian

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The Ecological Christian
An Un-retiring Life

“In the absence of theology, people read the Bible through political commitments, and this is the great tragedy in the church—the absence of theological minds and an absence of courage.”

—David Buttrick

The Grace of David Buttrick

By ROBERT HOWARD, VO DOCTORAL CANDIDATE

I met David Buttrick in February 1988 when he lectured at the theology department of Vanderbilt University. I found the breadth of his scholarship astonishing, the bold clarity of his ideas breathtaking. After the lecture I asked to speak with him about Vanderbilt's doctoral program in homiletics. He made time for me and gave nothing but encouragement to this homiletic wannabe while listening carefully to my dreams.

As we conversed, word came that my wife, Marilyn, had been taken to an emergency room after slipping on the ice outside our motel room and cutting her eyebrow. He telephoned us at home a few days later to check on how she was. For me, that initial meeting characterizes David Buttrick: impeccable scholarship, clarity of thought, and the heart of a pastor.

Since overcoming my terror at studying under one of the world’s leading homileticians, I’ve come to adopt this combination of fear as my goal for teaching, Lectures will inevitably be sprinkled with anecdotes, personal or of acquaintances, which illuminate the subject under consideration. From telling you of my trip shopping to a Target store to demonstrate how humans organize the flood of perceptions into a meaningful narrative, to the silent patient in a mental hospital who repeatedly painted stark, bare branches of a tree during art therapy and then pointed to the tree and herself until one day a tiny green leaf appeared, Buttrick’s stories have given insight coupled with a laugh—or a lump in the throat.

He brings incredibly broad reading into the classroom, synthesizing concepts and movements so some of us were always tempted to pronounce. He listens to comments and responds to questions with great patience, making sure each student grasps the point he has made. He brings both the profound and the simple to the fore in his teaching. I truly believe that reading his books will give you a chance to go to the roots of Christianity, and understand what it means to be a Christian today. He’s also a great story-teller, so you’ll be entertained too.

Buttrick attributes any courage he has to the influence of his father who came to America as a British Congregationalist and became the first president of the Federal Council of Churches as well as a professor at Harvard University and Vanderbilt’s Divinity School. “He never lost his ecumenical perspective,” remembers Buttrick. “He was a careful techni- cian who showed no sympathy for anyone who didn’t want to continue studying as a preacher. As a pacifist during World War II, he always stayed in trouble endlessly, but he had courage and was not afraid to tackle social and political issues in the pulpit.”

Buttrick’s departure from Vanderbilt follows the pattern of his previous retirements. One can expect the 75-year-old professor to retire and continue his work as one of the world’s foremost scholars on the arts and methods of preaching. “I had no intention of becoming a homiletician; I never thought about joining a church until after college,” he admits. “I had received a fellowship to Yale for graduate studies in English, but I shoved it aside and I finally turned them down because I had reservations about teaching in a Catholic school. But 10 days later they called again and asked me to come for an interview on the feast day of their patron. I agreed, and found that Catholics have grand sacraments, and exercises the discipline of grace he preaches in the classroom. As we conversed, word came that my wife, Marilyn, had been taken to an emergency room after slipping on the ice outside our motel room and cutting her eyebrow. He telephoned us at home a few days later to check on how she was. For me, that initial meeting characterizes David Buttrick: impeccable scholarship, clarity of thought, and the heart of a pastor.

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Above: David Buttrick, the Drucilla Moore Buttrick Professor of Homiletics and Liturgy, Buttrick reminisces about the circumstances that led to the decisive circumstances that led to the second year of his ministry, a member asked this question in the audience: ‘Are you coming, aren’t you?’ and I called again and asked me to come for an interview on the feast day of their patron. I agreed, and found that Catholics have grand sacraments, and exercises the discipline of grace he preaches in the classroom. As we conversed, word came that my wife, Marilyn, had been taken to an emergency room after slipping on the ice outside our motel room and cutting her eyebrow. He telephoned us at home a few days later to check on how she was. For me, that initial meeting characterizes David Buttrick: impeccable scholarship, clarity of thought, and the heart of a pastor.

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There’s a timeworn adage “Seek and ye shall find.” For Pam Fickenscher, MDiv/94, the search took her from California to Minnesota. What she found is Spirit Garage: The Church with a Really Big Door, a unique ministry operating since October 1997 from the auditorium of Jefferson Elementary School in the Uptown section of Minneapolis.

“Spirit Garage reflects the natural direction of this neighborhood,” says Fickenscher. “Uptown is where young people new to the Twin Cities tend to move. Most of them would be identified as members of Genera tion X, a group the wider church often over looks. It’s hard getting them involved in traditional church services, so we’re trying something different.”

If members of Spirit Garage are representatives of other Generation Xers, only 35 percent have had any involvement in an institutional church, and 45 percent of them have experienced a family trauma—whether parents separating or divorcing or being raised by a single parent. In all likelihood, they have attended young adults in non-Lutheran churches. “The music at Spirit Garage could be categorized by the music makes the congregations where they have worshiped lack vitality.”

Variation on tradition
To enliven the services with music that would appeal to the congregation of 100, Fickenscher enlisted help from pianist John Kerns, who recruited other musicians to join the effort. “John’s electric guitar is very different from the kind you hear at the Twin Cities today. It’s hard getting them involved in traditional church services, so we’re trying something different.”

In January, Fickenscher celebrated her first anniversary of her marriage to William Schwazer, an environmental consultant who studies transportation issues. “Bill was married a Mennonite, and he favors more tradi tional liturgies,” she explains, “but he certainly understands what we’re trying to accomplish at Spirit Garage.”

As the Church with the Really Big Door, a congregation supported by Bethlehem Lutheran Church of Minneapolis, when church leaders at Bethlehem realized traditional religion was in danger of losing members at Uptown neighborhood. They noticed the recurring use of theological language in the dialogues. The words of our faith—truth, forgiveness, and reconciliation—are used in discussions of justice,” explains Matson. “Although South Africa now has a remarkably progressive constitution, the country is healing gradually through the lan guage and actions of faith.”

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no electricity, and I read documented reports from victims whose human rights were abused during apartheid and wonder why President Mbeki doesn’t support financial reparations for them. Children become orphaned as a result of AIDS, which threatens to deplete the adult work population by 15 percent this year, so any story I tell about growing up in a farm in Kentucky and being troubled by the subtle and not-so-subtle racism seems contrived in comparison to these conditions.

“Remnants of apartheid are apparent not only in the economic disparity but also in the segregation that occurs within the education system,” writes Hardman from Saint Philom- ena’s Children’s Home in Durban. “Social workers do not place white children in orphanages with black children, nor do white children attend school with black children.”

During the years of struggle for freedom, the South Africans who would have been of high school or college age postapartheid fought for their education to fight for political reforms under the motto, “Liberation Now, Education Later,” consequently, there is a lost generation of uneducated youth.

“When you hear references to the youth of South Africa, you discover that the youth consists of men and women who are 30 years old, which is the beginning of middle age by American standards,” explains McCoy. “Although the country is free, there is a genera- tion whose only education consists of knowing how to survive on the streets, and some who don’t even consider organizations that offer training in life skills and provide employment opportunities, this generation would be lost further.”

For Marilyn Thornton-Trubble, the sessions in conflict resolution she observed during her visit to Pollsmoor Prison influence the way she responded to her work as minister of edu- cation at Hosston United Methodist Church in Nashville: “Whenever a disagreement devel- ops among people during a church meeting and they become unduly critical, I think immediately of the mediation process prac- ticed in Pollsmoor where 35 men from rival gangs volunteer to serve their terms in a room where beds are stacked four high and where the guards don’t carry guns or nightsticks,” says Thornton-Trubble, who describes her experience at the prison as the most “authen- tic” moment of her trip. “Here they study the story of his imprisonment and subsequent reli- gious conversion. Andrea Thompson, MDIV2, (right) describes Seremane’s life story as “a foil” for every nation he has previously had about faith. “He is an example of the reality of God in the life of an individual.”

Andrea Thompson and her peers decide one day, like Isak Dinesen, to write their auto- biographies; it is probable that chapters will be devoted to their experiences in South Africa and their roles as witnesses of apartheid. Seremane will recall how the language of faith was employed in the country’s healing and the parts that differ- ent religious agencies played in the develop- ment of a democratic government. And should their experiences become the subject of future sermons and lectures or inspire them to write biographies, it is probable that chapters will be devoted to their experiences in South Africa and their roles as witnesses of apartheid.

Reflections on the Absurdity of Colors

“Visiting the ‘inferior housing or squatters’ camps gave me a new perspective on poverty when I saw the marked contrast between the ‘haves’ and the ‘have nots,’” says Marilyn Thornton-Trubble, MDIV2.

The presence of “something other”

But when Andrew Thompson is asked to recount the experience that made the most high school or college age impression upon him, he responds without reservation by pronouncing the name, “Joe Seremane.” Thompson’s chance to become familiar with Seremane, a member of Parliament’s democratic party, became not only the lens through which he examined the polit- ical history of South Africa but continues to serve as a witness to religious conversion.

One evening after Thompson and the other members of the Divinity School delega- tion had finished supper, Seremane discussed his life as a South African activist and political prisoner and his subsequent conversion to Christianity. “What began as a narrative of Joe’s life during apartheid resulted in a quiet testimony of his faith,” remembers Thomp- son, “yet his story serves as a foil for every nation he has previously had about faith.”

For his involvement in the Pan African Congress, Seremane was imprisoned without "Parts of South Africa are diverse and wonderful...they speak of diversity...” says Matthews McCoy, MDiv2. “As an African born in America, I am learning that strong feelings against injustice and inequal- ity must be tempered with patience, yet my toler- ance for others is becoming increasingly less.”

My landlord also mentioned that he finds it very troublesome that South Africa has spent so much energy trying to gain back the status of a political power. He refers to Peter the Great as a political reformer who once confided to him, “We don’t know how to become a superpower. We can’t compare ourselves to outside his country to help Russia’s advancement. First of all, I remember Professor Sharman’s modern Russian history class at Hiram, doesn’t Peter have a fairly dubious reputation in Russia for his interpretation of Western European cul- ture? Secondly, such advice seems to be sought everywhere, especially in terms of marketing the country to tourists. I also don’t think the way to make up for years of suppressing indigenous peoples is to con- tinue to make them sit on the sidelines while they watch elite foreigners run their country. This becomes a form of neo-colo- nialism, and God knows, McDonald’s and Disney have their hands full with that already. (By the way, for all you pulp fic- tion fans, a quartar pounder with cheese is still a quarter pounder with cheese in South Africa, but French fries are called chips, as you might expect.)

It’s evident from my landlord’s words that the racial divisions between blacks and coloresses still bear significant ideolog- ical weight in the post-apartheid years. Not that I consider it to have the definitive- ly limit, nor am I claiming to be a social theorist, but I think he is fairly representa- tive of what is emerging in language that is emerging in South Africa as ideological becomes passe. Everyone seems reluctant to engage in the discussions. As you say in Cape Town, cheers.”
Divinity School Celebrates Endowments of Two Professorships

Sharing of Tradition

To celebrate the appointment of Jack M. Sasson as the first Mary Jane Werthan Professor of Jewish Studies and Hebrew Bible at Vanderbilt University Divinity School, a reception was hosted by alumni Jerald Doochin, RA'52, and Dianne Shofner Doochin, MA'35, seated with her husband, Albert. The Werthans established the endowment for the chair to ensure permanently the presence of a professor of Jewish studies on the faculty.

Divinity School Celebrates Endowments of Two Professorships

In the Academy, the chair represents the seat of professorial authority. Benefactors of Van- derbilt University Divinity School have demonstrated once again their commitment to the School’s ecumenical vision by ensuring that authorities on the Jewish and Catholic faiths will be among those particip- uting in a critical and open examination of the Hebrew Bible. Throughout the generosity of Albert and Mary Jane Lowenheim Werthan, BA’29, MA’35, the first woman to serve on the Van- derbilt University Board of Trust, the Divin- ity School’s ecumenism has been advanced further by the endowment of the Mary Jane Werthan Professorship of Jewish Studies and Hebrew Bible. Jack M. Sasson, who accepted the appointment to the Werthan Chair, has completed his first year at the Divinity School and will be installed formally on Sep- tember 12. The 1999–2000 academic term also marked the initial year for the Edward A. Malloy Professorship in Catholic Studies. Augustinian scholar J. Patout Burns Jr. was installed in February as the first professor to occupy this chair that was endowed by the support of 19 patrons and alumni/ae. Pri- mary funding for the Malloy Chair, named in honor of the current president of the Univer- sity of Notre Dame, was provided through the bequest of Anne Tucker Wilson and William K. Warren Foundation of Tulsa, Oklahoma. Significant contributions also were received from the late Monroe Cashell St.; University trustee Monnre J. Carroll Jr., BE’59; Joel Cleek, the late university trustee Sam Fleming, BA’28, MA’31, his wife and Ann O’Day; William and Carolyn O’Neill Jr.; Charles S. and Mary Nichols; Kent Kyger, O’Day; William and Carolyn O’Neil Jr.; Joel Cheek; the late University trustee Frank J. Gali, who lectured with a heavy southern accent, was always refer- ring to the southern university from which she was graduated: “For all I know, she had gone to college in Zanzibar,” laughs Sasson. But ironically, the alma mater of the memo- rable professor who spoke in an equally memorable accent was the University of North Carolina at Chapel Hill where Sasson would begin his teaching career after earning his doctorate in Mediterranean studies from Brandeis University. For 33 years, he served on the faculty of UNC and in 1991 was named the William Rand Kinnan Jr. Professor of Religious Studies.

As an Assyriologist and the newly appointed Werthan Professor, Sasson hopes to open the world of the ancient Hebrews to students whose backgrounds have not exposed them to an examination of biblical texts from a non-New Testament perspec- tive. “The Werthan Chair reinforces the presence of a professor of Jewish studies on the faculty. A Sha-

“Nothing in my life had prepared me for being in a divinity school,” admits Jack Sasson as he reflects upon his first year as the Mary Jane Werthan Professor of Jew- ish Studies and Hebrew Bible. “I never went to yeshiva, nor have I taught in a university that is confessionally-orientated, but my new colleagues at Vanderbilt have been very receptive, and I have discovered the Divinity School students are not university-channelled graduate students of a uniform type—each one is rich in experiences, and I’m glad to be a part of their questing.”

Sasson’s own quest to the classroom began after his family immigrated to New York from Lebanon in 1955. Born in the Syrian- ian city of Aleppo, one of the oldest, continu- ously lived-in cities of the world, he was five years old when his family moved in 1946 to Beirut where the larger Christian community and French influence proposed less threats of displacement for post-war Jews. “We moved to Lebanon expecting to find a more hos- pitable place to live as Jews,” explains Sas- son. “But when the United Nations began deliberations for establishing a state of Israel, the Arab world began taking out its frustra- tions on Jewish communities.”

Whereas many Jews from Syria, Iraq, and Lebanon left for South America or the mer- cantile cities in Italy and England, Sasson’s city-state of Mari by examining letters dating from 1800-2750 B.C.E that were written on clay tablets in the ancient Semitic language of Mesopotamia known as Akkadian or Assyro-Babylonian. “These letters were dis- covered 90 years ago in Syria by French archeologists and proved an incredible win- dow to the world of Mari,” contends Sasson. “I take delight in reading the letters as pieces of literature because when people compose letters they leave traces of their hopes and their hurts. What I hope to accomplish in my book is to make connections to a world that no longer exists by employing these letters.”

Sasson’s new colleagues, James Burns, also is interested in making connections to the past through his research on the burial monuments could be traced to his first teach- ing appointment as a high school mathemat- ics instructor in Shreveport. Burns’ undergraduate minor in mathematics not only qualified him to teach the subject but also supports his research in church history. “I look back on those two years of teaching high school math as the time I learned how to teach,” says Burns, “and whenever students tell me they are thinking about teaching on the secondary level, I tell them such work is a young person’s game and physically exhausting, but I encourage them to acquire teaching experience in high school because they will learn how to handle a shorter period without using notes.”

After he was graduated from high school in New Iberia, where his family still owns the state’s largest plantation for processing sugar cane, Burns entered the Jesuit order and began his seminary studies. At Spring Hill College in Mobile, Alabama, he earned a baccalaureate and a master’s degree in philoso- phy. During his undergraduate years, Burns became interested in Silver Age Scholasti- cism—Roman Catholic thought after the Council of Trent—the period in church his- tory where there is an attempt to recover medieval inquiry in a new context. From 1964 to 1974, he received a master of divinity degree from Regis College in Toronto, a mas- ter’s degree in theology from Saint Michael’s College in Toronto, and a doctorate of philo- sophy from Yale University.

Upon resigning from the priesthood, mother had family connections in North America, and the family received permission from the American government to settle in Brooklyn. “My family shares in the familiar, ageless story of immigrants settling in a new nation where they are not fluent in the lan- guage,” says Sasson who attended high school in Brooklyn before matriculating at Brooklyn College where he developed an interest in the history and literature of the ancient world. As an immigrant, Sasson’s knowledge of American geography outside the state of New York was limited to Washington, D.C., and Chicago, yet one of his history profes- sors, Mary Frances Gallo, who lectured with a heavy southern accent, was always refer- ring to the southern university from which she was graduated: “For all I know, she had gone to college in Zanzibar,” laughs Sasson. But ironically, the alma mater of the memo- rable professor who spoke in an equally memorable accent was the University of North Carolina at Chapel Hill where Sasson would begin his teaching career after earning his doctorate in Mediterranean studies from Brandeis University. For 33 years, he served on the faculty of UNC and in 1991 was named the William Rand Kinnan Jr. Professor of Religious Studies.

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nstitutionalized the teaching function is something that Catholics know. Some of the structures of religious authority which are characteristic of the Roman Catholic communion were already well established even before the Chr

ett’s First Chair in Christian Thought at Washington University was that the religion of

With the Malloy Professorship will allow for specific courses on Catholic studies to be available to students. There is a significant number of Catholics represented in the undergraduate student body, and the Malloy Professorship will allow for specific courses on Catholic studies to be available to them,” he says. “This new chair in the Divinity School provides another voice and brings a different set of resources for the training of ministers and biblical scholars.”

To learn more about Burns’ research with the interdisciplinary working group on Divinity and the Practice of Christianity in Roman Africa, visit their web site at http://divinity.library.vanderbilt.edu/burns/chroma/
Dallas Blanchard, BD’60, retired in August 1999 from the University of West Florida in Pensacola where he was professor and chair of the department of sociology and anthropology. As professor emeritus, he is continuing his research on the Fellowship of southern Churchmen, an organization of Christian Socialists from 1934 to 1960.
Donald W. Kutz, BD’68, serves as pastor at the First Christian Church of Laguna Woods, California.
James Frederick Barber, MDiv’69, DMin’71, has been called as rector of Trinity Episcopal Church in Fort Worth, Texas. He recently served as chairman of the committee to elect the tenth bishop of Western New York.
Michael D. Thiel, MDiv’69, DMin’73, is serving in his ninth year of ministry with the First Christian Church, Disciples of Christ, in Estherville, Iowa.
Paulette Lovell Robb, MA’71, PhD’72, chair- man of the religious department at George-town College in Kentucky, announces the publication of a commentary on the book of Daniel in the New Century Bible Commentary Series.
Steve Mandhlon, MDiv’72, DMin’73, chap- lain at Culver-Stockton College in Canton, Missouri, was among 30 United States and Israeli scholars and educators who planned International Interfaith 2000, a Holocaust education program for 250 American college students to travel in Poland and Israel.
Cynthia Ann Jarvis, MDiv’74, serves as min- ister for the Presbyterian Church of Chestnut Hill in Philadelphia. She also is a consultant to the Center for Theological Inquiry at the Presbyte- rian Church in Princeton, New Jersey, and a member of the Committee on Preparation for Ministry of the Philadelphia Presbytery.
Jerry Allen Smith, MDiv’78, has been appointed senior minister of the Memorial United Methodist Church in Escondido, California. He and his wife, Carol, recently celebrated their 25th wedding anniversary on November 22, 1999.
Brooks R. Faulkner, DMin’79, is a certified trainer for Compassion Fatigue, a Federal Bureau of Investigation training program sponsored by the Traumatology Institute of Florida State University. The program pro- vides support to caregivers in random vio- lence settings such as Columbine, Colorado; Pearl, Mississippi; Fort Worth, Texas; and Joplin, Arkansas.
George Odle, DMin’79, former pastor of Sul- phur Springs United Methodist Church in Jacksonville, Tennessee, has been appointed field representative in the office of Finance and Field Service for the United Methodist General Board of Global Ministries in New York. He will be responsible for directing cap- ital giving development efforts with local churches and colleges.
Saxon Cayce Scarborough, MDiv’79, has moved his pastoral residence from the First United Methodist Church in Gastonia, North Carolina, to Charleston, South Carolina where he is the parents of a daughter, Lauren, 10.
Mary M. Brady, MA’80, serves as an associate pastor at the First United Methodist Church in Champlain, New York.
Glenn E. Boyd, MDiv’81, is a candidate for the doctorate of ministry at Houston Grada- uate School of Theology Schaeffer Insti- tute.
Charlotte Joy Martin, MA’80, has accepted the position of development coordinator at Cedars-Sinai Medical Center.
Paul J. Acker, Oberlin BD’45, on June 22, 1999.
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P. J. Acker, Oberlin BD’45, a Methodist minister who served churches in Ohio for more than 50 years, on April 4, 1999.
Jay Evins Bryley, BD’47, a member of the Martin Methodist College Board of Trustees and retired United Methodist minister who served parishes for 47 years in churches throughout Middle Tennessee, on November 6, 1999.
Alexander Campbell Meakin, Oberlin BD’52, a member of the Wooster College Board of Trustees and retired senior pastor of Parma South Presbyterian Church in Ohio, on June 2, 1999.
James Floyd Taylor Jr., BD’56, a retired min- ister of the Tennessee Conference of the United Methodist Church, on June 26, 1999.
Julie Tucker Bohannon, BD’57, an element- ary school educator and past state president of the Alabama League of Women Voters, on August 25, 1999; survivors include her hus- band, the Reverend Kenneth L. Bohannon, BD’56 of Northport, Alabama.
Thomas F. Martin, BA’44, D’78, a former member of the Commodore football team and the Kentucky Avenue Christian Church, Disciples of Christ, in Richmond, Vir- ginia, on December 31, 1998.
Perry Stanton Miller, MDiv’87, serves as pas- tor of Asbury Memorial United Methodist Church in Asheville, North Carolina. He and his wife, the Reverend Karen F. Miller, are the parents of Elizabeth, 12.
David Penchansky, PhD’88, associate profes- sor of psychology at the University of North Carolina in Chapel Hill, is a certified counselor in Virginia and North Carolina.
Dorothy Covington Lampe, MDiv’80, has been promoted to administrative coordi- nator for the Children’s Center at Cedars-Sinai Medical Center.
Jonathan Craig Stewart, MTS’83, married Renee R. Levay on September 11, 1999. They reside in Nashville where he is an attorney in the litigation department of Bass Berry & Sims.
Lanny Cole Lawler, DMin’86, and Joy Ann Kraft-Lawler, MDiv’87, adopted a son, Patrick Austin, on July 4, 1999. The Lawlers are the pastor of First Christian Church in Chattanooga where Joy has begun his new pastorate at First Christian Church, Disciples of Christ. Joy has taken a position with the Gay Leer Foundation to develop a family leave from the United Methodist Conference.
Raymond Jeffrey Council, DMin’70, director of pastoral services and chaplain for the Mid- dle Tennessee Mental Health Institute, on August 11, 1999.
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