VOLUME 24, NUMBER 1
FALL 2003

THE SPIRE

Vanderbilt University Divinity School, Graduate Department of Religion, and Oberlin Graduate School of Theology

At the BEDSIDE

Genesis 7
2002
by Sylvia Hyman, MA'63
American sculptor
(born 1917)
stoneware and porcelain
12" height, 18" width, 10" depth
commissioned by Albert Werthan for
the faculty office of Jack M. Sasson,
the Mary Jane Werthan Professor
of Jewish Studies and Hebrew Bible
Vanderbilt University Divinity School
photographed by John Cummings

"In the SIX HUNDREDTH YEAR of Noah's life,
in the SECOND MONTH,
on the SEVENTEENTH DAY of the month,
on that day all the fountains of the great deep burst forth,
and the windows of the heavens were opened.
The rain fell on the earth FORTY DAYS AND FORTY NIGHTS."

—Genesis 7:11 New Oxford Annotated Bible

THE SPIRE

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The Spire
Office 115, John Frederick Oberlin
Divinity Quadrangle
411 21st Avenue, South
Nashville, Tennessee 37240-1121

by telephone: 615/343-3964

by e-mail: *divinityspire@vanderbilt.edu*

by facsimile: 615/343-9957

James Hudnut-Beumler,
Dean & The Anne Potter Wilson Distinguished Professor of American Religious History

Alice Hunt, MTS'96, PhD'03
Associate Dean for Academic Affairs and Senior Lecturer in Hebrew Bible

Lloyd R. Lewis, *Assistant Dean for Student Life*

Victor Judge, BS'77, MS'79, *Editor & Registrar*

Mark Caldwell, MTS2, *Editorial Assistant*

Jenni Bongard, *Designer*

Christopher K. Sanders, MDiv'95,
Director of Development and Alumni/ae Relations

Dr. Kent Kyger, MD'58, and
Patricia Miller Kyger, BS'59,
Chairpersons of Schola Prophetarum

Anthony J. Spence, E'75, *Executive Director of Alumni Communications & Publications*

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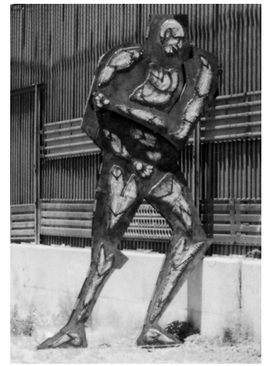
FEATURES

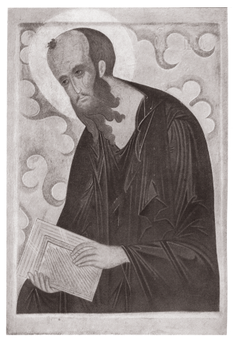


14
A Theology of Mediation
Peter C. Hodgson, the Charles Grandison Finney Professor of Theology, emeritus, comments upon the five decades since first reading Paul Tillich's The Protestant Era.

19
When the Photograph Becomes the Picture
Through prose and photography, Divinity School student Jason Frazier presents his reflections from his field education experiences in Mexico.

22
At the Bedside
Scholars from the University community exchange their perspectives on "the good death."

29
Images of Hell: Reading *Paradise Lost* Through the Theology of Jonathan Edwards
American religious historian James P. Byrd of the Divinity School argues why the vivid images of damnation depicted by Milton and Edwards continue to fascinate readers.



37
Christian Thought Worlds East and West
Alumnus Athanasios Bailey examines the cognitive gulf between Eastern and Western Christians.

Our Featured Artisans

Painting Without Borders

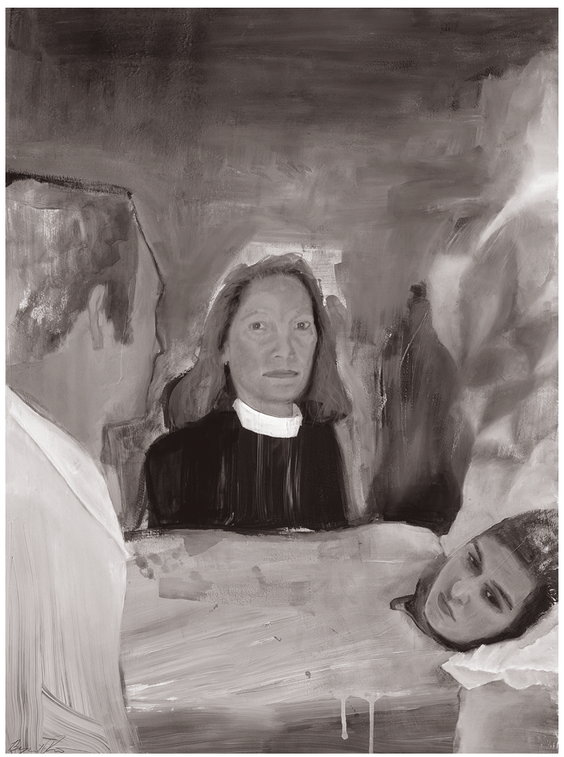
The epiphanal moment occurred in Borders Books. Employed as a "night shelver" in the Atlanta store, Benjamin Roosevelt was assigned to the art section where he arranged volumes alphabetically from Ansel Adams to Francisco de Zurbarán. When the night manager was not looking, Roosevelt would take the books on Pablo Picasso or Jean Michel Basquait from the shelves and study the paintings of the twentieth-century artists while standing in the aisles.

As he was shelving books one morning at 3:00, Roosevelt decided that if he were to respond to a calling to paint, he had to stand before an easel instead of a bookshelf. Unannounced, he walked out of the store and drove from the parking lot; his final glimpse of Borders was reflected through his rearview mirror.

After he made his egress from the world of alphabetized retail, Roosevelt returned to the idyllic setting of his undergraduate years, Sewanee, to live a rather meager existence by working on a flower farm. But life on the mountain also afforded him opportunities to explore painting, an interest that had haunted him since earning a baccalaureate in religion at the University of the South in 1998. During the four years he has been painting, he has experimented with landscapes, portraits, and conceptual compositions. The 28-year-old native of Kingsport, Tennessee, now practices his avocation in a renovated attic in his east Nashville home that he shares with his wife, Elizabeth, a teacher at the Waldorf School. During the summer, he was invited to exhibit his paintings at the Zeitgeist gallery in Hillsboro Village, his first showing in a private gallery.

To fulfill the requirements for the master of theological studies degree, Roosevelt secured a field education placement in the Office of Cultural Enrichment at Vanderbilt University Medical Center where he develops projects in art for long-term care patients. "Art has the power to render raw religious data because the expression of an individual's creative urge reveals insight into one's humanity and spirit," states Roosevelt, whose painting *At the Bedside* depicts the moment in a circumthanatological scene when a person's finite nature can no longer be sustained by curative therapy and the mystery of grace intercedes—that interval described by James Pace, a professor of nursing at the University and an Episcopal priest, as "a sacramental beauty."

When Roosevelt is not in his studio, a patient's hospital room, or the Oberlin Quadrangle, the artist may be found shelving oversized art books on the eighth floor of the Jean and Alexander Heard Library, a place he finds more compatible with his temperament than the aisles of a mall store. Upon earning his degree from the Divinity School, Roosevelt hopes to pursue a vocation in pastoral care that incorporates the visual and medical arts with healing ministry. —*VJ*



DANIEL DUBOIS

Benjamin Trefz Roosevelt, MTS2

On the Cover

At the Bedside
2003
by Benjamin Trefz Roosevelt
American painter
(born 1975)
acrylic and water-based oils
on paper
22 1/2" x 30"
The original painting hangs in the faculty office of Trudy Stringer, associate director of field education and lecturer in church and ministries at the Divinity School.

Scriptural Clay

Of all the materials with which sculptor Sylvia Hyman, MA'63, has worked, clay remains her favorite medium. "I have painted and worked with metal, but once I discovered clay in 1958, I believed I had found the solution to all that I had been seeking; however, I soon discovered that clay was not the answer to my quest but the beginning because I never run out of ideas for the medium," states Hyman, whose ceramic sculptures are currently exhibited in her first solo show in Manhattan at the prestigious OK Harris Gallery in SoHo.

Her creations in the trompe l'oeil genre demonstrate how clay can imitate wood, fabric, and paper, and a remarkable example of Hyman's ability "to fool the eye" may be seen in the faculty office of Jack Sasson, the Mary Jane Werthan Professor of Jewish Studies and Hebrew Bible. The sculpture *Genesis 7*, commissioned for Sasson's office by Vanderbilt University benefactor Albert Werthan and depicted on the inside cover of this issue, features silk-screened scrolls with underglazed texts recounting the Flood. "I silk-screen the design while the clay remains wet," she explains, "then I bend and shape the clay to create the effect of a scroll or a book."

Upon seeing *Genesis 7*, Susan Ford Wiltshire, professor of classics and chair of the department of classical studies at the University, observed, "The oldest stories represented in Genesis 7 are those that were saved in cuneiform on clay. Part of the genius of Sylvia Hyman's sculpture is that it preserves all these versions of the story in the enduring form of clay." The creative life of the 85-year-old artist is the subject for one of Wiltshire's poems in her latest book, *Windmills and Bridges: Poems Near and Far.*

A graduate of Buffalo State College in New York and George Peabody College for Teachers, where she served on the faculty of the art department, Hyman's sculptures also have been exhibited in Greece, Germany, Canada, Japan, and the Czech Republic. She is the recipient of a Lifetime Achievement Award in Craft Arts from the National Museum of Women in the Arts in Washington, D.C.

EVOLUTIONARY ARTIST

for Sylvia

Porcelain is the purest clay, kaolin decomposed
where it lay, gathering no alloy along the way,
fine as old wine, pliant, elegant—like her.

No dilettante, she knew she was an artist from
the age of eight, claimed her calling full-time
when time allowed, mentor to many then and now.

She traveled, taught, could not conceive a day
when the magic of her fingers would resist
rolling the tiny beads she was famous for.

After arthritis, she smiled, invented new ways
of rolling clay, forming scrolls compelling as
    Qumran,
stacked in piles, gathered in baskets real as
    gardens.

Over eighty now, her racing hands cannot keep
    pace
with her laughing imagination, her evolving art,
curious as chromosomes, surprising as genes.

—*Susan Ford Wiltshire*

FROM *Windmills and Bridges: Poems Near and Far,*
PAGE 44, EAKIN PRESS, AUSTIN, TEXAS, 2002,
REPRINTED WITH PERMISSION OF THE PUBLISHER

Sylvia Hyman, MA'63

Photograph by Virgil Fox
(first published in the Nashville Scene, *May 22, 2003, page 62, reprinted with permission of the photographer)*

Readers' Forum

From the Editor

In Flannery O'Connor's short story "The Displaced Person," the protagonist, Mrs. McIntyre, arranges with a Roman Catholic priest to employ a family of Polish refugees, or displaced persons, on her Georgia dairy farm. When the elderly cleric, Father Flynn, begins to provide Mrs. McIntyre unsolicited instruction in the catechism, she rebuffs his efforts at conversion and exclaims, "I'm not theological. I'm practical."

For the 204 students who are pursuing graduate education this fall at Vanderbilt University Divinity School, the adjectives *theological* and *practical* are not antithetical but complementary of each other. Whether the students are attending a lecture in the Oberlin Divinity Quadrangle, serving a congregation, or working in a nonprofit service agency, they are investigating the questions which emerge when their faith traditions confront the perspectives and problems of contemporary life. At the Divinity School—an institution that is "committed to intentional diversity," a phrase attributable to Associate Dean Alice Hunt—the students are encouraged to explore strategies for questioning and reconciling the theological tenets of their traditions with the practical challenges of participating in a pluralistic society.

In this issue of *The Spire*, we present a series of reflections upon the practical and theological question, "What is a good death?" The inspiration for this theme stems from a symposium sponsored by the Vanderbilt University Medical Center's department of pastoral care during the spring semester when the question was addressed by ethicists, philosophers, and pastoral caregivers. Dean James Hudnut-Beumler suggested we examine the subject further by inviting representatives from within the School and the University to respond to the question.

I also am pleased to inform our readers that in February *The Spire* received the award of excellence for alumni/ae magazines at the District III Conference of the Council for the Advancement and Support of Education (CASE). We share this distinction with Duke University Divinity School and Furman University, and we remain grateful to Jenni Bongard, our designer from the University's Office of Creative Services, whose insightful understanding and artistic interpretation of the mission and commitments of Vanderbilt University Divinity School are demonstrated in each issue she creates for our community. —*VJ*

A Call to Restorative Justice

I appreciate receiving *The Spire* and look forward to each issue. I am prompted to write this letter regarding Christopher Kelly Sanders' article "Prophetic Diversity: A Vision for Heirs Through Hope" in the last issue, and I quote three sentences: "A university based divinity school is the ideal setting for exploring the connection between religion and social issues. A university's academic mission requires opening a dialogue for the mutual understanding among persons with different views. Sometimes a university's mission also requires a leadership role of moral witness that involves taking a clear position and making efforts to persuade others to see the new vision."

I applauded earlier an issue of *Vanderbilt Magazine* which opened the dialogue regarding capital punishment with two good articles presenting opposing views. Now I suggest it is time for an article or series of articles on "Restorative Justice" with the Divinity School taking a "leadership role of moral witness and making efforts to persuade others to see the new vision."

Mozelle A. Core, BA'46, MA'67
Nashville, Tennessee

Editor's Response:

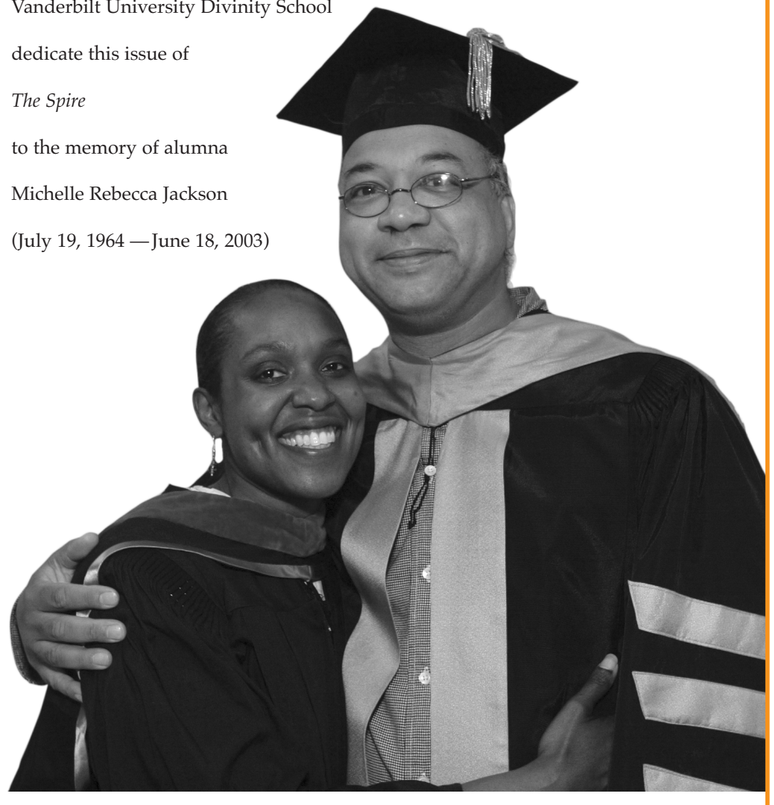
The theme of restorative justice will be examined in an article by Lindsay Catherine Meyers, MDiv2, which will be published in the next issue of The Spire. *During the 2003 spring and summer terms, students from the Divinity School, David Lipscomb University, and members of the Nashville community participated in a course titled "Theology, Politics, and Criminal Justice in America" which was taught at Riverbend Maximum Security Prison. Inmates from Riverbend were permitted to enroll in the course and to explore with the students the theological implications of the American justice system. A course titled "Theology From Inside Prison Walls" will be offered again in the 2004 spring term when participants will examine the writings and lives of individuals who have been imprisoned for their faith or who have discovered faith during their incarceration.*

Remembering Professor Mills

Thanks for *The Spire's* tribute to Liston Mills with whom I had worked on a study focusing on stress management. Now that I am living in the region, I look forward to sharing in the continuing education opportunities of the Divinity School and Graduate Department of Religion and becoming acquainted with the current faculty under the leadership of Dean Hudnut-Beumler.

Robert H. White Jr., BD'64, DD'70
Jackson, Tennessee

The administration, faculty, and staff of Vanderbilt University Divinity School dedicate this issue of *The Spire* to the memory of alumna Michelle Rebecca Jackson (July 19, 1964 —June 18, 2003)



"For my quest continues, but I am no longer on a journey where I will fall blindly into ditches. My path is lighted by God.

—from the biographical essay of Michelle Rebecca Jackson dated October 31, 1998, upon applying for admission to Vanderbilt University Divinity School

Diane M. Jones, scribe, of Sewanee, Tennessee, created the initial "F" in the Neuland style by using a flat brush and 1mm technical marker. Her design was inspired by a handwoven African basket. The photograph of Michelle Rebecca Jackson and Victor Anderson, associate professor of Christian ethics, African American studies, and religious studies, was taken by Donn Jones during Commencement 2003.

Navigating Beyond the Headlines

DAVID CRENSHAW

Practical Theology & Perennial Questions

BY CHRISTOPHER K. SANDERS, MDIV'95
Director of Development and Alumni/ae Relations

Fragments of practical theology have dominated newspaper headlines this past summer. Questions of who can be married and who can lead the Church have troubled Christians of all varieties for the last few months. The combined effect of a court decision in Ontario, Canada, that grants same-sex couples the right to marry and the U.S. Supreme Court case Lawrence v. Texas *that struck down state sodomy laws has suddenly pushed forward the question of same-sex marriage upon a polarized North American political culture.[1] In what seems to be a coincidence, the confirmation of the first openly gay bishop in the Episcopal Church has reopened questions of ecclesiology that connect to issues of calling, leadership, inclusion, and the authority of Scripture.*

The responses to these developments have become the stuff of headlines as well. In the marriage debate, one Protestant senator shocked many other Protestants with a practical theology sound bite when he referred to marriage as a sacrament. In other cases, the response has been more systematic; the Congregation for the Doctrine of the Faith's *Considerations Regarding Proposals to Give Legal Recognition to Unions Between Homosexual Persons* provides an example of a sustained critique of existing and prospective developments.[2]

The confirmation of the Reverend Canon V. Gene Robinson to the episcopate has elicited a similar variety of reactions. Although only one of many issues debated at this year's triennial convention of the Episcopal Church, the bishop-elect's sexuality was the only item that received any coverage. One bishop opposing Canon Robinson's confirmation based his views on a contrasting of morality and civil rights. Proponents, however, often spoke of the action of the Holy Spirit and God "doing something new."[3] Commentators have generally described the debate as civil, but it remains to be seen how civil the differing sides will remain as new strategies take shape.

The issue of sexuality is the obvious connecting factor in these controversies, but the other bridge is the fact that they are both matters of practical theology. Whose relationships are blessed by God? How do religion and government share or divide responsibility in sanctioning relationships? And what kinds of relationships qualify or disqualify one for leadership in a religious community? Beyond these basic questions are the types of arguments that are made. Some participants in these debates appeal to Scripture, specific passages as well as a more general biblical theology. Others make arguments from a morality construed from natural law. Still others draw upon more explicitly theological language pertaining to the nature of the sacraments, which include marriage and ordination in some traditions, as well as theological understandings of the action of God. Finally, others debate a morality of divine prohibitions versus an inclusive ethic based on the life and ministry of Jesus. Ordination and marriage may disappear from the headlines, but they are persistent concerns for the Church. Debating whether to call either act a sacrament, determining who may marry whom, and discerning what is required of bishops and other ministers are all perennial questions for the Church. The variety of theological, cultural, and moral vocabularies to which interested parties appeal as they make their arguments will likely be a permanent feature of our religious landscape, too. A thorough grounding in practical theology is as important as ever for the preparation of ministers and those who teach them if religious leaders are to navigate these controversies with vision and integrity.

Fortunately, generous benefactors have provided Vanderbilt University Divinity School with a superb collection of resources that make it possible for us to prepare our students to exercise their ministries in challenging situations and reflect upon those experiences. Gifts from the E. Rhodes and Leona B. Carpenter Foundation have endowed scholarships, two faculty chairs, and the Carpenter Program in Religion, Gender, and Sexuality. Our students have the opportunity to prepare for ministry by participating in seminars sponsored by the Carpenter Program while taking classes on liturgy offered by the Luce Chancellor's Professor of the History of Christian Worship and the Arts. These same students may have just taken part in a program made possible by the same donor, the Henry Luce Foundation, which provided the funding for our efforts to globalize theological education through student travel to Nicaragua, South Africa, Thailand, and Namibia. Building on the traditional disciplines of theology, ethics, Church history, and Bible, Vanderbilt Divinity students examine the practices of pastoral care, preaching, worship, and religious education in light of emerging issues of gender, sexuality, and globalization.

Ministry will always be hard work and seldom as glamorous as international travel. Negotiating with parish committees, providing pastoral care to an aging and ailing population, persuading adults that religious education is not just for children, and launching stewardship initiatives will often be thankless, challenging tasks. The mechanics of these functions grow stale, not merely because of the inertia ministers face as they attempt to implement such projects, but also because ministers have had so little opportunity for theological reflection upon these practices. Without the element of reflection, there is no practical theology. Without practical theology, ministers can lose sight of the scope and purpose of their practices. Furthermore, the contexts in which ministers serve the people of God are changing. Even if American ministers never leave the United States, the world is coming to them through demographic changes in every region of the country. So the practical theology that will best serve the next generation of ministers will encourage them to scan a broader world of religious dialogue and international financial and labor markets.

While there are no easy guides to the best new thinking in practical theology, current and *emeriti/ae* faculty as well as *alumni/ae* have written some imaginative and helpful works in the field. A partial list follows:

David Buttrick. *Speaking Jesus: Homiletic Theology and the Sermon on the Mount*

Leonard Hummel. *Clothed in Nothingness: Consolation for Suffering*

John McClure. *Other-wise Preaching: A Postmodern Ethic for Homiletics*

Bonnie Miller-McLemore. *Let the Children Come: Reimagining Childhood from a Christian Perspective*

Edward Farley. *Practicing Gospel: Unconventional Thoughts on the Church's Ministry*

L. Susan Bond. *Contemporary African American Preaching: Diversity in Theory and Style*

Dale Andrews. *Practical Theology for Black Churches: Bridging Black Theology and African American Folk Religion*

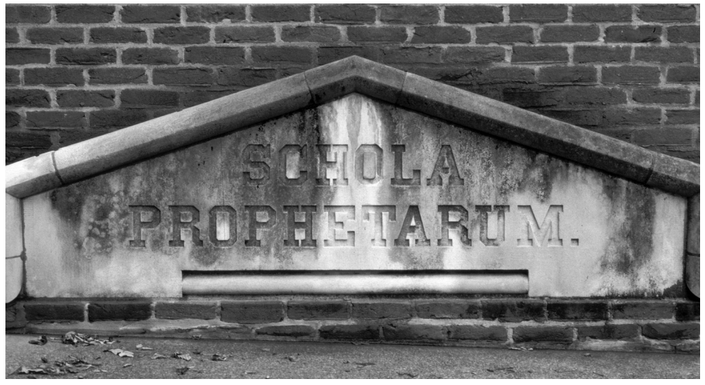
Robin Jensen. *Understanding Early Christian Art*

Many of these selections will be available in local bookstores, and all of them are available through online booksellers. The students and faculty of Vanderbilt Divinity School hope you will continue to take part in the conversation about the kinds of practical theology that will renew ministry and bring reconciliation.

[1] See *www.lambdalegal.org/binary-data/LAMBDA_PDF/pdf/236.pdf.*

[2] See *www.vatican.va/roman_curia/congregations/cfaith/doc_doc_index.htm.*

[3] To see a complete set of pastoral letters issued by bishops of the Episcopal Church in light of Canon Robinson's confirmation, go to *home.comcast.net/~jason.green/pastoral.html.*



Dean James Hudnut-Beumler and the faculty of Vanderbilt University Divinity School welcome the following new members to our donor society, *Schola Prophetarum:*

Thompson Patterson Sr. and Michael Eldred
M. Douglas Meeks and Blair Meeks
Randy Smith and Beth Pattillo

To learn more about joining *Schola Prophetarum*, please contact Christopher Sanders in the Development Office at 615/322-4205 or at *christopher.sanders@vanderbilt.edu.*

Continuing Education and Community Events

2004 Relevant Religion Lecture Series
Vanderbilt at Scarritt-Bennett Center
1008 19th Avenue, South

Monday evenings
January 19, 26; February 2, 9
"Prophetic Responses to Racism"
with Forrest E. Harris Sr., MDiv'83, DMin'91, *assistant professor and director of the Kelly Miller Smith Institute on Black Church Studies*

Monday evenings
March 1, 15, 22, 29
"Theology & Civic Empowerment"
with Victor Anderson,
associate professor of Christian ethics, African American studies, and religious studies

Tuition for each Relevant Religion Lecture Series is $50, and continuing education units (CEU) are available. To obtain information regarding registration, you may call 615/340-7543, write to *spiritus@scarrittbennett.org*, or log on to *www.vanderbilt.edu/divinity.*

Community Breakfasts

Thursday, January 29
"Good is in the Details: Ethical Formation 101"
with Melissa Snarr,
assistant professor of ethics and society

Thursday, February 26
"Preaching by What Authority"
with John McClure,
the Charles G. Finney Professor of Homiletics

Thursday, March 25
"Cuba after Forty Years: Reflections on Going Home"
with Fernando Segovia,
professor of New Testament and early Christianity

The Divinity School community breakfasts begin at 7:30 in the University Club and conclude at 8:30; the cost is $10. Reservations are required and may be made by calling 615/343-3994.

From the Dean

PEYTON HOGE

Dean James Hudnut-Beumler

To Err on the Side of the Doves

On the Sunday following Easter, the Gospel lesson in our church was the story of doubting Thomas. As is often the case, the children's sermon was a preview to the theme of the sermon—in this case, identity. I asked my eight-year-old son if he would like to go forward for time with the children. He passed on the chance and remained in the pew. The minister talked about drivers' licenses, passports, fingerprints, and other ways we identify people.

She then asked the children how they would recognize Jesus, without an ID. One came up with a great idea. She said, "Because of his long hair." The minister had to point out that the other disciples probably had long hair, too. So we watched as one boy got one of those "idea looks" on his face and began pointing to his palm. Called upon, he delivered the expected answer, "From the nail holes in his hands." The minister beamed. Her work was done.

My son, Adam, however, leaned over to me and asked, "How did they know it wasn't one of the two thieves?"

At this interval of the service, I was glad Adam was still in the pew. Later it occurred to me that a graduate theological education is the process of learning to ask irreverent but faithful questions.

The truly wise person, goes the ancient proverb, is the one who knows what one does not know. It seems ironic that one should emerge from two or three years of course work with even more questions about God and humanity, good and evil, creation and chaos, than one had before enrolling at the Divinity School. It seems ironic, but it is inevitably the case, that the more one knows, the more one wants to know and that deep and deepened faith are accompanied by a deep thirst for knowledge. My first charge to you as students at VDS is to help other people find what I hope you will discover during your studies—not quick and facile answers—but deep wisdom. Do not let your status as a Divinity School student result in your becoming a "slick answer" person.

Jesus himself told hearers to seek to be as "wise as serpents and as innocent as doves." This, too, is good counsel for today, for the world in which we live needs a healthy dose of skepticism from its religious leaders. I have never experienced a church, university, or agency that did not have a need to have its pretensions occasionally punctured with the critical insight of reason. One of the principles I hope you take with you into the places where you will eventually work and serve is the conviction that faith is deepened, not cheapened, by critical examination.

But let not the serpent have the last word; rather, remember the doves as you go forth from this place. Doves are symbols of peace, innocence, and signs of the spirit of God. When there seems to be a choice between snakes and birds, I say, "Err on the side of the birds."

Theologians and theological schools like to talk about a critical embrace of the faith. The doves are a reminder that the embrace of faith is the important issue. "Embrace" is the substantive term, which "critical" modifies but must never overwhelm. Embracing faith is the fundamental purpose of this education we seek with you.

In our diverse religious traditions, there is at least one agreement worth remembering. Our deepest shared wisdom tells us that the spirit of God goest whither it will. Therefore, my final charge to you is to "follow the doves." You are becoming theologically educated not to be a cynic, but to be a lover of all that is true, good, and noble. So follow the doves where they lead you. Trust that between your intellect and your passion, you will have what you need to minister and fulfill the purpose of your Vanderbilt education. Remember the doves; think like a serpent, and go in peace.

Around the QUADRANGLE

MIKE ROBINSON, COURTESY OF *OUT & ABOUT NASHVILLE*

While members of Nashville's Metro Council deliberated on adding sexual orientation to the Metro Code on nondiscrimination, Fred Phelps, pastor of the Westboro Baptist Church in Topeka, condemned supporters of the ordinance during a rally at the courthouse.

VDS Students Rally in Support of Ordinance

When members of the Vanderbilt University Divinity School community attended a rally in February at the Metro Courthouse to support the addition of sexual orientation to the Metro Code covering nondiscrimination in housing and employment, they and other supporters of the ordinance were heckled by Fred Phelps and five members of the Westboro Baptist Church in Topeka, Kansas.

The 73-year-old pastor said he came to Nashville "to preach to the perverts who were blaspheming the word of God" and to protest "putting the imprimatur of government upon blasphemy and raising filth to a level of respect," a measure he believes will bring "the same results as Sodom got" and for which supporters of the ordinance "will pay for in dearest coin in eternity in hell." Phelps, whose previous protest in Nashville occurred at the funeral of Senator Al Gore Sr., was recently the subject of national headlines for his intention to install a $15,000, six-foot granite monument in Casper, Wyoming, to commemorate the fifth anniversary of Matthew Shepard's murder and his "entrance into hell."

Divinity School Founder's Medalist Christopher Mark Ferrell, MDiv'94, was among the council members who endorsed the ordinance. When the vote to add sexual orientation to the code on nondiscrimination resulted in a tie, Vice Mayor Howard Gentry, who has remarked that there is no evidence of discrimination against gay, lesbian, bisexual, or transgendered employees of Nashville, cast his vote against the ordinance.

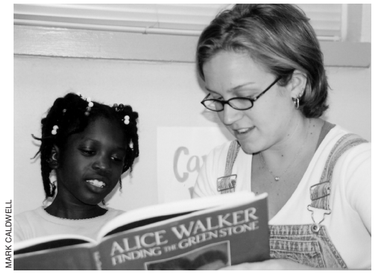
Pulling Together

The sanctuary at Saint Ann's Episcopal Church on a summer morning is filled with singing children. Before starting a long day of activities at Nashville's Freedom School, the children have gathered for *Harambee*, a Kiswahili word that translates, "Let's pull together."

Founded in 1964, Freedom School is a five-week summer education program coordinated nationally by the Children's Defense Fund and sponsored locally by Saint Ann's. While the nonprofit program focuses on enhancing reading and writing skills, the children participate in a variety of enrichment courses including music, dance, art, athletics, and weekly field trips. The parishioners in the east Nashville faith community also host parent-empowerment dinners each week for the students and their families.

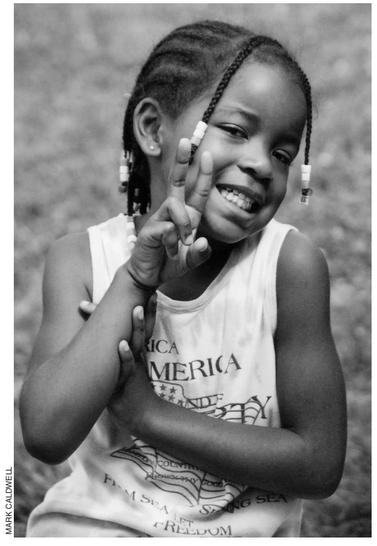
Five Vanderbilt University Divinity School students worked at the Freedom School this past summer: Dawn Riley, MDiv3; Randall Duval, MTS2; Leigh Pittenger, MDiv3; Christophe Ringer, MDiv2; and Dana Irwin, MDiv2. Riley, the director of the program at St. Ann's, developed the idea to start a Freedom School in Nashville while working as a site coordinator at Payne Chapel African Methodist Episcopal Church. After Saint Ann's accepted her proposal, Riley helped raise over $30,000 through grant writing and local contributions.

Riley states the curriculum for the program is not religious in its orientation; however, Freedom School's commitment to the worth of each child complements the mission of Saint Ann's: "to seek and serve Christ in all



MARK CALDWELL

Divinity School student Dana Irwin, MDiv2, and Freedom School student Kea Francis read from Alice Walker's Finding the Greenstone.



MARK CALDWELL

"I like Freedom School because of the songs and teachers," says Kyrionna Golliday as she poses for the camera.

persons."

A Family of No Outsiders

"Cornelius Vanderbilt gave his gift to found this University to heal the wounds of the Civil War, so being asked to come here is very apt," explained Nobel Peace laureate Archbishop Desmond Tutu when he spoke at Vanderbilt on April 16, 2003. Remembering the significant outcries of American college students against the racial apartheid that divided South Africa from 1948 until 1991, Tutu remarked, "Whenever I came to this country at the time universities were giving final examinations, the cockles of my heart suddenly warmed when I found students not engrossed in whether or not they would do well. They were assembling to protest their universities."

The chairperson of South Africa's Truth and Reconciliation Commission, Tutu emphatically reminded the Nashville audience, "You in this country helped us to become free. You helped us to become a country that is seeking to be nonracial and nonsexist. You did not bomb us into liberation," he remarked, alluding to the United States' invasion of Iraq. "We became free nonviolently. It was a specific change, a regime change, done peacefully. They sat down; they negotiated; they debated. Our country was spared the bloodbath so many had predicted, and we demonstrated that there are other ways of dealing with difference, with disagreement, with conflict—the way of forgiveness, the way of compromise, the way of reconciliation. You can never get true security from the barrel of a gun."

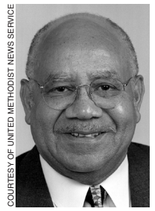
Tutu concluded his address, which was sponsored by the Vanderbilt Speakers Committee, of which the Divinity School is a supporter, by stating, "God says there are no outsiders in my family, and if we realized we were family, we would never see the casualties of war. We must embrace all—God says all."

DANIEL DUBOIS

Above: Human rights advocate Desmond Tutu, Archbishop Emeritus of Cape Town, South Africa, was a guest speaker at the University during the 2003 spring semester. "A major victory over a system of injustice would not have happened without the support of the international community," said Tutu, when expressing his appreciation for the world's assistance in helping repeal the apartheid laws.

In Violation of God's Law

United Methodist Bishop Melvin G. Talbert, an adjunct instructor of Methodist polity at Vanderbilt University Divinity School, served as spokesperson for the National Council of Churches in an antiwar television commercial produced by Win Without War, a coalition of organizations opposed to the invasion of Iraq.



COURTESY OF UNITED METHODIST NEWS SERVICE

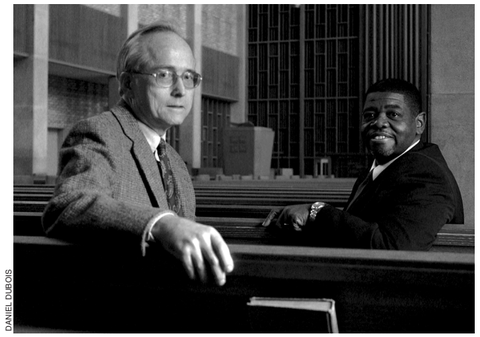
United Methodist Bishop Melvin G. Talbert argued against the invasion of Iraq during a National Council of Churches television commercial.

The chief ecumenical officer of the United Methodist Church, Talbert was chosen for the commercial that appeared on CNN and Fox cable networks in New York and Washington, D.C. to emphasize the opposition to war from America's mainstream churches. In an article by Alan Cooperman published on Friday, January 31, 2003, in *The Washington Post*, Talbert stated that he decided to make the commercial after Methodist leaders failed in their attempts to obtain a private audience with President George W. Bush, a member of the United Methodist denomination.

In the commercial, actor Janeane Garofalo asked, "If we invade Iraq, there is a United Nations' estimate that up to half a million people will be killed or wounded. Do we have the right to do that to a country that's done nothing to us?"

"No nation under God has that right," explained Talbert in the advertisement. "It violates international law; it violates God's law and the teachings of Jesus Christ. Iraq hasn't wronged us. War will only create more terrorists and a more dangerous world for our children."

Dale A. Johnson, the Drucilla Moore Buffington Professor of Church History and editor of *Vanderbilt Divinity School: Education, Contest, and Change*, has been elected to serve as president of the American Society of Church History. He is the first person from the University to serve in this office for ASCH. Johnson will be succeeded by president-elect Dennis C. Dickerson, professor of history in the College of Arts and Science. Founded in 1888, the American Society of Church History promotes the study of the history of ecclesiastical experience and the historical interaction between religious expression and culture.

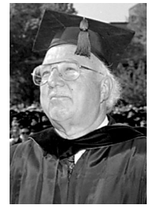


DANIEL DUBOIS

DANIEL DUBOIS

Melissa Peterson, MTS'03, a member of the Antoinette Brown Lecture Committee, presents a framed print created by artist Rashida Marjani Browne, MTS'99, to Mary C. Churchill, the 29th theologian to deliver the annual lecture at the Divinity School. "Between a Rock and a Hard Place: Native American Women and the Question of a non-Christian Theology" was the subject of Churchill's address. An assistant professor of women's studies and religious studies at the University of Colorado at Boulder, she researches the complex historical and contemporary interaction between religion and gender in Native American cultures. Established in 1974 with a gift from Sylvia Sanders Kelly, BA'54, the Antoinette Brown Lecture commemorates the life of the first woman in the United States to be ordained to the Christian ministry. The 30th lecture will be delivered on Thursday, March 25, 2004, by the Reverend Doctor emilie m. townes, the Carolyn Williams Beaird Professor of Christian Ethics at Union Theological Seminary in New York.

Donald F. Beisswenger, professor of church and community, *emeritus*, has been presented a national award from the Presbyterian Health, Education, and Welfare Association for his work of service to social justice. The organization honored Beisswenger for his work in industrial ministry, civil rights, homelessness, affordable rental housing, and third world debt. He also has received the Distinguished Citizens Citation from Macalester College in Saint Paul, Minnesota, on the occasion of his 50th anniversary of being graduated from the college.



DANIEL DUBOIS

First Honors

Left: Heather Renee Cash, MTS'03, of Princeton, Kentucky, received the Founder's Medal for first honors in the Divinity School during commencement exercises on May 9. Vanderbilt University Chancellor Gordon Gee conferred the honor on Cash who earned the master of theological studies degree.

The 84th Founder's Medalist in the history of the Divinity School, Cash enrolled at the University after she was graduated from Centre College where she received a baccalaureate in religion. At VDS, her interest in the role of religion in the global community motivated her to travel during the 2002 fall semester to Chiang Mai, Thailand, as a Henry Luce Foundation intern from the Divinity School's field education department.

Assigned to the New Life Center in Chiang Mai, Cash worked with young girls from the Hill Tribes, the ethnic minorities living in the mountainous regions of northern Thailand. By teaching them basic life and work skills, she helped to provide the girls an alternative to a life of prostitution in Thailand's sex industry.

Cash aspires to apply her theological education on an international level by pursuing a doctor of jurisprudence degree and eventually working in a nonprofit organization dedicated to promoting women's rights. In this commencement

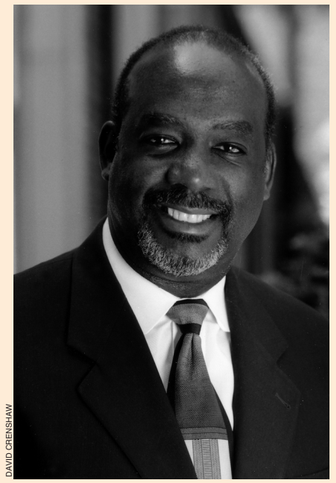
VU Welcomes Guest Clerics

DANIEL DUBOIS

DANIEL DUBOIS

Above: When His Eminence Professor Demetrios Trakatellis, Archbishop of the Greek Orthodox Archdiocese of America, visited Nashville during the summer for a regional conference for clergy and laity, he was the guest at a reception hosted by Nicholas S. Zeppos, provost and vice chancellor of academic affairs and professor of law, and James Hudnut-Beumler, dean of the Divinity School. Among the professors from the University community who welcomed His Eminence Archbishop Demetrios and His Eminence Metropolitan Nichols of Detroit to the Divinity School were Dale A. Johnson, Mark Justad, Diane Sasson, Daniel Patte, Dean Hudnut-Beumler, Provost Zeppos, Lenn Goodman, Associate Dean Alice Wells Hunt, Jack Sasson, and Robert Drews.

His Eminence Professor Demetrios Trakatellis, Archbishop of the Greek Orthodox Archdiocese of America, inscribes the Greek New Testament of Divinity School guest Shirley Kelley of Nashville.



DAVID CRENSHAW

photograph, Cash receives the Founder's Medal from Divinity School Dean James Hudnut-Beumler as Martha R. Ingram, chairman of the Vanderbilt University Board of Trust, observes the presentation. Forrest Elliott Harris Sr., MDiv'83, DMin'91, director of the Kelly Miller Smith Institute on Black Church Studies and president of American Baptist College, was honored at the annual award dinner of the Nashville Opportunities Industrialization Center for his commitment to community organization and human rights. A past president of the Oak Ridge Branch of the NAACP, Harris was instrumental in helping to establish the Black Church Historian Society of Nashville and Tying Nashville Together, a grassroots interracial denominational advocacy group. He has served on the boards of the Nashville Center for Black Family Life, the Tennessee Citizen's Commission on TennCare, the United Way of Middle Tennessee, the Nashville Sports Authority, and the Ford Foundation Funded Project for Graduates. The mission of OIC is "to provide education, training, counseling, and job placement services for citizens of the community who are disadvantaged economically, educationally and socially; these services are

Shock and Awe of Another Persuasion

provided to those who are unemployed or underemployed and lack the requisite skills to secure and retain jobs commensurate with their capabilities."

Divinity School Dean James Hudnut-Beumler was among the members of the Vanderbilt University community who spoke during a peace rally at on Wednesday, April 9, 2003, on Rand Terrace. The following excerpt is from his speech titled "Shock and Awe."

Shock and Awe did not work out the way it was planned. The Iraqis did not quit and welcome us with open arms. But it worked on me. I am shocked that my country is using preemptive war as a tool of maintaining its global hegemony. I am shocked that it is being wrapped up in a package of "Iraqi freedom." I am not only shocked, I am also awed. I am awed by the sight of Democrats lined up to say, "Me too." "Let's support our troops." "Let's make sure we win big time."

Here is the reason for my awe. It is as though no one in the government is taking the long view on preemptive war in a global context. Fundamentally, if you really care about the long-term future and safety of this country, the movement toward true freedom in oppressed nations ruled by dictators and dictatorial regimes, and the women and men who serve to defend the nation, you need to speak up for peace.

Last week, I saw in the *Vanderbilt Hustler* a cartoon which showed aging peace protesters holding their predictable signs. One protester asks another, "Psst, what's the latest news in the war?" The clear implication is that peace people should not care or pay attention to what happens to coalition forces or to Iraqis. Most of us want the Iraqis free from Baathist oppression. Most of us want minimal casualties and for our troops, at least, to behave decently toward prisoners of war and civilians.

But, and here's the crucial *but:* peace people know deep down there is a real danger in this war of attaining victory and losing the peace. We are, right now, undermining credibility with the Arab world and our allies. A clear victory in preemptive war is a clear and present danger to our values, to our statecraft, and to our troops.

…The 21st century is shaping up to be a struggle between people and groups who want to be free to believe and live as they wish and those who want to force people to live "the right way." This is the challenge of radical Islam to the secular West. The big picture is freedom versus force—not really faith against faith. Muslims can be good Americans, and God knows Christians can be very puritanical toward others.

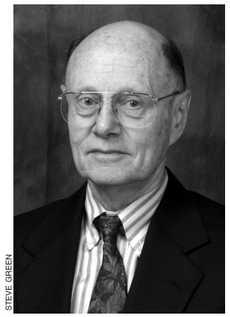
…Freedom is not free; propagating freedom by a calculated policy of easy resort to force is self-defeating. But, you say, "There is a war on; what should I do?" Keep up the pressure. Delegitimate the strategy of preemptive force so that we get leaders who will pursue freedom with freedom's methods and not by parroting our long-term foes. If you care about the troops, if you care about your future security, if you care about the world—if you care about justice, true freedom, and peace—you will keep the pressure up before this pox-Americana destroys our way of life and all we hold most dear for all

"Every ambitious would-be empire clarions it abroad that she is conquering the world to bring it peace, security, and freedom, and is sacrificing her sons [and daughters] only for the most noble and humanitarian purposes. That is a lie; and it is an ancient lie, yet generations still rise and believe it."

—Henry David Thoreau (1817-1862)

A Theologian of Mediation

Personal Recollections from Half a Century


STEVE GREEN

BY PETER C. HODGSON,
The Charles Grandison Finney Professor of Theology, *emeritus*

When Peter C. Hodgson accepted an appointment to the faculty of Vanderbilt University, The Tennessean *announced his arrival in an article titled "VU To Get Theology Aide: Hodgson Assumes Post September 1, 1965." During the 38 years of his tenure, Hodgson has distinguished himself as an educator whose teaching and research in historical and constructive theology has indeed "aided" the intellectual formation of each student who enrolled in his courses. A theologian who demonstrated continual leadership in graduate education, Hodgson served three terms as chair of the Graduate Department of Religion and was a member of the Faculty Senate, the Graduate Faculty Council, the University Research Council, the Graduate Dean Search Committee, and the University Committee on Promotion and Tenure. Upon the occasion of his retirement in May 2003, the Vanderbilt University Board of Trust awarded the title "professor,* emeritus*" to Hodgson, and Divinity School Dean James Hudnut-Beumler established the Peter C. Hodgson Fellowship for a student enrolled in the Graduate Department of Religion.*

I began reading theology exactly half a century ago. The first book of theology that I purchased was Paul Tillich's *The Protestant Era,* published in 1948 by the University of Chicago Press. I still have this volume with my name and the date 1953 inscribed on the inside cover, and I remember reading the book during the summer following my first year in college.

This was quite an extraordinary book for a 19-year-old to pick up and to read on his own. *The Protestant Era* resonated powerfully with me and still does 50 years later. The second book of Tillich's to be published in English after he came to the United States in 1933, it contains essays written between 1922 and 1945. I have reread the introduction he wrote for the collection, and I am amazed at the extent to which many of the questions I have been concerned with for 50 years are foreshadowed by it. Tillich describes how much his views were shaken by the events of World War II, and I think the book spoke powerfully to me because my generation, too, was shaken by those events and their aftermath, the Cold War. I still have vivid memories as a boy of the attack on Pearl Harbor, the battles of Europe and the Pacific, the bombing of Hiroshima and Nagasaki, the Berlin Airlift, the spread of Communism, and the Korean War. I experienced all of these events from a safe distance, but Eva, my wife, experienced them at firsthand as a war refugee. One of the bittersweet ironies of life is that without the war we would not have met.

In *The Protestant Era* Tillich sets forth his idea of "the Protestant principle" (pp. xi–xvi). This principle, he says, had a special historical embodiment in Protestantism, even though it transcends Protestantism and is present in all the great religions of humankind. It expresses one side of the divine-human relationship—the other side being what Tillich came to call "Catholic substance" or "the sacramental principle." The Protestant principle, writes Tillich, "contains the divine and human *protest* against any absolute claim made for a relative reality, even if this claim is made by a Protestant church.... It is the guardian against the attempts of the finite and conditioned to usurp the place of the unconditional in thinking and acting. It is the prophetic judgment against religious pride, ecclesiastical arrogance, and secular self-sufficiency and their destructive consequences" (p. 163).

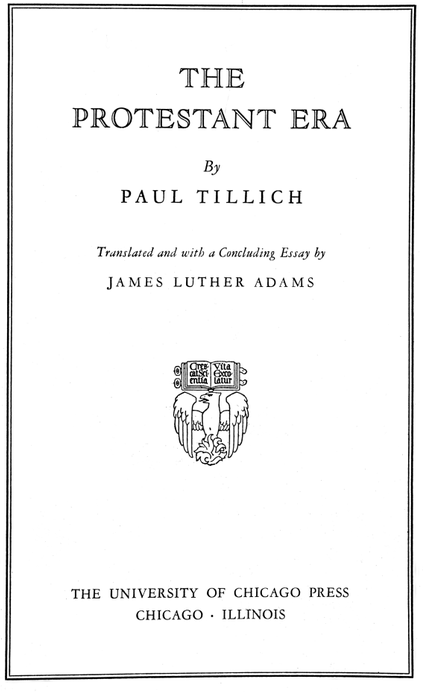
Even if the Protestant era should come to an end, the Protestant principle will live on, for "it is the ultimate criterion of all religious and all spiritual experiences; it lies at their base, whether they are aware of it or not." It emerges out of the manifestations of the unconditional in the depth and breadth of experience. For Tillich, the *critical-prophetic* and the *sacramental-mystical* dimensions are closely connected. "Religion, like God, is omnipresent; its presence, like that of God, can be forgotten, neglected, or denied. But it is always effective, giving inexhaustible depth to life and inexhaustible meaning to every cultural creation." In the power of the New Being that is manifest in Jesus as the Christ, *critical* and *formative* power are united: God gives godself in a form that negates itself, the form of the cross (pp. xxii–xxiii). Heady words for a teenager, but they set the course of my life.

I went on to read that for Tillich the most important practice was the application of these ideas to the interpretation of history, and that history had been the central problem of his theology and philosophy since the end of World War I. This idea, too, resonated with me because I chose history as a major in college and became preoccupied with questions about the meaning of history. It is no coincidence that my second theological book was Reinhold Niebuhr's *Faith and History,* which also is inscribed with the date 1953. Although I majored in history, I took several courses in religion, and the classes taught by Paul Ramsey had the most powerful impact. Ramsey was a preacher at heart, and I still remember him perspiring profusely as he spoke with passion about Augustine and Kierkegaard. In the spring of my junior year I had a chance to meet Tillich and Niebuhr at a "seminary day" sponsored by Union Theological Seminary. It was a moving experience, but equally moving was a visit to the East Harlem Protestant Parish, and I had the naïveté to ask whether one could really consider Christian ministry as a vocation without a willingness to make the personal sacrifices required by such a ministry among the urban poor.

In any event, I chose to attend Yale Divinity School, not Union Theological Seminary. Yale was in its heyday and about to eclipse Union where Tillich and Niebuhr had just retired. I studied with Robert Calhoun, H. Richard Niebuhr, Julian Hartt, George Lindbeck, Hans Frei, Claude Welch, James Gustafson—and this was just in the field of theology and ethics. I took several courses in Bible and was influenced by the three Pauls of the New Testament faculty: Schubert, Minear, and Meyer. Calhoun was one of the old Yale liberals and a truly brilliant scholar of historical theology: he quoted Greek and Latin texts from memory. Niebuhr also was formed by the liberal tradition and had written his dissertation on Ernst Troeltsch, but he was critically appreciative of the neoorthodoxy represented by his brother and a certain Swiss theologian. The "Young Turks"—Lindbeck, Frei, and Welch—were reading Karl Barth and espousing his ideas, which became the next powerful force in my theological education. I produced over a hundred single-spaced pages of notes on the *Church Dogmatics.* Although I wrote on Calvin and Tillich for my credo in systematic theology, Barth's influence remains with me to this day.

Before leaving Tillich, I would like to mention one other aspect of his thoughts that still impresses me. He states (in the introduction to *The Protestant Era*) that his theology is an attempt to overcome the conflict between liberal and neoorthodox theology. "It intends to show that the alternative expressed in those names is not valid; that most of the contrasting statements are expressions of an obsolete stage of theological thought." Theology based on the Protestant principle is liberal in its commitment to historical criticism, in its recognition that Christianity cannot be considered in isolation from the religious, cultural, psychological, and sociological development of humanity, in its rejection of any dualism between nature and grace, and in its affirmation of the humanism of the Renaissance and the Enlightenment. But it is orthodox in its regard for Scripture as the revelation of God, in its recognition that the history of religion and culture is a history of permanent demonic distortions of revelation and idolatrous confusions of divinity and humanity, and in its belief that estranged humanity can be saved only by the reconciling act of divine self-giving (pp. xxvii–xxviii). It is just this creative liberal-orthodox tension that is weakened or destroyed, so it seems to me, by the deconstructive, postliberal, and radically orthodox theologies in our own time. I remain, like Tillich, a theologian of mediation.

I was reinforced in this orientation by my doctoral dissertation, which was a study of the nineteenth-century historical theologian Ferdinand Christian Baur to whom I was introduced by Paul Schubert. This was my first sustained effort to reflect theologically on the meaning of history. Through Baur I also had virtually my first exposure to Hegel. I say "virtually" because my first exposure came through a very eccentric visiting professor at college. In a course on nineteenth-century philosophy, he was still lecturing on Hegel in December; only then did he profess to learn that this was a one-semester, not a two-semester course. Some would say that my own later preoccupation with Hegel reflects a similar mental confusion. Hegel does have a Puck-like capacity to cause people to lose their senses.


THE
PROTESTANT ERA

By

PAUL TILLICH

Translated and with a Concluding Essay by

JAMES LUTHER ADAMS

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO · ILLINOIS

But this is getting ahead of the story. Before I continue further I would like to mention that Eva and I met at a Student Christian Movement conference in Maine in June of 1958. She was in the discussion group I was leading and could quote Bultmann and other German theologians due to her studies with Leander Keck, a former Vanderbilt Divinity School faculty member who began his career on the faculty of Eva's college. Moreover, she could quote the theologians in German. This was quite impressive, but equally impressive was the presence of Eberhard Bethge as the keynote speaker, who told us about his editorial work on the papers of Dietrich Bonhoeffer, which were just then being published.

A Second Theological Education

After two years of teaching in San Antonio, Texas, I came to Vanderbilt Divinity School in the fall of 1965. One anecdote about Texas: We drove out into the Texas hill country and Eva asked, "Where are the hills?" So we moved to Middle Tennessee where there are certifiable hills. Here at VDS I experienced a new set of exposures and challenges. Through the influence of Ray Hart and Robert Funk, I began reading Heidegger and became interested in the post-Heideggerian "new hermeneutic" represented by Heinrich Ott, Ernst Fuchs, and Gerhard Ebeling. Ebeling especially impressed me because of his engagement with questions of faith and history. I decided to take my leave in 1968–69 at the University of Tübingen, only to discover that Ebeling was departing for Zürich. In Tübingen I attended lectures by Ernst Käsemann, Jürgen Moltmann, and Hans Küng and participated in the very active Ausländerkolloquium, which heard the inside story of Küng's struggles with the Vatican, of Moltmann's involvement in the Christian-Marxist dialogue, and of Käsemann's participation in liberation movements. These were turbulent times, and the University was shut down for a good part of the spring by student strikes.

Situations were changing, too, at home. In the spring of 1968 practically the whole Divinity School went to Memphis to march after the assassination of Martin Luther King Jr. His death was followed by the assassination

Portrait of the German philosopher Georg Wilhelm Friedrich Hegel (1770–1831) by Bollinger after Christian Xeller
Hegel-Archiv der Ruhr-Universität Bochum

of Robert Kennedy, the urban riots resulting from the unfulfilled promises of the civil rights movement, the escalation of the war in Vietnam, and the Soviet invasion of Czechoslovakia (on the day we arrived in Germany). I was deeply affected by these events and began looking for a way to connect theology with political and social issues. In the spring of 1970 and for several years thereafter, I taught a course called "theology of freedom" in which we read the literature from the counterculture movements and from the early political and liberation theologies. It was at this time that I first encountered the work of James Cone, Rosemary Radford Ruether, and Gustavo Gutiérrez.

The spring semester of 1970 came to an early end with protests and teach-ins over the shootings at Kent State University. The following fall I became involved in the unsuccessful reelection campaign of Senator Albert Gore Sr. who had become a prominent war critic and was a man of uncompromising principle, and in the spring of 1971 I taught jointly with James Lawson and Thomas Ogletree a course on "theology and the black experience"—the first such course ever at the Divinity School where eleven years earlier

son had been expelled for leading the ville sit-ins. This course changed my life any ways because it ex-posed me to the y and literature of black religion and me aware of the depth and intransi- of racism. A couple of years later I to work out my own theology of libera- in a book called *New Birth of Freedom* ever as I became aware of my complicity in the problems I was trying to solve. I h scribed this period in my life from t as the loss of innocence and my ral education.

The Holistic Vision of Hegel

l Hegel began in the rtly motivated by a on nineteenth-century lso searching for a philo- k in relation to which I logically. I was attracted for ave mentioned, to Heidegger hermeneutic, but they proved to quate as my interests turned to lib- theology and questions of praxis. The rmal categorical scheme of process philos- ophy did not seem to work well with my basically historical mentality, but I began to view myself as a kind of process thinker, and I have been influenced especially by John Cobb.

Hegel offers a holistic vision that is at once ontologically radical and socially transformative. The ontological radicalism provides a way of reconstructing the concept of God in light of the critiques of modernity and postmodernity—a reconstruction that avoids the dualism of classical theism, the monism of modern atheism/secularism, and the fragmentation of postmodern deconstruction. The social transformation is rooted in a vision of freedom as the goal of history and in a dialectical method that demands a critique of all existing forms of thought and praxis, including its own. It is a version of Tillich's Protestant principle. For about a decade I was involved in editing and translating a critical edition of Hegel's *Lectures on the Philosophy of Religion*. Now, twenty years later, I am writing a monograph on *Hegel and Christian Theology* that offers a theological interpretation of the lectures. I had thought that by now someone else would have taken up this task, but it seems to have been left to me; furthermore, I am testing what I call Hegel's non-totalizing holism against the critiques of Levinas and others.

From the late '80s into the first year of the new millennium, I wrote works in constructive theology: *God in History, Revisioning the Church, Winds of the Spirit, God's Wisdom*, and *Christian Faith: A Brief Introduction*. These works have had, I am afraid, only a modest impact, and it is clear that I have not succeeded in igniting a theological vision for the new millennium. Perhaps such a vision is simply beyond the reach of our time. I also ventured across disciplinary boundaries with a study of theology in the fiction of the Victorian novelist George Eliot (Marian Evans), who I believe was a profoundly religious thinker. In this connection I discovered that literary critics are not eager to have their territory invaded by a theologian, and several of them panned the manuscript. John Bowden of SCM Press accepted it, saying that he recognized George Eliot in what I had written whereas he did not recognize her in several recently published biographies. I concluded from this experience that the rhetoric about interdisciplinary study is often just that, rhetoric. Disciplinary boundaries and guild interests are still protected with an almost religious fervor.

Three Tasks of Theology

If I had to put a label on my own thinking in the field of theology, I would call it *radical liberalism* rather than postliberalism or radical orthodoxy. A radical liberalism goes to the root (*radix*) of Christian faith and theology, which in my view is found in freedom—God's own freedom ("the One who loves in freedom," Karl Barth's wonderful phrase) and God's setting the whole creation free from bondage to futility and decay ("the glorious freedom of the children of God," the words of the Apostle Paul). A radical liberalism not only finds new ways to construct the central themes of God, creation, and redemption (preserving the deep truth of the tradition by letting old forms pass away), but also addresses the most penetrating problems of its own time, seeking solutions that are both practical and visionary. These problems, as I see them, focus on the issues of social justice, ecological awareness, and peaceful dialogue.

I am intrigued by the possibilities of a liberation theology that finds the connections between social justice and eco-justice, of an ecological theology that is able to work out a new philosophy and theology of nature, and of a comparative theology opened up by interreligious dialogue. These three tasks are, I believe, connected. For the first time in its history, Christian theology is in a position to engage seriously in the truths revealed by other religions. Tillich, in his last published writing, suggests that the whole of systematic theology will have to be rethought in light of the history of religions, and his own rethinking pointed toward a "religion of the Concrete Spirit." Concrete Spirit is concrescent Spirit, coalescing into a great diversity of material and cultural forms but always standing out from them. Perhaps a way can be found to think about this idea, a way that does not prioritize, as Western theology has done, the rational and personal aspects of Spirit at the expense of its natural and impersonal aspects. Resources for this task are present in Eastern religions. The suffering of nature and of humanity is an experience common to all religions, and collaboration toward the overcoming of violence and the enhancement of justice is possible at the level of ethical practices even while theoretical questions remain open and productively unresolved. My next project, when I am finished with Hegel, may be to explore some of these possibilities.

"The churches have been moving in the direction of confessional identity, encouraging the study of religion and theology that is moving toward diversity and pluralism. The exponential growth in predominantly conservative and fundamentalist forms of Christianity at the expense of critical and prophetic theology is painful to witness for a radical liberal such as I."

What has been accomplished in half a century of theology? The main achievement, I think, is that an incredible diversity of previously silenced or marginalized voices has been heard: Latin American, African American, Hispanic, Asian, African, feminist, womanist, mujerista, gay/lesbian/bisexual. Theological discourse has been greatly enriched but also made much more complicated. We have come to appreciate the value of difference, but often at the price of no longer being able to grasp the whole or to articulate commonalities. We have come to recognize that our theological constructions are deeply shaped by our angle of vision, social interests, and cultural-linguistic identities to such an extent that we wonder whether our thoughts can also be viewed in any sense as responses to the revelation of ultimate reality. Is our language, in Paul Knitter's deft phrase, a *prison* or a *prism*?

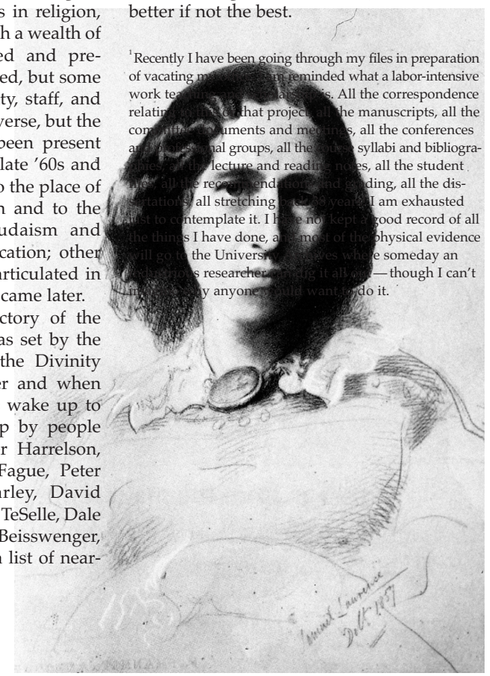
This burst of theological energy has been confined mostly to academic circles, and the gulf between academy and church seems deeper than ever. The churches have been moving in the direction of confessional identity and homogeneity; the study of religion and theology has been moving toward diversity and pluralism. The exponential growth in predominantly conservative and fundamentalist forms of Christianity at the expense of critical and prophetic theology is painful to witness for a radical liberal such as I. What has happened, I believe, is that moderate and liberal Christians have in increasing numbers opted out of institutional Christianity entirely, discouraged by the intransigence and blindness of the church on many issues; thus, the mix of people making up congregations has shifted. The church is losing its vital center. This is partly a result of a failure in leadership: we have not recruited and trained in sufficient numbers the intellectually talented and ethically committed pastors who could hold and expand the center. Liberal theological education shares responsibility for this failure, but the solution, in my judgment, is not to reverse direction.

Vanderbilt University Divinity School has been at the forefront of liberal theological education for over half a century, and I have been privileged to be a member of the faculty for the past 38 years. The Quadrangle has been a good place for me. I have had wonderful opportunities here and many good memories along with occasional frustrations. The special mix we enjoy between theological education and graduate studies in religion, in the context of a university with a wealth of resources, should be cherished and preserved always. Much has changed, but some aspects remain the same. Faculty, staff, and student body are much more diverse, but the commitment to diversity has been present for a long time. Already in the late '60s and early '70s we were committed to the place of African Americans and women and to the close relationship between Judaism and Christianity in theological education; other commitments—such as those articulated in the Divinity School *Catalogue*—came later.

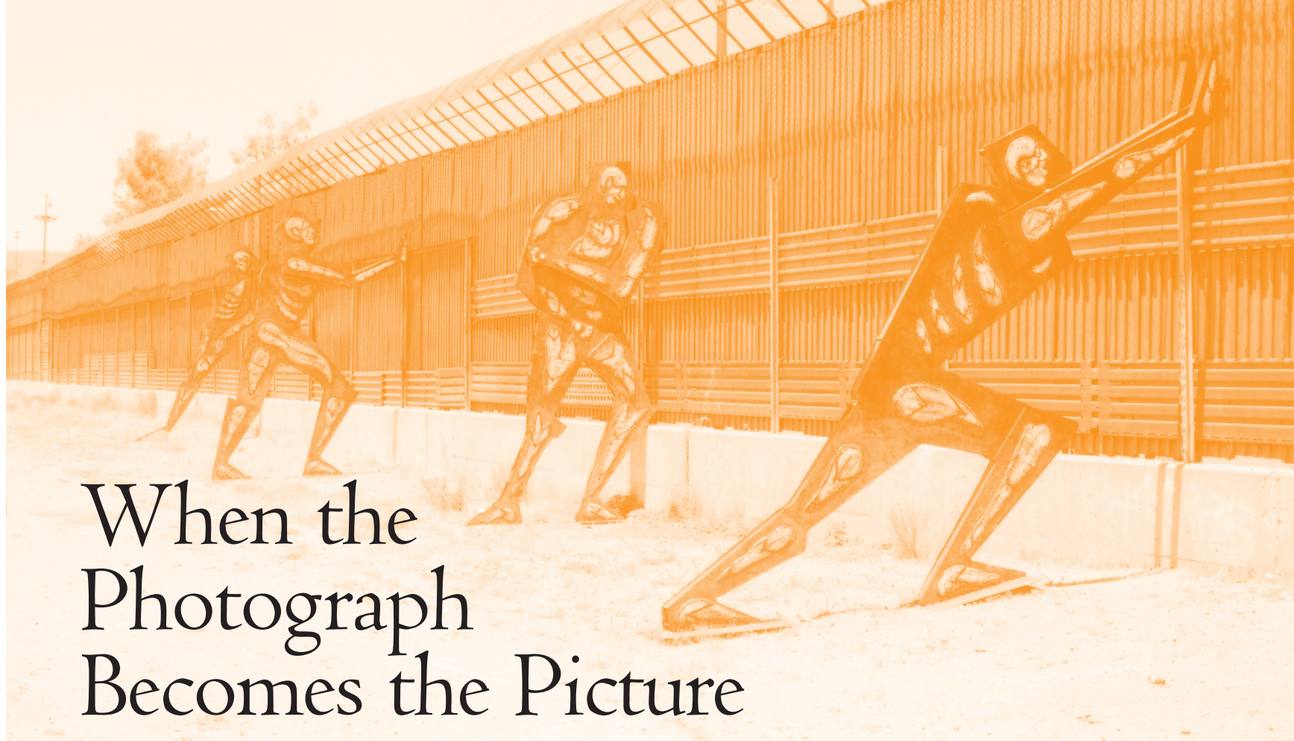
In a sense the whole trajectory of the School for the past 43 years was set by the Lawson crisis of 1960 when the Divinity School very nearly went under and when Vanderbilt University began to wake up to new realities. Strong leadership by people such as Lou Silberman, Walter Harrelson, Kelly Miller Smith, Sallie McFague, Peter Paris, Jack Forstman, Ed Farley, David Buttrick, Howard Harrod, Gene TeSelle, Dale Johnson, Frank Gulley, Don Beisswenger, Liston Mills, and Joe Hough—a list of near-saints (some closer than others to sainthood)—helped to get us to where we are today. Our present leaders, James Hudnut-Beumler, Alice Hunt, and Douglas Knight are taking us to new levels of accomplishment. So I am encouraged about the prospects for Vanderbilt Divinity School and the Graduate Department of Religion. Our contribution to the larger scheme has been modest in numbers but strong in quality.

I have to tell you that I am not so encouraged by the prospects today for a theology that is able to effect actual changes in public policy in the direction of social justice, ecological responsibility, and peaceful dialogue. Powerful interests, political and economic, are too firmly entrenched to be much shaken by theologians, pastors, and professors who are more on the margins of society now than they were half a century ago. The church, insofar as it speaks publicly today, does so with a reactionary voice on many of the critical issues. Tillich hoped for a new *kairos* in our time. It has not come, but we should not cease to yearn for it. In the meantime we can, as George Eliot observed, work for the better if not the best.

[1] Recently I have been going through my files in preparation of vacating m reminded what a labor-intensive work te s. All the correspondence relati that projec the manuscripts, all the co uments and me s, all the conferences a al groups, all the syllabi and bibliogra- lecture and readi s, all the student re and grading, all the dis- tations, all stretching ahead. I am exhausted just to contemplate it. I h no kept a good record of all the things I have done, a of the physical evidence will go to the Univers s where someday an researche ng it all —though I can't imag anyone would want to do it.



Portrait of the English novelist George Eliot (Marian Evans) (1819–1880) sketch by Samuel Laurence 1860 (misdated 1857)



When the Photograph Becomes the Picture

ESSAY AND PHOTOGRAPHS BY
JASON DAVIS FRAZIER, MTS2

During the 2003 summer term, 15 representatives from Vanderbilt University Divinity School traveled to the border town of Nogales Sonora in Mexico for a field education immersion experience in the political and economic circumstances that contribute to immigrants seeking better lives in the United States. The VDS delegation, in conjunction with the nonprofit organization Border-Links, was led by Lloyd Lewis, assistant professor of the practice of ministry and assistant dean for student life, and included Andrew Barnett, Nathan Brown, Amy Cates, Brian Costilow, Mosung Eam, Karlen Evins, Nancy Jenkins, Kara Kleinschmidt, Brian McCreanor, Lindsay Meyers, Paul Noreika, Michaela Rangel, William Simmons, and Jason Frazier, from whose journal this essay was compiled.

Two weeks have passed since I returned from Mexico, and I am just now picking up the photographs from the camera shop. I discover that one roll of film is ruined—probably from a faulty shutter on my camera. Somewhat perturbed, I get into my car and hurriedly flip through the photos. Something is missing.

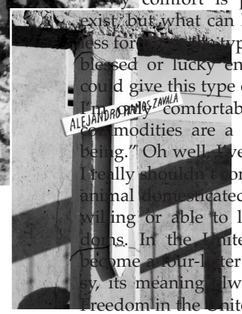
The 105 pieces of photographic paper in my hands reveal nothing of the experiences I had two weeks ago. As a student of theology, I think that having directly experienced the events depicted in these photos now alters my perception of the images and restricts their meanings. I am not completely convinced by that thought. I place the photos back in the envelopes and begin driving.

A photograph fails and becomes a picture when the viewer relates only to the properties of colors, shapes, and dimensions of the image.

I recall memories from the trip for what seems the millionth time: a 45-mile stretch of desert from Sasabe, Mexico, to the pick-up point in Arizona; immigrants, with little or no water, traversing a terrain of cactus and mesquite trees over three days. That's not that big a deal, or is it? Temperatures soar from 110–120 degrees regularly with cloudless skies and an unrelenting sun. The area is home to rattlesnakes and coyotes. What would motivate people to endure willingly these conditions while leaving their homes and families, especially when they are aware of the risk of failure and the number of people who have died alone in the desert making this trek? Simple heat exhaustion or a sprained ankle will cause a person to become stranded and die. I cannot fathom this reality. Having never gone hungry or thirsty, having never experienced even a possible lacking of food or water, I am, despite having witnessed the circumstances on the border, aware of my inability to relate directly.

What value of border and separation can be worth these stakes? Life, liberty, and property? Is the United States so intent on making herself an island, only accepting the world's commodities while ignoring the world's hardships? If so, why? Homeland security? Currently I fear my home more

Above: Stylized sculptures made by local artisans from recycled materials depict the struggles of the Mexican immigrants who try to cross the border into the United States. Left: Drums of water placed by relief workers may be found on the American side of the border.



Above: Soles of boots emerging from a mound of rocks suggest a gravesite and serve as a warning to illegal immigrants who attempt to cross the border at Sasabe. Right: A wooden cross wired to a concrete column at the border in Altar, Mexico, serves as a memorial to an immigrant. Below: An improvised foundation of rubber tires supports a tenement dwelling constructed from plywood and rusted sheets of metal.

In the United States, has freedom become a four-letter word, a nihilistic fantasy, its meaning always relative to context? Freedom in the United States is ownership.

…hat any other land — the land of the …ped, the home of the afraid.

Looking through the barrio in Nogales Sonora, Mexico, preconceived images run through my head. I want to see more houses made of scrap pieces of plywood, used cardboard, and rusted metal sheets. There are supposed to be fewer cars and more violence. There should be children shirtless and hungry with dried grains of rice sticking to their filthy mouths on expressionless faces. I want to see these conditions; I want experiences that will make me feel sorry and guilty for the plight of the Mexicans; I want to see a situation for which I can blame myself; I need motivation for taking action because that's what I'm supposed to do.

…y comfort is proof that justice does exist, but what can I do to ensure for those …ss for… …type of life that I have been blessed or lucky enough to have? But if I could give this type of life, would I want to? I'm very comfortable on the outside. My commodities are a reflection of my "well-being." Oh well, I've got it better than most, I really shouldn't complain. No. I feel like an animal domesticated by its fears, no longer willing or able to live by its natural freedoms. In the United States, has freedom become a four-letter word, a nihilistic fantasy, its meaning always relative to context? Freedom in the United States is ownership.

In the morning, a mid-sized pickup truck with a bed full of five-gallon water bottles drives slowly up the road. Attached to its hood is a horn speaker blaring an enthusiastic message of which I understand only the word "agua." The passengers stop every few houses, get out, and carry a bottle of water to the door and trade for the empty bottle and payment before returning to the truck.

The sky is cloudless, the air dry and warm. The reddish brown hills sparsely covered with trees and bushes surround the valley where the center of the city sits in a cloud of dust stirred by the early morning traffic. Until traveling to Nogales, I hadn't seen a Ford Pinto in years. I imagine the dust particles are electrified bits of energy ascending from the city like a soul from a body. It is then that I realize we are in Mexico. This setting is different than the U.S. of my generation. The air is alive. The whole place inhales and exhales like one massive being, each breath realized as if it is the last. I stand here as a participant in this being. Even if just for the second of this thought, I am not "the other" observing this place called Mexico; I am Mexico—not culturally, not economically, not in terms of material prosperity, but in humanity. The separation I had expected to feel between Mexico and myself is only material, not spiritual. The divide between my world and this has never seemed more futile than at this moment. There is no room for the self-seeking individual here.

Now, it is early evening and people are returning from a day of work. Both children and adults are outside visiting with neighbors and friends. A house a few hundred yards away on a hill has its doors and windows wide open blasting a curious mix of 'American' and Mexican pop songs. A shirtless round man stands in the doorway, his arms stretched above his head as he leans on the doorframe. Surprisingly the loud music from his home is not a disturbance to the colonia. It's as if he were appointed to share his music with the community that evening. Eventually the music fades, and families gather in their homes to pass time until going to sleep. The dust has descended back to the ground while the air turns pitch and silent. Another day has ended in Mexico, and soon enough another will begin.

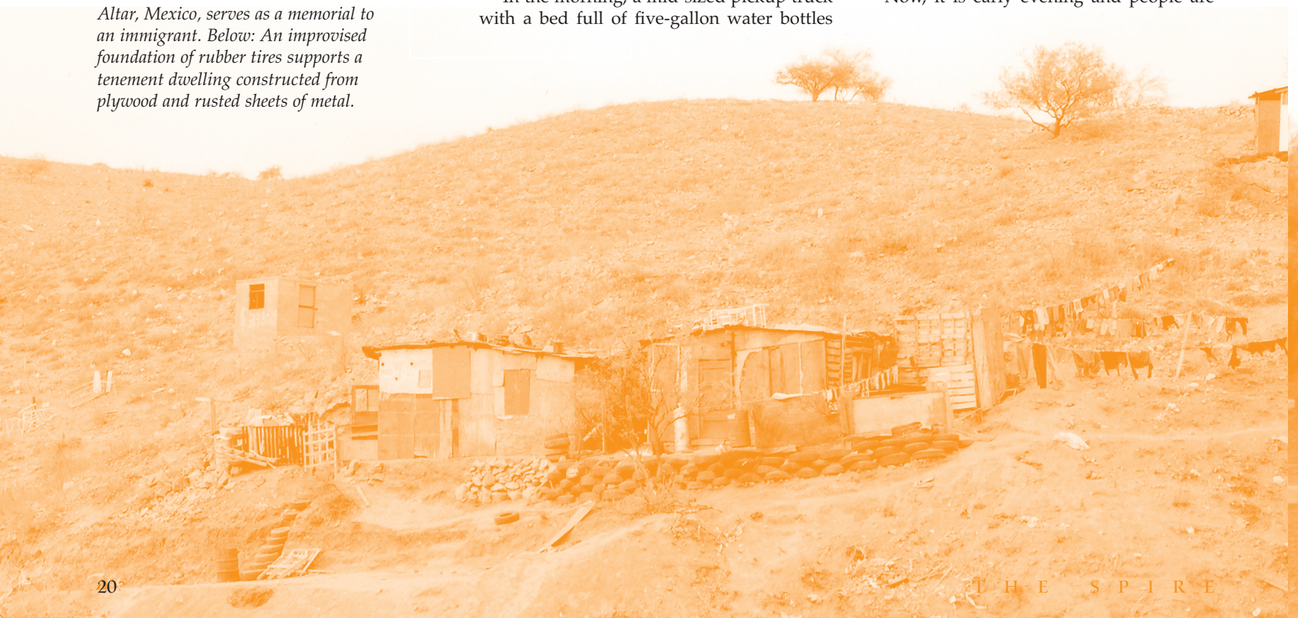
In Mexico the tap water is undrinkable. Food is often priced as high, or higher, than in the United States. American and other foreign-owned factories have taken advantage of lower labor costs, unenforced environmental regulations, and less-organized labor rights groups. Jobs are few, so people leave their homes and families to seek work in other parts of Mexico or the United States. The lack of creature comforts in Mexico is lamentable to most U.S. citizens; however, this lack cannot be used to judge the conditions of Mexico. To do so would be to ignore the existence of a vibrant Mexican culture. Yes, Mexico needs improvements, but not nearly as much as the United States.

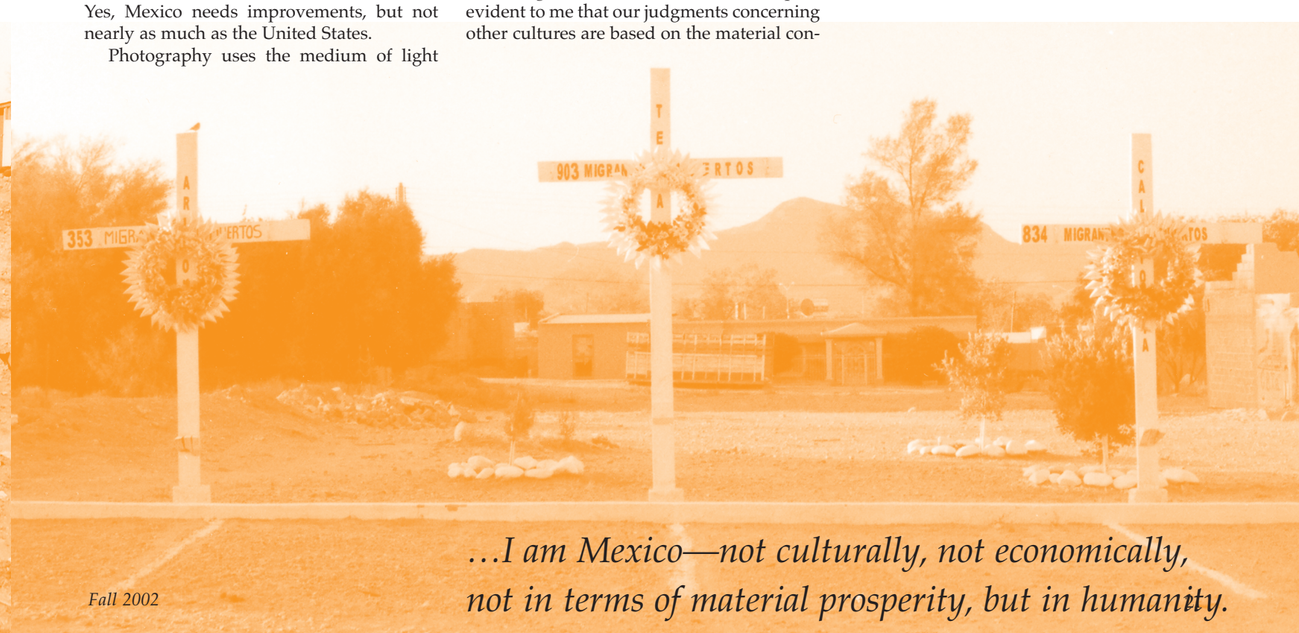
Photography uses the medium of light and reflection to invite a relationship between a viewer and an image. A photograph is the material expression of the photographer's non-material experience and enables the viewer to experience a translation of the photographer's non-material experience. However, a photograph fails when its only value is as a picture, a 'captured' image of the material expression of the physical world. A photograph fails and becomes a picture when the viewer relates only to the properties of colors, shapes, and dimensions of the image. Honestly, I feel that U.S. culture embodies this failure. We citizens of the United States view the world as the picture at which we are looking instead of as the photograph of which we are members.

The immersion experience places a person in an immediate relationship, as a member of the situation, without the degree of separation that exists when looking at a photograph. My realization of this failure has become the theme from this immersion experience. I went to Mexico with the mindset that I would find some strategy to help change the situation — perhaps a new economic, political, or philosophical theory using modern technology and reason. Through this experience, however, I have come to realize that we, the citizens of the U.S., do not need to look any farther than ourselves if we want "to change the world." It has become quite evident to me that our judgments concerning other cultures are based on the material conditions in relation to our own while guided by the ethnocentric nationalism that constructed the border.

The essayist was graduated in 2002 from the University of West Florida in Pensacola where he earned a baccalaureate in philosophy and religious studies.

Below: Three crosses commemorate the lives of immigrants who died in their struggles to cross the borders at Arizona, Texas, and California.



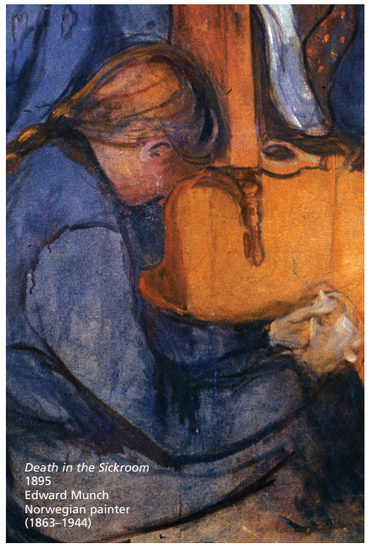


…I am Mexico—not culturally, not economically, not in terms of material prosperity, but in humanity.

At the BEDSIDE

Perspectives on the Good Death

In the 19th-century novel The Death of Iván Ilých, *Russian writer Leo Tolstoi creates a portrait of a 45-year-old complacent, vain civil servant who has never contemplated the inevitability of his mortal nature. The narrator describes the life of the protagonist in a sentence which the 20th-century American poet and Vanderbilt University alumnus Randall Jarrell, BA'35, acknowledges as one of the most frightening statements in literature: "Iván Ilých's life had been most simple and most ordinary and therefore most terrible."*



Death in the Sickroom
1895
Edward Munch
Norwegian painter
(1863–1944)

Tolstoi's stark demonstration of the futility of a life governed by superficiality continues to challenge readers to ask, "When an unreflective person such as Iván Ilých experiences the announcement of Death in the form of a terminal illness, how may one adapt to the realization of the unthinkable and prepare for a good death?" Iván's anagnorisis occurs when he becomes aware that he cannot take refuge from the truth by retreating into a decorous, inauthentic realm of social courtesies. By accepting that his existence has been molded by artificiality and has been void of any profound involvement with other people, he is able to relinquish his grip on mortality, to defeat the pain of abdominal cancer, to respond favorably to the therapeutic touch of his son's hand, and to recognize in those who attend him at death the virtues of charity, ineffable goodness, and altruism. Iván experiences not a tragic demise, but a good death.

During the 2003 spring semester, the department of pastoral care at Vanderbilt University Medical Center conducted a colloquium on the question, "What is a good death?" Inspired by this theme and the subject of palliative care, we asked nine members of the University community to exchange in this issue of The Spire *their perspectives on the circumstances contributing to a good death and the ways in which survivors can help to create those conditions at the penultimate moment.*

Bonnie J. Miller-McLemore

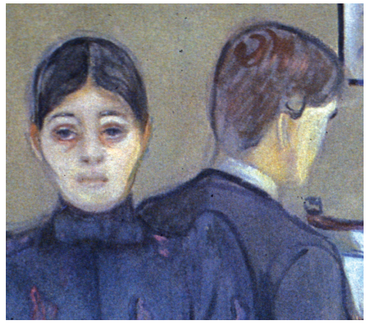
Professor of Pastoral Theology and Pastoral Counseling

One of the contributions that a Christian perspective on a good death offers is that we are prevented from too easily romanticizing death as easily accepted. The conception of a good death has been trivialized and neutralized somewhat by the secular culture of psychology, and we have come to think of the good death as a mere acceptance of death and as a natural part of life, but the Christian tradition rejects that simplistic rendition of a good death by not accepting a concise formula of stages for approaching death.

A good death is a much more complex idea in the Christian tradition because of the complicated relationship between sin and death; it is not enough to contend that death is a part of God's creation or a consequence of sin in the Fall; one may also argue that death is an offense to God's good Creation and goes against God's gift of life in the good Creation. The Christian tradition also allows us to consider that although one may be fallible, one is also unique; consequently, each individual will experience death differently, not formulaically.

In the literature on death and dying, certainly popularized by Elizabeth Kübler-Ross in her 1969 book *On Death and Dying*, one who is dying is often encouraged "to take care of unfinished business." One's life, however, is always short of the potential of the gifts one has been given by God, and because one is indeed fallible, one cannot but help to have regrets; we should not be captivated by five categories that offer us the definitive way to address unfinished business for becoming reconciled with death. In the Christian tradition, we have two other words, *hope* and *forgiveness*, which are far more complex principles than taking care of unfinished business and an acceptance of death.

One of the characteristics of a good death that I think is no longer identified with the Christian tradition involves the dying person being attended at the death bed by the survivors; in the practices of early Christianity through the medieval era, there were more rituals related to orchestrating the passage from life—persons participated in a community around the death bed. Particularly in the Protestant tradition, there is less emphasis on this practice whereas the Catholic and Jewish traditions have preserved those rituals. The experience of facing impending death forces an individual to reassess one's life in wholly unfamiliar moral and spiritual ways for which one is unprepared and inexperienced. Without religious support, one may face death and God with a confusion and dread for which one no longer has words to name or to comprehend. I believe that by attending the dying we can help an individual experience a good death by helping one arrive at the ultimate reconciliation that this unique life that has been lived—with all its mistakes and all its rich benefits—is recognized by a community, and the members comprising that community bless the life for its shortfalls *and* its greatness.



Larry R. Churchill

The Ann Geddes Stahlman Professor of Medical Ethics and Professor of Religion

Dealing with terminal illness, with dying people, and with patients' families are among the most stressful experiences that students of medicine and theology will encounter. How do you talk to the terminally ill when you cannot cure them or give them an immediate technological or theological solution? Before one can address the social, cultural, and spiritual dimensions of dying as they emerge in a clinical or religious context, one has to reflect on one's own mortality; one has to have a perspective towards one's mortal nature and how one envisions one's own good death; otherwise death remains an abstraction.

I contend that one can experience a good death if a "social death" does not precede one's biological death, if pain and suffering are minimized, and if one dies aware that a community to which one has had a relationship affirms the significance of one's life. We need to guard against allowing death to become too "medicalized" by insisting that there is always another strategy medicine can offer the dying and that we must keep trying to preserve the life until the very end. This approach results in death becoming a medical event instead of a personal, spiritual, and family event, and I have serious reservations about a fundamentally human experience, such as death, becoming appropriated into technical categories.

The premise of a good death is also related to fundamental human questions, not the technical questions alone.

When I was involved recently in making a film about family members who became the decision makers for relatives who were no longer able to participate in their health care, I discovered through my interviews with families who had experienced the death of a loved one within six months that the more difficult questions surrounding the end of life which they had to address were not questions about how aggressive to be in medical treatment—whether or not to keep one on a ventilator or to readmit one to the intensive care unit. The questions which they asked were: "Is dad really right with God; is he ready, in a fundamental spiritual sense, to die? Has he made his peace with his estranged daughter?" The families discussed the essential human dynamics of building or rebuilding communities of support at the end of life, not medical ethics decisions. The premise of a good death is also related to fundamental human questions, not the technical questions alone. Questions about the use of particular life-sustaining devices should be framed as questions of a person's basic humanity and the meaning of one's life and death, and from that context, particular answers about questions of respirators

Death and the Miser
ca. 1485–90
Hieronymus Bosch
Dutch painter
(ca. 1450–ca.1516)

and antibiotics will emerge.

Although we live in hope and faith instead of certainty, there are measures that survivors may take to ensure a good death for those we love. We must remember the networks of support that all of us need just to live our daily lives and that those who are dying need community much more intensely at the end of life than at other times. We also need to talk with our family, friends, physician, and pastor so people really understand what we want, as opposed to what *they* want, or what they *think* we want. An advantage of a living will is that the document provides an orientation that reflects one's values, and survivors can avoid strained conversations and recriminations if they know the extent to which their influences may be exercised. Houses of worship are an appropriate setting for encouraging families to discuss end of life care, and religious leaders can model and articulate a point of view that advanced planning in anticipation of one's death is a selfless gesture for the benefit of our survivors.

James C. Pace, MDiv'88

Professor of Nursing

To answer the question "What constitutes a good death?" one must consider the four recurring themes in the current literature on end of life and palliative care. Research based on discussions with people who have contemplated the inevitability of death reveals they do not want to be a burden on their families; they do not want to die in pain; they hope to die at home, not in a hospital; and they are most afraid of a prolonged illness to which a tortuous course is attached. What would be envisioned as a good death, therefore, is that one is able to die at home with family and loved ones and where everyone communicates about what the loved one wants and that the loved one knows that the family members are trying to do all within their abilities to advance the wishes of the dying.

From my perspectives as a health care provider and as an Episcopal priest, it is profoundly regretful that people are dying in pain or are dying in hospitals against their wishes, surrounded not by family but by "life-saving technology" that really isn't helping them toward a good death. But these unfortunate circumstances may occur simply because one was not able to communicate adequately one's wishes or there was no one to whom the sick could articulate their unstated fears about death.

Instead of trying to create new life in the intensive care units, we really should be concentrating on the life well lived while making sure one's symptoms are managed and that one is not in pain.

In contemporary American society, there is seemingly an unspoken guideline that we are supposed to live forever and we can fix mortal situations, and if we cannot repair them, then we are failures. So to ask the questions "How do *you* define the terms whereby your death will be good?" or "What can we do to ensure that your death will be according to your wishes?" is rather momentous in this society, but asking the questions alone cannot ensure that communication occurs. One has to be willing to listen and not presume that one holds the definitive answers.

As one who has had the privilege of helping individuals prepare for a good death and to make the transition from this realm, I have found myself standing on the holiest of grounds. Our students in the Nursing School attend women at childbirth and experience that moment of great joy for new life, but for those of us with vocations in health care and in religious life, we, too, are attendants at the bedside—midwives who help birth a *new* life that also is filled with grace.

Evon Olive Flesberg, PhD'96

Lecturer in Pastoral Theology and Pastoral Counseling

Before enrolling in a Lutheran seminary, I was taught by the example of my grandmother, Olive Ledbetter, how not to be afraid of being with someone when one died. She had been with her uncles and her loved ones when they died, and she described to me how natural it was and how death could be peaceful. By her calm attitude in the way she recounted placing pennies on the eyes of the deceased, I learned that attending to the dying would not be frightful or morbid, and as one could be present for the birth of a child, one can also be present and help one to make a good transition into the ultimate reality.

As a pastoral counselor, I cannot give a concise formula for ensuring a good death, but from my experiences in parishes and in private practice, I argue that it is important for the survivors to communicate to the dying person how that individual will be missed, that one's life—regardless of the duration—had meaning and purpose, that one loved *well*, and that as survivors, we will be guardians of one's memory. For the survivors who have the opportunity to prepare for death and the time to reflect on the preciousness of life during a death vigil, there is a special blessing in telling someone that one's life will always be appreciated.

It is unfortunate that people die without having a chance to say out loud how they feel honestly about dying.

It is unfortunate that people die without having a chance to say out loud how they feel honestly about dying; there is this notion that if we talk about dying, that somehow we are betraying that person. I encourage students preparing for vocations in pastoral care not to reserve the conversations about death for a minister or a rabbi but to be active listeners. I have two close friends, each of whom experienced the death of a spouse, but neither one talked with the spouse about the inevitability of dying. This absence of communication about the undeniable does not allow one to love completely, or to love well, another person to the end. In our committed relationships, we promise to love each other under all circumstances, not just the circumstances of living. It is important not to protect the dying from what you need to say, even if the message is difficult, because in expressions of anger or resentment, there are possibilities for reconciliation and forgiveness when different perspectives are exchanged and we no longer feel we have to "protect" the dying from the truth.

Trudy Hawkins Stringer, MDiv'88

Associate Director of Field Education and
Lecturer In Church and Ministries

There is a profound difference between a good death, and a "right" death, and I think upper-middle class culture seeks to die the right way, which is a way of saying we want to control death. An inherent danger in this attitude is that medical science can become elevated to an idol. The premise for a good death, however, is an understanding that there is no way to control death and that death is the ultimate expression of our humanity.

A good death is consonant with the radical, personal integrity of each life, so no two deaths can be alike; the good death is unique to the particularity of one's life and is graced with the recognition of human finitude and celebrates the exquisite, fragile wonder of life. If we have the privilege of being a member of a community who attends to one who is dying, we attend the bedside not as someone whose identity is qualified as clergy or laity but as members of what Luther described as the priesthood of *all* believers. To be present and accompany one on the journey toward dying is not to hold membership in a hierarchal community but to participate instead in a radical, relational community in a sacred space where one remains ever mindful of one's mortality.

Christ Among the Doctors
1506
Albrecht Dürer
German painter
(1471–1528)

Leonard M. Hummel

Assistant Professor of Pastoral Theology and Pastoral Counseling

Primarily, a good death would be an occasion when one does not worry too much about whether one is dying a good death; I suggest this perspective because I think a death is good when one is not so much concerned about whether or not one is dying well but whether one is assured that one is well in one's relationship with God. The antithesis of a good death would involve worrying too much that one is not dying a good death. Perhaps a more realistic approach would be to hope for a "good enough death;" I am reminded of how psychologists argue that the goal of being a parent should be to strive to be a good enough parent and to remain cognizant that perfection is not only impossible but should not be desired. As imperfect mortals, we must remember that our efforts at living and dying may at best be adequate.

The current literature in pastoral counseling expresses concerns about the ways in which Americans, in particular, upper-middle class white Americans are dying, and the implications are not constructive or indicative of a good death, especially when one considers the medical measures that can be taken to prolong one's life, almost to the point of denying the inevitability of death. Certainly there should be some form of pain management, but the dying process should not be extended too long, and one is hopeful that the experience is not prolonged more than desired. It may be desirable, but not always feasible, for family members to be together to experience the approaching of death. The survivors may believe it is important to try to resolve conflicts, although such resolution is not always possible, and again, may not always be desirable. Sharing our perspectives on faith with the dying may prove to be a source of great comfort for family and friends, but the survivors must discern when such a discussion is appropriate.

I am reminded of the story of a pastor who was talking to other ministers with whom he was very friendly and who knew he had a terminal illness. One colleague remarked to the pastor, "In the past you have taught us how to live; now, you will teach us how do die." Whereas the minister may have been theologically astute, he was pastorally incompetent. We must be careful not to heap the burden on people, in life or death, of becoming models or exemplars of good ways to die or to suggest that they have to engage in a practice that is more arduous or heroic than to which they are accustomed. And for whose benefit? Their benefit *or* our benefit?

There is a need for us to be cautious that we do not outweigh an ideal of what it means to die well and regard others as dying less than well. I find the conception of a good death slightly misleading because of my concern that it suggests to some that only deaths where one is in some sense nurturing one's soul and waiting for the inevitable are good deaths. I am aware historically there have been people who have lived in dread they may die suddenly and they will not have time to engage in acts of soul preparation; for me, as a Lutheran pastor and as a pastoral counselor, the more serious concern is that there is more emphasis on our "soul making" or our religious disposition than in the grace of God, no matter how one dies.

John Lachs

The Centennial Professor of Philosophy, Senior Fellow in the Institute for Public Policy Studies

I believe there is a natural life cycle for human beings; this is not an odd or an unusual idea to believe although we tend to forget about the natural cycle, and we tend to forget about it especially when we take seriously any claim of the prognosticators who predict that at the end of this century people will have life spans of over 150 years. I think it would be terrible for us to forget our finitude, and that finitude, to me, means that here is a natural life span, however long, not too long, where you are born, you grow and you are reared, you reach your zenith, and then you decline, and at the end you die. And part of the good death is that death not happen too soon. It is terrible when a young person of 20 dies, or a middle aged person of 40 dies. I think that it is better—much, much better—for one to die at the appropriate time, which is late in life.

But why is it appropriate then? Because I view life as having a teleology, a purpose. There are certain goals we want to accomplish—rearing children, writing books, creating a business—yet there is that purpose that needs time to be accomplished, and the energy that is us needs to be displayed, so the good death is one that is not only late in life because you have lived long enough, but also because by then you have accomplished your purpose and the energy has been exhausted. There is no more desire to accomplish more, and you can shut your eyes and say without any regrets, "I've had a good life, and can have a good death, too."

There are, nonetheless, two other conditions which we must endeavor to create for ensuring a person's good death. We must not allow people to die alone or to die without hope; for the dying to have a sense of hope and community is essential, and we must encourage the dying to understand that the energy within the family or community of friends will continue. Secondly, we must convert our grief into celebration so that we do not grieve over a person who is ready to die. We celebrate one's life, and that celebration is really wonderful for the dying person because one then understands, "You appreciated my life," and for the dying, that must be a wonderful feeling.

Mark Manassee

Chaplain, Department of Pastoral Care Vanderbilt University Medical Center

Understanding the personal and social context of the patient is crucial in answering the question, "What is a good death?"; however, there are some general perspectives of what often makes a good death possible. Of course, this whole discussion assumes one's death does not come rapidly through a traumatic event, which is, unfortunately, often the case.

The saddest situation one encounters in the hospital setting is the patient who is dying alone without the presence of family or friends. I can't imagine anything being lonelier than to face one's final days and hours without the presence of family, friends, and those from one's faith community. Unfortunately, hospitals and other institutions can isolate patients from communities of care and separate people from those they most need. This is one reason why hospice can be such an important part of a good death.

For all the modern talk about death being a natural part of life and something to be welcomed, it is still for many an event feared and our final enemy.

Corresponding to this, a good death is one where people are able to be reconciled or at least make attempts at reconciliation with those from whom they are alienated. Maybe the patient is estranged from a family member or hurt feelings have existed over time. Or maybe the reconciliation is between family members other than the patient. Either way, the patient's impending death becomes the occasion of reconciliation and healing. What is a very sad occasion becomes simultaneously a transforming event.

Modern medical technology has brought rich advances in health care. Individuals are able to overcome disease and traumatic injury where death would have formerly been certain. Patients also are able to live with chronic conditions with reduction of pain and increased mobility often adding months or years to their lives. However, modern medical technology also has put patients and families in harrowing situations where agonizing decisions must be made. The decisions to withdraw life support or discontinue life-saving measures are surely the most painful choices that any family member can make. It can be an almost impossible task for a family member to discern the wishes of the patient, the medical options, and one's personal and family wishes while a patient's life hangs in the balance. For a patient's wishes to be known clearly regarding the extent of medical care desired is an important element of a good death. A living will, advanced directive, and organ donation card can be immensely helpful in this regard.

Finally, the opportunity for a person to reflect upon one's spiritual journey is a crucial element of a good death. As one faces one's own death, questions of eternity, faith, and God become more poignant. A good death surely is one where a person can look back and find a life lived well. If that has not been the case, questions of repentance, forgiveness, and reconciliation may come to the forefront. For all the modern talk about death being a natural part of life and something to be welcomed, it is still for many an event feared and our final enemy.

There are many helpful acts the community of faith, friends, and family can to do to help facilitate another's impending death. The most important may be simply to be present without giving advice or judging where a person is emotionally. Often, it is too painful for people to be in the presence of someone ill so they withdraw. Unfortunately, this can isolate the patient further from what one most needs.

Additionally, people often want to offer helpful comments but fall into platitudes that may have the opposite effect when often there are no words that can heal at that moment. What may be most appropriate is to ask the person if there are particular physical needs that they can help with or to pray with the person. Faith communities often want those ill to have a heroic faith that is a testimony to others and, therefore, do not make room for faithful expressions of doubt, anger, lament, or grief. To the extent that

those in the faith community are able to create safe spaces for those kinds of expressions, but without demanding them, they, too, provide helpful pastoral care.

There has been in the last few decades an emphasis on stages of dying. People have often looked on this in a hierarchical way in which acceptance was the final and desired stage. Caregivers were often seen as people to help others move along the stages. Thanatologists (people who study the death process) view the grief of one's own impending death in a more cyclical fashion that comes in waves rather than in linear stages. Perhaps the most helpful gesture a caregiver can offer is to respect the wishes of patients, offer a compassionate presence wherever the person is emotionally, and not to forget the needs of people in close relationship to the patient.

A question I often hear is, "What is a good death?" I am reminded of what Dr. Elisabeth Kübler-Ross, a pioneer in the field of thanatology, writes in her book *Death: The Final Stage of Growth*: "A good death occurs when we have completed the emotional work of settling our relationships right: asking forgiveness where need be, granting forgiveness where need be, saying "I love you" to those significant people in our lives, and saying good bye. At the end of one's life, we may find ourselves in the posture of having to make difficult, but honest statements, but I believe it is important for one to die with a sense that the emotional work is finished—that condition, which can be simple but ever so complicated, can result in a good death for the individual and for the survivors.

If one makes the claim that the completion of emotional work is what makes a good death, then what about a sudden death in which there was not time? Does this result in less than a good death? A sudden death might not be the ideal death, especially if there were broken relationships that could have been set right had there been time, but I think the antithesis of a good death would be a situation in which there was time, but a person could not have an openness of heart or spirit and became bitter, out of fear—out of a fear that prevents one from taking risks in conversation. Perhaps for that person there never has been a history of talking in this way, so we are ultimately asking for a behavior from one that is out of character.

There are, however, concrete actions that those of us who are the loved ones of a dying person can do in the hope of initiating a conversation. For example, we can ask, "What is in your heart?", "How is this experience for you?", or "What do *you* need for us to do?" The loved ones can initiate the *possibility* for conversation. The dying person may be hanging on and hanging on, afraid of the grief that the loved ones will experience, so it is important sometimes for those at the bedside to grant permission for the person to die. But what we must always remember is that the bedside is not the place to stage forced reconciliations.

Family members, friends, and leaders from faith communities need to be discerning enough to know when a dying person needs to have a coming to terms with God or a human.

One of the most powerful events in my ministry occurred when I attended the death bed of a young man during my chaplaincy at Saint Thomas Hospital in Nashville. He had been born into a privileged life as the son of wealthy, religiously fundamentalist parents and had lived in New York during his young adult years. When he developed AIDS, he returned home, to Nashville, to die, but his family insisted on his illness being kept a secret from their friends.

As a chaplain, I discerned that he needed more than the fundamentalist God of his parents' religious sensibility; he needed to die not feeling as if he were being punished or that he was an embarrassment to God and to his family—that he was not an aberration of God's good creation. I took a risk in conversation with him and was able to encourage him to think about God in less restrictive ways. As a provider of pastoral care, I offered him an alternative way of thinking about God, life, and death, and I am convinced he experienced a peace that he never before imagined. He had a good death.

—compiled by Victor Judge

Dipylon Amphora
with scene of mourning for deceased laid out on bier (central panel)
ca. 750 B.C.E.
Athens: Dipylon Cemetery
terra cotta
61" in height
National Archaeological Museum, Athens

IMAGES of HELL

Reading *Paradise Lost* through the Theology of Jonathan Edwards

Some of the more vivid portrayals of Hell and damnation in the English language come from John Milton and Jonathan Edwards. In the mid-seventeenth century, John Milton described Hell in epic proportions, focusing on the rebellion of Satan and the fall of humanity in Paradise Lost. *In the eighteenth century, Jonathan Edwards preached the terrors of Hell in various sermons, including* Sinners in the Hands of an Angry God, *a bestseller that remains a consistent selection in student anthologies of American literature.*

Milton and Edwards are surprising in that, despite their Puritan theologies, their descriptions of Hell and Satan are more renowned than their descriptions of Heaven and Christ. The Hell of *Paradise Lost* is a place of drama and angst that features the "heroics" of Milton's Satan, one of the classic figures of Western literature. Similarly, *Sinners in the Hands of an Angry God* was Edwards's best selling sermon in his time and remains his most famous work because his description of Hell is captivating and elicits affective responses from readers. Milton and Edwards, therefore, depict damnation in vivid images that continue to fascinate readers. Why did Satan and Hell warrant such descriptions? I argue that Milton and Edwards believed that sensible descriptions of damnation were necessary in order to defend the justice of God and to awaken sinners to their plight. To defend God's justice in a world of evil and to justify God's righteousness in the creation of Hell, Milton and Edwards not only strove to teach their readers and hearers, they worked to change them, to impress upon them images of Satan and Hell that engage the intellect and move the soul.

The Poetic Theology

Milton de[illegible] a poet and as a Puritan in turbul[illegible] Educated at Cambridge, Milton to[illegible] baccalaureate in 1629 and a master of arts degree in 1632. During these years, Cambridge was a center of Puritan influence, and while Milton was busy earning his M.A., the Puritan migration to New England was underway. The Massachusetts Bay Company, populated by a group of Puritans, many with Cambridge educations, migrated to the New World to escape the anti-Puritan policies of King Charles I and Bishop William Laud, who persecuted Puritans for their unwillingness to comply with the orders and ceremonies of the Church of England. While Milton did not travel to America with the Puritans of Massachusetts Bay, he shared their criticism of the Church and their opposition to Charles and Bishop Laud.

Milton's Puritan convictions had radical political implications, which he revealed in pamphlets that attacked the episcopacy and defended freedom of religion and freedom of the press. Beginning in 1642, the English civil war raged, putting Parliament, controlled by Puritans, against the forces of Charles I. The remarkable culmination came with the imprisonment of Charles in 1647 and his beheading in 1649, along with Archbishop Laud. Such regicide did not go unchallenged by Milton; he defended the execution of the king in his *Tenure of Kings and Magistrates* (1649), arguing that a free people were obligated to subdue tyranny. In the midst of these activities, Milton began to lose his sight and became completely blind by 1651. Seven years later he published the first edition of *Paradise Lost*.

The epic has an appropriately grand purpose—to defend the justice and goodness of God, despite the existence of evil in the world. The philosophical term for this task is "theodicy," which, as Milton explains in Book I of *Paradise Lost*, is the attempt "to justify the ways of God to [humanity]" (I.26). In traditional Augustinian fashion, Milton's response to the problem of evil rests on an interpretation of Genesis 1–3, the story of Adam and Eve in the Garden of Eden. Their disobedience in response to the temptations of Satan in the form of a serpent and God's punishment for their sin—expulsion from Eden and the introduction of [illegible] and suffering in the world—this narrative [illegible] Milton's readers understood, put the blame for suffering and evil squarely on the shoulders of human[illegible] God, though infinitely good and infinitely powerful, gave Adam and Eve the freedom to obey or disobey. As Milton's God says,

> *I made [Adam] just and right,*
> *Sufficient to have stood, though free to fall.*
> *(III.99)*

How else, asks Milton's God, would he know if his creatures were sincere in their obedience? If they were not created free, Adam and Eve would have "servid necessity" rather than God (III.110). Evil entered the world, therefore, not through God's absolute decree but through humanity's free choice to disobey God's commands.

Before the decisive fall of Adam and Eve, brought evil to earth, rebellious angels had fallen from heaven through a similar exercise of free will. The chief of these fallen angels, Satan, assumes a pivotal role in *Paradise Lost*, and his place in the epic has generated controversy for centuries afterward. The problem issues from the attractiveness of Satan in the poem. Milton's Satan is one of the most magnificent literary figures in the English language, but the puzzling question remains: Why would a Puritan poet describe Satan in such an attractive way?

One explanation came from writers in the Romantic period, especially William Blake and Percy Bysshe Shelley. Romantics—rebels against authority that they were—admired Milton's rebellious stance against tyranny, particularly his support for the beheading of King Charles. Similarly, the Romantics admired Milton's Satan, the ultimate rebel against the ultimate authority—the King of Heaven. Shelley argued that "nothing can exceed the energy and magnificence of the character of Satan." To the Romantics, Milton's Satan was a modern rebel-hero against tyranny. Satan believed that God's rule was unjust, so he acted on his principles, rebelling against God, even though Satan knew that the price of his rebellion was the loss of Heaven. In contrast, Romantics concluded that Milton's God was uninteresting. Romantics concluded, therefore, that, despite his Puritan sensibilities, Milton unconsciously delivered Satan to God. As Blake, who "wrote in fetters" when he criticized Milton's angels and God and "always spoke the truth" when he described "Devils and Hell," because he was "of the Devil's

Satan Going Forth from the Presence of the Lord
c. 1821
by William Blake
English poet, painter, engraver, printer, mystic, and social critic
(1757–1827)
ink and color washes
Cambridge, Fitzwilliam Museum

party without knowing it."[7]

This interpretation faces opposition from interpreters who argue that Satan cannot be the hero of *Paradise Lost* since the "moral" of the epic is that "disobedience of God is the source of all evil and the content of all error" while "obedience to God brings happiness and the righteous life."[8] One of the proponents of this view, C. S. Lewis, agreed that Satan is "a magnificent character." But Satan's magnificence does not imply that Milton admired Satan's cause. Instead, Lewis observed that "the imitation in art of unpleasing objects may be a pleasing imitation." While we may admire evil characters for aspects of their personalities–their complexity, intelligence, or courage, for instance–our admiration does not imply that we identify with their cause or that, if they were real people, we would like to know them personally.[9] We can find an illustration of this idea by considering one of the most admired villains in contemporary popular culture, Dr. Hannibal Lecter, the psychiatrist turned cannibalistic serial killer in the novels of Thomas Harris and recent films, *Silence of the Lambs*, *Hannibal*, and *Red Dragon*. Prominent film critic Roger Ebert says that "Hannibal Lecter is one of the most wicked villains in movie history, and one of the most beloved." We admire Dr. Lecter not only because he frequently assists the FBI in tracking down other serial killers, but also because "he is droll and literate, dryly humorous, [and] elegantly mannered."[10] Does this mean that we would like to know Dr. Lecter in real life, that we would like to meet with him or even have dinner with him? Probably not. Yet we admire his character despite his evil deeds, and this is the distinction Lewis makes. Milton did not join the "devil's party," despite the fact that he created an admirable Satan. But the question remains: Why would a Puritan poet create an admirable Satan?

Literary critic Stanley Fish offers a solution, arguing that Milton's attractive presentation of Satan is essential to Milton's purpose of justifying God to humanity. The key to reading *Paradise Lost*, according to Fish, is to examine "the experience" the poem provokes in the reader. He argues that "*Paradise Lost* is a poem about how its readers came to be the way they are; its method, 'not so much a teaching as an intangling,' [sic] is to provoke in its readers wayward, fallen responses which are then corrected by one of several authoritative voices," including "the narrator, God," and angels in the poem.[11] Milton produced an admirable Satan in hopes that the reader would appreciate Satan's point of view and identify with his plight. Milton's purpose requires that the reader experience the temptation that Adam and Eve experienced, which means that the reader needs to understand the attractiveness of the disobedience that brought sin into the world. Christian readers of Milton's poem do not expect an attractive and persuasive Satan. But only this kind of character can demonstrate the potency of temptation and the power of evil. While admiring Satan, the reader is abruptly reminded that this admirable character, this sublime Satan, is also the personification of evil. Through this constant back-and-forth between admiring Satan and being repulsed by him, the reader experiences the temptation and fall and appreciates the justice of God in condemning evil. This process, according to Fish, brings readers "to a better understanding of [their] sinful nature and" encourages them "to participate in [their] own reformation."[12]

EVIL ENTERED THE WORLD, therefore, not through God's absolute decree but through humanity's free choice to disobey God's commands.

Readers meet Satan at the beginning of *Paradise Lost;* he is the first character to speak. After leading a rebellion against God, Satan and his angelic accomplices are cast into Hell, and in the first scene, Satan, Beelzebub, and the other fallen angels are lying on a lake of fire, still unconscious from the fall. When they awake, Satan is defiant and unrepentant, asserting that:

> *All is not lost; the unconquerable Will,*
> *And study of revenge, immortal hate,*
> *And courage never to submit or yield:*
> *And what is else not to be overcome?*
> *That Glory never shall [God's] wrath or might*
> *Extort from me. To bow and sue for grace*
> *With suppliant knee, and deify his power,….*
> *We may with more successful hope resolve*
> *To wage by force or guile eternal War*
> *Irreconcilable, to our grand Foe,*
> *Who now triumphs, and in th' excess of joy*
> *Sole reigning holds the Tyranny of Heav'n.*
> *(I.106–124)*

Thus, despite humiliation and defeat, Satan vows that he was wronged, that his cause was just, that he rebelled against the "Tyranny of Heaven." Satan asserts that he will never submit himself to God's rule again. To the contrary, Satan's strategy remains that of war, though perhaps he will not attack heaven as much "by force" as by "guile," since overt confrontation was disastrous in the first attempt. Either way, Satan's war against Heaven is "eternal."

Satan, therefore, enters the stage with a courageous speech. He fumes against God's injustice and tyranny, and defends the justice of his cause against the almighty oppressor. Our first impression of Satan is, as one critic describes, the picture of "fortitude in adversity, enormous endurance, a certain splendid recklessness, remarkable powers of rising to an occasion, extraordinary qualities of leadership."[13] But this powerful, courageous speech, which gives us an attractive impression of Satan, leads to an abrupt challenge from the narrator, reminding us that Satan is not what he seems:

> *So spake th' Apostate Angel, though in pain,*
> *Vaunting aloud, but rackt with deep*
> *despair (I.125–6).*

Thus, despite Satan's rhetoric of defiance and continued war with Heaven, the narrator reminds us that this mighty being has fallen miserably and is currently lying on a lake of fire. As Fish observes, "there is a disparity between our response to the speech and the [narrator's] evaluation of it"; specifically, "the comment of the [narrator] unsettles the reader, who sees in it at least a partial challenge to his [or her] own assessment of the speech."[14]

Even while suffering on a fiery lake, Satan argues, convincingly, that Hell is a new kingdom to be conquered, not a place of infinite suffering. While the fallen angels have exchanged heavenly "celestial light" for a Hellish "mournful gloom," the advantage is that the ruler of Hell can dictate justice, decreeing right and wrong apart from God's designs:

> *farthest from [God] is best*
> *Whom reason hath equaled, force hath made*
> *supreme*
> *Above his equals. Farewell happy Fields*
> *Where Joy forever dwells: Hail horrors, hail*
> *Infernal world, and thou profoundest Hell*
> *Receive thy new Possessor: One who brings*
> *A mind not to be chang'd by Place or Time.*
> *The mind is its own place, and in it self*
> *Can make a Heav'n of Hell, a Hell of*
> *Heav'n (I.247–55).*

Hell, like Heaven, is a state of mind, Satan asserts. And he has a new challenge and a new kingdom to rule, unencumbered by God's tyrannical interference. Satan claims equality with God, arguing that God defeated him because of superior power, not superior intellect or character. And Satan believes that, aided by his mighty intellect and governance, he can make a new Heaven out of Hell. Rather than a place of damnation, therefore, Hell is a place of freedom—autonomy from God's tyrannical interference:

> *Here at least*
> *We shall be free; ...*
> *Here we may reign secure, and in my choice*
> *To reign is worth ambition though in Hell:*
> *Better to reign in Hell, than serve in Heav'n*
> *(I.258–63).*

So Satan asserts freedom and autonomy in Hell and vows that his kingdom will not take on the tyrannical policies of God's rule in Heaven. Instead, Satan consults his fallen colleagues in governing his kingdom, calling a meeting at "Pandemonium," a term that Milton coined to describe "the high Capital/Of Satan and his Peers" (I.756). Contrary to the connotation of "confusion" that Pandemonium acquires later in the poem and retains today, this first meeting of devils is quite organized. And, given Milton's Puritan loathing of Catholicism, we should not be surprised that his description of Pandemonium closely resembles the Vatican.[15] Pandemonium becomes the scene of an active debate of possible responses to God, including a suicidal outright attack against heaven offered by a devil named Moloch, a passive "do-nothing" policy of self-protection offered by Belial, and an accommodating suggestion that they satisfy themselves with Hell and forget Heaven, the idea introduced by Mammon.[16] Yet Satan's strategy is the preferred one—an "easier enterprise" (II.345) whereby they could gain revenge on God, not by suicidal attack on heaven, but by causing the downfall of God's fondest new creation, humanity. The devils decide to pursue Adam and Eve, the "puny habitants" of Eden, and the plan is to:

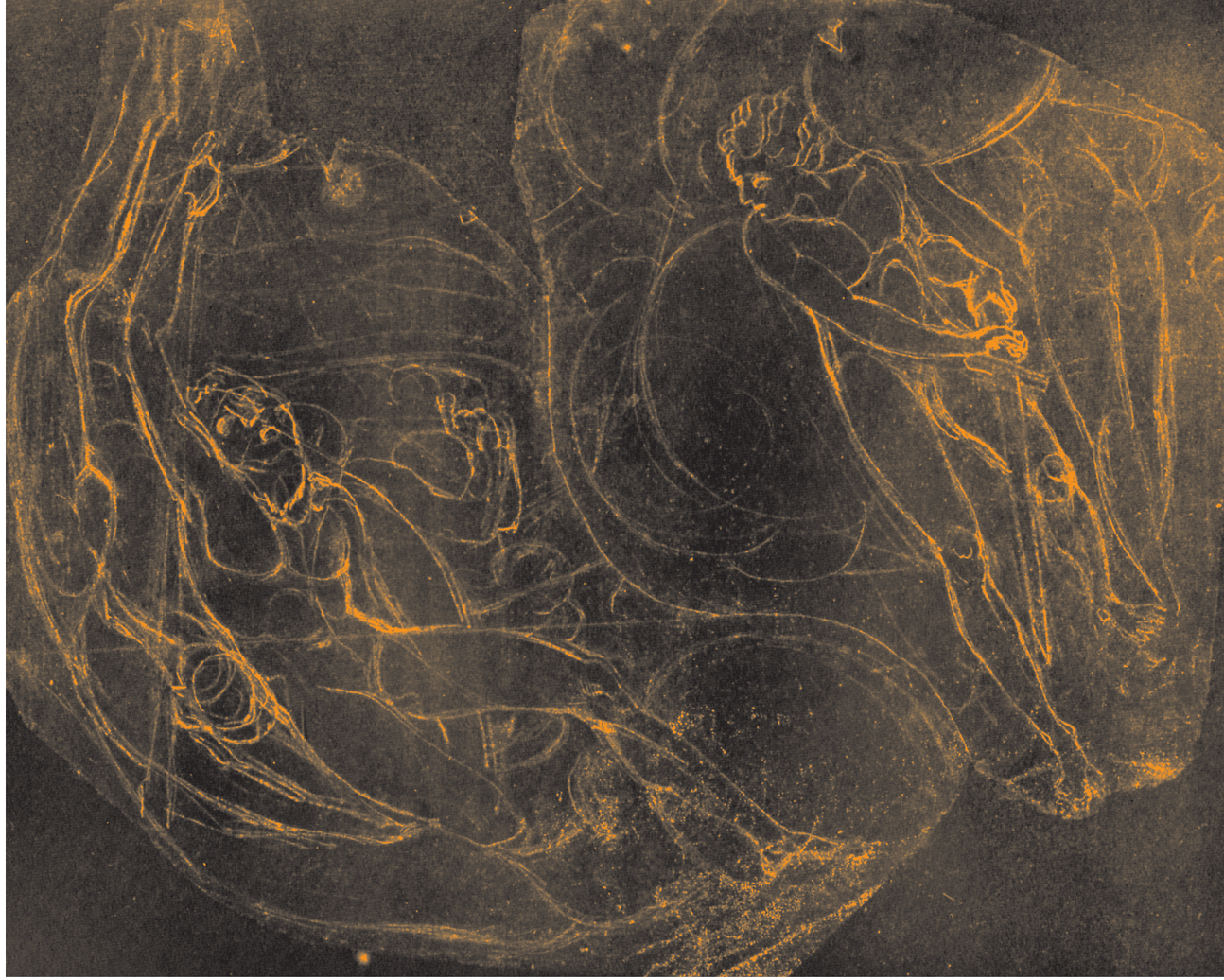
> *Seduce them to our Party, that their God*
> *May prove their foe, and with repenting hand*
> *Abolish his own works. This would surpass*
> *Common revenge, and interrupt his joy*
> *(II.368–71).*

The devils adopt this plan by vote. Even in their devilish plans, therefore, we gain the impression that Hell's government is superior to that of Heaven because Hell is ruled by representative judgment of a council, not by tyrannical decree. Yet once again the narrator corrects Satan's claims, pointing out earlier that Satan could no nothing—could not even raise his head—without "the will/ And high permission of all-ruling Heaven" (I.211–12). God rules all—even Hell—despite the devils' delusion that they govern themselves.

While admiring Satan, the reader is abruptly reminded that THIS ADMIRABLE CHARACTER, THIS SUBLIME SATAN, is also the personification of evil.

Readers of *Paradise Lost*, therefore, must be on guard, constantly aware that Satan's fantastic appearance and marvelous speeches are deceitful. The stakes are high for readers, because, as Fish observes, "if the [readers lose themselves] in the workings of [Satan's] speech even for a moment, [they place] themselves in a compromising position." The attraction of Satan is a distraction, causing readers to lose sight of "the glory of God, and the state of" their souls. Readers are "at least in danger" because "sin is a matter of degrees. To think 'how fine this all sounds, even though it is Satan's' is to be but a few steps from thinking 'how fine this all sounds'—and no conscious qualification." Accordingly, "from a disinterested appreciation of technique one moves easily to a grudging admiration for the technician and then to a guarded sympathy and finally, perhaps, to assent."[17]

Milton's purpose in presenting an attractive Satan, therefore, was to seduce readers into believing Satan's lies—much as Adam and Eve did—and then to reveal the deception, chastising readers for joining Adam and Eve in succumbing to temptation. When Satan speaks, readers "fail to read Satan's speech with the critical acumen it demands."[18] And, as Milton and every Puritan knew, a sense of security in one's perceptions or in one's personal righteousness was dangerous. Instead, Puritans believed they should recognize that they were fallen and that they could not depend on their own intellect alone to reveal the truth to them. Also Puritans recognized that they should retain some anxiety about their salvation, always striving to learn more of God and their eternal state, but never believing they had the full picture in view. Consequently, Milton's epic proves an essential lesson to its readers "by first 'intangling' [sic] us in the folds of Satan's rhetoric, and then 'informing us better' in 'due season.'" In so doing, "Milton forces us to acknowledge the *personal relevance* of the Arch-Fiend's existence; and, in the process, he validates dramatically" the readers' inability to perceive reality apart from God's revealing vision. As Fish argues, "the wariness these encounters with demonic attraction make us feel is part of a larger pattern in which we are taught the hardest of all lessons, distrust of our own abilities and perceptions."[19] Milton tempts readers with an attractive Satan, but this is a "good temptation," which proves to readers that they are vulnerable, that their senses are imperfect, and that they should not have confidence in their own efforts, abilities, and perceptions. "The temptation is good because by means of it the secret cor-



Warring Angels
(a Miltonic subject interpreted as Michael with a sword attacking Satan)
c. 1796
William Blake
British Museum
Department of Prints and Drawings

ruption within is exposed, and consequently we are better able to resist the blandishments of less benevolent tempters."[20]

The theodicy of Milton, therefore, required that his readers experience the attractive temptation to evil—the same attractive temptation that caused the fall. Christian readers knew well the fall narrative of Genesis, and they understood the Augustinian explanation for evil's entrance into the world through the fall. But intellectual knowledge alone was insufficient. In *Paradise Lost*, Milton seduced readers to experience the fall personally, to interact with Satan's wiles, to engage in an experiential understanding of evil's persuasive powers. This move from an *intellectual apprehension* of Satan's evil to a *sensible experience* of it was essential to Milton's purpose of communicating God's justice to the reader. Through Satan, Milton demonstrates to readers the "evidence of [their] corruption," their own sin, and prompts them to seek personal reform. The task that Milton undertook was "to educate [readers] to an awareness of [their] position and responsibilities as ...fallen" creatures. In order to do this, Milton strove "to recreate in the mind of the reader ...the drama of the Fall, to make him [or her] fall again exactly as Adam did."[21]

An Experiential Sense of Damnation

Most people who have heard of Jonathan Edwards think of him as a preacher of Hellfire sermons. This impression of Edwards frustrates scholars who have studied him more closely. In his influential biography of Edwards, Perry Miller claims that Edwards's thought bridged two world views—the premodern, theological perspective of the Reformed tradition as represented by New England Puritans and the perspective of an enlightened age, which dawned during his lifetime. Miller says that while Edwards "speaks from a primitive religious conception … yet at the same time he speaks from an insight into science and psychology so much ahead of his time that our own can hardly be said to have caught up with him."[22] Edwards's theology of Hell represents the former, primitive side of his thought, in Miller's view. Particularly egregious to Edwards scholars is the fact that his Hellfire sermon, *Sinners in the Hands of an Angry God*, remains the most printed and most recognized of Edwards's works.

Scholars of Edwards complain *Sinners* represents only a small area of Edwards's intellectual landscape, for his thought spanned a full range of theological, ethical, scientific, psychological, and aesthetic topics.[23] Edwards, a Yale-educated minister and heir of the Puritan theological tradition, secured his reputation as a preacher, theologian, and defender of the Great Awakening revivals during his twenty-one years as pastor of the Congregationalist Church in Northampton, Massachusetts. After leaving his Northampton pulpit under unhappy circumstances in 1750, Edwards worked as a missionary to Native Americans in Stockbridge, Massachusetts, while composing the influential theological treaties *Freedom of the Will* (1754) and *Original Sin* (1758). Edwards also wrote important works in theological ethics, including *The End for Which God Created the World* and *The Nature of True Virtue* (1765).

Despite the breadth of Edwards's intellect, *Sinners* was his most popular work, in his own time as in ours.[24] Why? I argue that this sermon's popularity is similar to the continued admiration for Milton's Satan. Like Milton's Satan, Edwards's Hell resonates with listeners and readers because of the vivid way in which God's damnation is illustrated and justified. Both Milton and Edwards use images of damnation to justify God's ways to humanity. And the task for both Milton and Edwards required the use of graphic imagery that provoked the experience of their intended audiences because more than an intellectual reaction was essential to the purposes of both Milton's *Paradise Lost* and Edwards's *Sinners in the Hands of an Angry God*. Like Milton's depiction of Satan, Edwards believed that his preaching of Hell needed to rouse experiences in his readers. Hell was not only a necessary doctrine that his congregants needed to understand; it was a reality they needed to feel and taste, a vital threat of which they needed to be aware. The proper response to the doctrine of Hell was not only understanding, but terror, and Edwards strove to stimulate this experience through his sermons.

HELL was not only a necessary doctrine that his congregants needed to understand; it WAS A REALITY THEY NEEDED TO FEEL AND TASTE, a vital threat

Edwards's defense of Hell is all the more fervent because the doctrine of damnation was under attack from leading "enlightened" thinkers in the eighteenth century. These representatives of the Age of Reason believed that Hell was an undesirable remnant from an arcane theological age, an idea that reasonable people could never accept. Who could believe, these thinkers asked, that a just and benevolent God would condemn souls to Hellfire for eternity? These thinkers offered alternative, more reasonable and humane visions of the afterlife such as the idea that God eventually saved everyone (John Tillotson) and the concept of annihilation, which taught that damned souls were obliterated, not dammed to suffer eternally (John Locke).[25]

Edwards argued that "freethinkers'" doubts of Hell resulted from an unwillingness to take seriously humanity's sin against God. Sin, Edwards argued, even the most minute infraction of God's law, was of great offense to God, who was infinitely holy and deserved perfect "love, honor, and obedience." An offense against an infinite being was an infinite offense that required infinite punishment. Hell, therefore, was both a rational and a justified response to humanity's sin. To dismiss Hell was to make light of sin, and thus to dishonor God, his dignity, and his righteous laws. To take Hell out of the universe would be to take out justice. If God were to let sin go unpunished, God would cease to be both righteous and just. A righteous God could not look upon evil; a just God could not let evil go unpunished.[26]

But it was not enough for Edwards to defend the rationality of Hell against freethinkers. An intellectual understanding of Hell was essential, but it was fruitless without a sensible understanding of Hell's reality and justice. Edwards preached on damnation to awaken his congregants to just such an experiential sense of Hell. In his *Divine and Supernatural Light*, Edwards describes the difference between an intellectual knowledge of divine truths, which included Hell since it was a divine creation, and a spiritual understanding, which involved not only the mind, but also the entire person, including the affections, inclinations, emotions, and will. Edwards contends that:

> *[T]o see the beauty and loveliness of spiritual things ...is not a speculative thing, but depends on the sense of the heart….the perceiving of spiritual beauty and excellency no more belongs to reason, than it belongs to the sense of feeling to perceive colors, or the power of seeing to perceive the sweetness of food…. Reason's work is to perceive truth and not excellency…. [I]t is no more reason that immediately perceives it, than it is reason that perceives the sweetness of honey: it depends on the sense of the heart.*[27]

In Edwards's view, spiritual or saving knowledge of divine truths was not mere intellectual assent. Christians not only needed to understand God's love and truth intellectually; they needed to know it in their hearts; they needed to have a sensible understanding of God's justice and love, a "relish" or "taste" of divine ideas. Hell is one such divine truth that needed not only to be understood intellectually, but to be known sensibly as personally real, threatening, and just.

In his classic description of revivals, *Faithful Narrative*, Edwards argues that a sensible knowledge of Hell's justice is essential to salvation and that one of the surest signs of awakened, truly converted persons is their sense that God is just in damning them to Hell, despite their religious acts:

> *[T]o those in whom awakenings seem to have a saving issue, commonly the first thing that appears .... is a conviction of the justice of God in their condemnation, appearing in a sense of their own exceeding sinfulness, and the vileness of all their performances…. Some have declared ... that God may glorify Himself in their damnation, and they wonder that God has suffered them to live so long, and has not cast them into Hell long ago.*[28]

Sinners in the Hands of an Angry God provokes images through which Edwards endeavored to bring his hearers to such a sensible encounter with Hell. Edwards's text for the sermon is Deuteronomy 32:35: "Their foot shall slide in due time," and he focuses upon the "slippery" effect, emphasizing that sinners tread on slippery ground and that they are precariously close to falling into Hell at any moment. Edwards warns sinners "that the reason why they are not fallen already, and do not fall now, is only that God's appointed time is not come." Further, "[t]here is nothing that keeps wicked men at any one moment out of Hell, but the mere pleasure of God. By the mere pleasure of God, I mean his sovereign pleasure, his arbitrary will, restrained by no obligation."[29]

And, despite enlightened thinkers who claimed that God's justice would not permit anyone to be cast into Hell, Edwards argues

the contrary:

> *[sinners] deserve to be cast into Hell; so that divine justice never stands in the way, ... Yea, on the contrary, justice calls aloud for an infinite punishment of their sins.... The sword of divine justice is every moment brandished over their heads, and it is nothing but the hand of arbitrary mercy, and God's mere will, that holds it back.*[30]

Edwards follows this statement of God's justice in condemning sinners to Hell with graphic descriptions of damnation:

> *The wrath of God burns against [sinners]...; the pit is prepared, the fire is made ready, the furnace is now hot, ready to receive them; the flames do now rage and glow. The glittering sword is whet, and held over them, and the pit hath opened its mouth under them....The devil stands ready to fall upon them, and seize them as his own, at what moment God shall permit him. …The devils watch them... they stand waiting for them, like greedy hungry lions that see their prey, and expect to have it, ... If God should withdraw his hand, by which they are restrained, they would in one moment fly upon their poor souls. The old serpent is gaping for them; Hell opens its mouth wide to receive them; and if God should permit it, they would be hastily swallowed up and lost.*[31]

The major errors of sinners concerning their impending damnation are procrastination and unfounded security. Edwards attempts to remove any vestiges of security in his congregation by warning them that life's span is uncertain; Hell is not a future reality in the distance, it is a present threat, an active terror:

> *The arrows of death fly unseen at noon-day; the sharpest sight cannot discern them. God has so many different unsearchable ways of taking wicked men out of the world and sending them to Hell…. Almost every natural man that hears of Hell, flatters himself that he shall escape it; he depends upon himself for his own security; …. They hear indeed that there are but few saved, and that the greater part of men that have died heretofore are gone to Hell; but each one imagines that he lays out matters better for his own escape than others have done.*[32]

In theory, the people knew that the odds were not in their favor—most were not elect, so most would spend eternity in Hell. The crucial problem for Edwards was that his congregants knew the threat of the "lake of burning brimstone," but they were *"not sensible of this."*[33] The Hellish threat was not a compelling reality for most, for the majority of people did not expect that *they* were doomed to Hell. Edwards opposes this false sense of security with his personal, sensible images. As Milton wants his readers to experience the power of sin, Edwards wants his hearers to "feel" Hell, to experience its threat in the sermon because the lack of sensibility to Hell is a critical issue for salvation. Edwards, therefore, addresses his congregation personally with his sensible images of terror:

HELL IS ONE SUCH DIVINE TRUTH that needed not only to be understood intellectually, but to be known sensibly as personally real, threatening, and just.

> *The bow of God's wrath is bent, and the arrow made ready on the string, and justice bends the arrow at your heart, and strains the bow, and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow one moment from being made drunk with your blood.*[34]

> *The God that holds you over the pit of Hell, much as one holds a spider, or some loathsome insect over the fire, abhors you, and is dreadfully provoked: his wrath towards you burns like fire; he looks upon you as worthy of nothing else, but to be cast into the fire; he is of purer eyes than to bear to have you in his sight; you are ten thousand times more abominable in his eyes, than the most hateful venomous serpent is in ours. …it is nothing but his hand that holds you from falling into the fire every moment. It is to be ascribed to nothing else, that you did not go to Hell the last night; that you was suffered to awake again in this world, after you closed your eyes to sleep. And there is no other reason to be given, why you have not dropped into Hell since you arose in the morning, but that God's hand has held you up. There is no other reason to be given why you have not gone to Hell, since you have sat here in the house of God, provoking his pure eyes by your sinful wicked manner of attending his solemn worship. Yea, there is nothing else that is to be given as a reason why you do not this very moment drop down into Hell.*[35]

Edwards also includes children in his warnings of Hellfire:

> *And you, children, who are unconverted, do not you know that you are going down to Hell, to bear the dreadful wrath of that God, who is now angry with you every day and every night? Will you be content to be the children of the devil… ?*[36]

Absolving God

The editors of a recent edition of Edward's works refer to Edwards as "an American Milton, whose medium was theology as surely as blank verse was Milton's" and that, "like Milton, Edwards sought a renewal in English-speaking religion that would do justice to the Reformation."[37] This ambitious task included a defense of God's justice, despite the evil and strife that plagued even those Christians who attempted to obey God's biblical commands in cleansing the Church of popish errors and purging the state of tyrannical rule. Milton's attractive Satan and Edwards's vivid descriptions of Hell were essential components in justifying God's ways to humanity. The goals in both cases were to awaken readers and hearers to their sin and to absolve God of bringing sin into the world.

Milton and Edwards recognized that mere intellectual appeals would not suffice. Milton realized that his readers knew the fall narrative from Genesis, just as Edwards realized that his congregants believed in election and understood that most people would suffer in Hell. The task for both the poet and the preacher, therefore, was not to change minds but to transform souls—not only to make readers and hearers think differently but to transform them into different people. Milton and Edwards worked within a Reformed understanding of the psyche in which it was essential for Christians to stay on guard, constantly aware of sin's prevalence and their own inadequacies. To be confident in one's salvation was to risk damnation. And the more one heard of sin's power and human depravity, the more dull such doctrines became. As Stanley Fish notes, eventually the constant "repetition of truth lessens its immediate and personal force, and the sinner becomes complacent in a verbal and abstract contrition. *Paradise Lost* is immediate and forceful in the communication of these unflattering truths."[38] Edwards's purpose in describing Hell in his sermons is similar. He uses vivid images of Hell for his hearers because they need to experience Hell personally; to taste and feel is a violent threat to their complacency. Both Milton and Edward worked to convict their audiences of their own culpability in an attempt to move them from complacent self-confidence to an affective engagement with their own sin, the threat of damnation, and the justice of God.

A native of Rutherfordton, North Carolina, the essayist earned his baccalaureate from Gardner-Webb University and the master of divinity degree from Duke University. Byrd received his doctorate of philosophy in religion from Vanderbilt University where he serves in the graduate department of religion as senior lecturer in American religious history and as the assistant dean for graduate studies and information technology. He is author of The Challenges of Roger Williams: Religious Liberty, Violent Persecution, and the Bible *published by Mercer University Press.*

Satan with a Sword
"Going to & fro in the Earth
& walking up & down in it"
c. 1823
William Blake
Sir Geoffrey Keynes Collection

[1] This brief introduction to Milton is based on "Milton, John," in Margaret Drabble and Paul Harvey, *The Oxford Companion to English Literature*, 5th ed. (New York: Oxford University Press, 1985): 652–54. Among the many biographies of Milton, the classic remains David Masson, *The life of John Milton: Narrated in Connection with the Political, Ecclesiastical, and Literary History of his Time*, 7 vols. (London: Macmillan, 1859).

[2] Dennis Danielson, "The Fall and Milton's Theodicy," in Dennis Danielson, ed., *The Cambridge Companion to Milton* (Cambridge ; New York: Cambridge University Press, 1999), 144.

[3] John Milton, *Paradise Lost: A Poem in Twelve Books*, Second ed. (London: S. Simmons, 1674). Citations are noted by book number followed by line number; thus, Book III, line 99 is denoted as III.99.

[4] Marjorie Hope Nicolson, *A Reader's Guide to John Milton*, 1st Syracuse University Press ed. (Syracuse, N.Y.: Syracuse University Press, 1998), 186.

[5] Quotations from Stanley Eugene Fish, *Surprised by Sin: The Reader in Paradise Lost*, 2nd ed. (Basingstoke, Hampshire: Macmillan, 1997), ix-x.

[6] James G. Nelson, *The Sublime Puritan: Milton and the Victorians* (Westport, Conn.: Greenwood Press, 1974), 66–67.

Blake's quotation is from *Marriage of Heaven and Hell.*

[7] See Nelson, *Sublime*, 66–67.

[8] Fish, *Surprised*, ix. This book first published in 1967 and reprinted with an updated preface in 1997.

[9] C. S. Lewis, *A Preface to Paradise Lost* (New York: Oxford University Press, 1961), 94.

[10] Roger Ebert, review of *Red Dragon*, in *Chicago Sun Times*, 4 October 2002.

[11] Fish, *Surprised*, x.

[12] Fish, *Surprised*, x.

[13] A.J.A. Waldock quoted in Fish, *Surprised*, 4–5.

[14] Fish, *Surprised*, 5.

[15] Nicolson, *Reader's Guide*, 197–200.

[16] See PL, Book II. For commentary, see Lewis, *Preface*, 104–6.

[17] Fish, *Surprised*, 12.

[18] Fish, *Surprised*, 14.

[19] Fish, *Surprised*, 22; emphasis added.

[20] Fish, *Surprised*, 41.

[21] Fish, *Surprised*, xiii, 1.

[22] Perry Miller, *Jonathan Edwards.* (Amherst: University of Massachusetts Press, 1981), xxxii.

[23] "Editor's Introduction," in Jonathan Edwards et al., *A Jonathan Edwards Reader* (New Haven, CT: Yale University Press, 1995), viii.

[24] Norman Fiering, *Jonathan Edwards's Moral Thought and its British Context* (Chapel Hill: University of North Carolina Press, 1981), 200.

[25] Jonathan Edwards, *The Works of Jonathan Edwards*, ed. Perry Miller and Harry S. Stout (New Haven: Yale University Press, 1957-): 14:29. Edwards opposed "freethinkers" who argued that "God would not go to torment a poor creature to such a dreadful degree." Edwards, " The Torments of Hell are Exceedingly Great," in Works, 14:303.

[26] See Fiering, *Moral Thought*, 220; Edwards, Works 4:278-9.

[27] Edwards, *Divine and Supernatural Light*, in Edwards, *Reader*, 121-22.

[28] Edwards, *Faithful Narrative*, *Reader* 73-4., emphasis added.

[29] Edwards, *Sinners*, in *Reader*, 89-90.

[30] Edwards, *Sinners*, in *Reader*, 91.

[31] Edwards, *Sinners*, in *Reader*, 91-92.

[32] Edwards, *Sinners*, in *Reader*, 93-94.

[33] Edwards, *Sinners*, in *Reader*, 95.

[34] Edwards, *Sinners*, in *Reader*, 97.

[35] Edwards, *Sinners*, in *Reader*, 97-98

[36] Edwards, *Sinners*, in *Reader*, 104.

[37] Edwards, *Reader*, vii.

[38] Fish, *Surprised*, 45.

CHRISTIAN THOUGHT WORLDS

EAST AND WEST

BY ATHANASIOS BAILEY, DMIN'63

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

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

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

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

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

Genesis 1:26 in the Greek Old Testament (a millennium older than the existing Hebrew text) says that Adam ("humanity") was created "according to [the Creator's] *eikón* (spelled with omega) "Image, Likeness, Similitude" and "according to Assimilation."[4] The Assimilation to God was as common in the parlance of the philosophies of the Apostolic Age as were the idea of creation by the LOGOS and the Platonic idea of humanity's being according to the *eikón* of God. H. A. Wolfson showed that the concept of the LOGOS in John's Gospel was influenced by the thinking of Jesus's contemporary, Philo the Jew. The *eikón* included the *dynámeis* or capacities of reason (*lógos*) and free choice (*proaíresis* and other words). The uncreated Energies of Grace (the Life of the Trinity) that constitute the Assimilation to God energized those capacities to think and will in ways pleasing to the divine Majesty.

The soul's immortality by nature (taught by the pagan Greek philosophers), rather than simply by the Grace of the Assimilation, forms no part of Orthodox teaching. Nor does Orthodoxy teach that God punished humanity with death or ordained that the first humans' sins and guilt should get inherited by every newborn. (See Deuteronomy 24:16, Galatians 6:5.) This teaching seems to Eastern Christians to make God the Cause of evil. The Orthodox teach that God let satan (written in lower case) impose death on humans to prevent the perpetuation of sinning. That a moral trait could be inherited, let alone physically ("by natural generation") through the male parent, is alien to Orthodox thinking. There is no comparable problem with inheriting the ontological absence of the Assimilation to God or with inheriting ontological death. Since every newborn is immaculate, there is no need for an immaculate conception of the all-pure Theotókos ("God-bearer"); and since death is not a punishment for sin, the Orthodox see no problem in her dying.

Salvation of course mirror-images the Fall in any theology:[5] If the Fall were ontological—the loss of the Assimilation to God in Eastern Christianity—so is Salvation, which reverses that loss. If the Fall is juridical—punitive in the West—so is Salvation. Absent in Orthodox teaching is Anselm's doctrine that God demands punishment ("satisfaction") as a condition of forgiving, and that He in fact did punish humanity in Christ's dying. For the Orthodox, Salvation is the recovery, through Baptism[6] and the nourishment of Christ's Body and Blood, of the Assimilation to God: A worshiper of the Trinity receives God's Life, the uncreated Energies of Grace, and is thus reborn as an ontological new creation, an ontological member of Christ's risen Body ontologically sharing uncreated divine Life. The process of being assimilated to God culminates in the Vision of uncreated Light (the purest form of Energy) and ontological Divinization (*théosis*). No one questions that there is no ontological participation in God's imparticipable Essence—Deification (*apothéosis*). We read in 2 Peter 1:4 that worshipers are "partakers of the divine *Nature*," not "sharers of the uncreated divine *Essence*." Ontological Divinization contrasts with the virtual Deification of Aquinas, which is "intentional" (conceptual), and with the virtual union with God taught by the Reformers, which is will-based, covenantal, and imputative.

None of the foregoing approximates the Western world view. Orthodox premises about reality and religion are quite opposed to those which the West, after seven-plus centuries of illiterate and brutal Dark Ages, received from the "Muslim Aristotle" of Islamic and Jewish scholars at Cordova—the largest city of its time and the seat of Arabic scholarship (whose achievements included the invention of algebra). Had the Arabs not translated Greek scholarship at the House of Wisdom (Beit al Fikr) in Baghdad in the eighth century and preserved it, important Greek writers would have been lost for all time.

It is worth noting that various Western theologians have written that there is no soterial role for the Incarnation, and consequently none for the Theotókos. Even Latin theologians reject a soterial role for Christ's bodily Resurrection. Both Incarnation and Resurrection, incidental to the Crucifixion in Western soteriology, are of course directly related to the ontological union of a worshiper with the Trinity in Eastern thinking. If Jesus were to partake of our human destiny in full, it was of course proper for Him to die. Once the Crucifixion's expiatory act of Worship (not a *propitiatory* juridical act[7] that appeases divine Wrath) has removed the religious obstacles to what our Savior's Incarnation made possible, the Resurrection opens the way for the Holy Spirit to energize (actualize) in an individual worshiper the potential created by the Incarnation's uniting uncreated nature with our nature.

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

The foregoing small sample of differences that inevitably flow from the premises of the conflicting paradigms of reality and religion that constitute the form of Orthodox Christianity and the forms of Western Christianity could be multiplied. I have, e.g., omitted the important concept of transcendent apperception, *noûs*, which lifts the Orthodox mind above rationalism to truths beyond finite knowledge while blocking any lapse into irrationality (e.g. relativism). Yet, what has been said should suffice for all but the most stubborn gainsayers of truth to make it clear that when Eastern and Western Christians "say the same thing, they are not saying the same thing."[8]

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

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

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

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

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

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

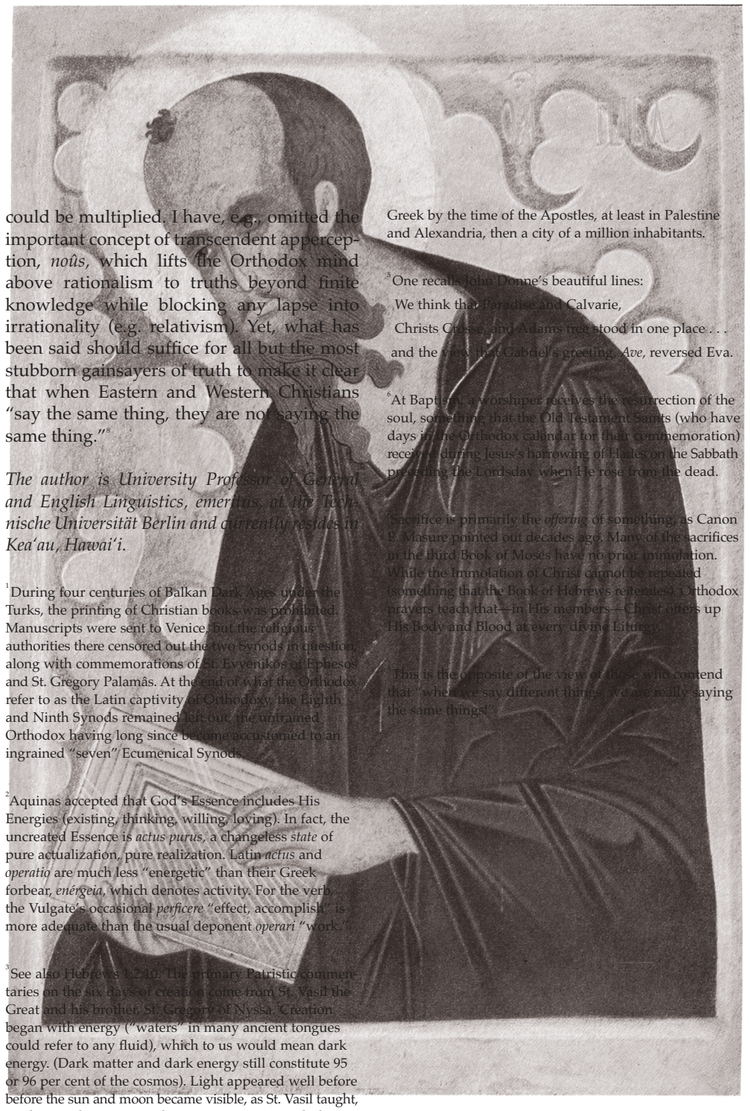
[5] One recalls John Donne's beautiful lines:

We think that Paradise and Calvarie,
Christs Cross, and Adams tree, stood in one place . . .
and the first Eve, Gabriel's greeting, *Ave*, reversed Eva.

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

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

[8] This is the opposite of the view of those who contend that "when we say different things, we are really saying the same things."



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

gleanings

Mitakuye Oyasin

BY JILL ELIZABETH SAWOSKI SHASHATY, MDIV'02

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

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

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

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

That he shared so many of my commitments was serendipitous; that he could so artfully and gently strengthen them within a process of critical academic inquiry was a sign of his gift for teaching. In addition to social ethics, I studied theological ethics, Native American religious traditions, and environmental ethics under Professor Harrod's tutelage. I remain grateful for the profound respect he demonstrated throughout his life for Native American peoples and their religious and cultural experiences. I have great admiration for his commitment to the preservation of the natural world, for his persistent critique of our society's destructive love affair with consumerism, and his candid, self-incriminating critique of gender discrimination and sexism. These commitments, together with his professional and personal dedication to continued critical inquiry, were themselves our instructors in Professor Harrod's classroom. He was a model teacher as well as a model student.

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

In Memory of Howard Lee Harrod

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

June 9, 1932 — February 3, 2003

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

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

Commencement 2003

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

Kudos for the 2002–2003 Academic Year

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BY ROBERT PHILIP O'HARA, PHD'03

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

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

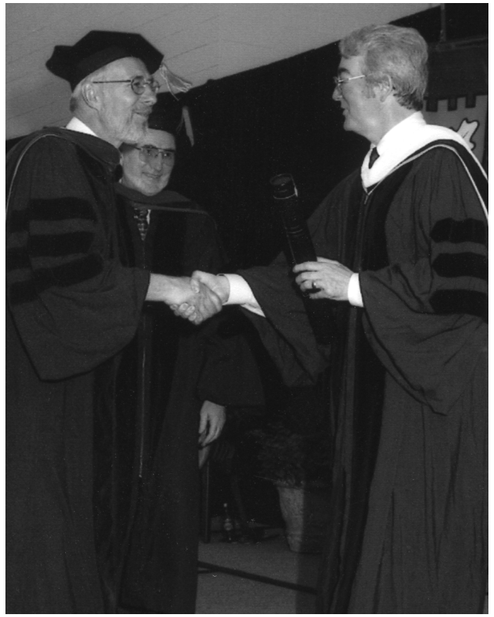
But in 1983, life again took an unexpected turn. After more than 15 years, I returned to the United States following an unmistakable call to reenter the ministry in the Methodist Church where I had been ordained 18 years earlier. Parish ministry was a wonderful experience which gave me the opportunity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

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

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

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

But life had another unexpected turn in store for me. In June of 2000 I suffered a heart attack while listening to my wife deliver a lecture at the Troy Annual Conference, my home conference of the United Methodist Church. The immediate attention I received from colleagues who recognized what was happening, from the nearby ambulance crew, and from the hospital ER staff was truly lifesaving. But events were not calm after this storm.



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

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

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

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

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

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

In July 2002, we moved to Minnesota where my wife had taken a new position in a more urban setting and where I would be less dependent on driving. By January 2003, I had finished almost all the necessary revisions, and my wife suggested that I take a trial run at the defense by presenting my ideas to the religion department at Concordia College in Moorhead, Minnesota. The faculty members were very supportive of the idea, and nervous as I was, I also was energized incredibly by the fact that I could present my thoughts, respond to questions, and remember what I had composed. Two months later, I successfully defended my dissertation before my five-member committee. On May 9, 2003, I received the title doctor of philosophy and was hooded by Professor Patte while my wife and two very dear friends sat in the audience. I felt that nothing less than a miracle had happened. As the Chancellor mentioned my name and a brief summary of my story in his commencement address, I sat, fortunately incognito, in the bleachers and wept.

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

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

Zachary Honored as Distinguished Alumna

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

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

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

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

The Reverend Charlotte Hotopp Zachary, Oberlin, BD'57

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

Ministry at George Washington's Pew

BY DANIEL PAUL MATTHEWS, D'58

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

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

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

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

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

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

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

We lobbied vigorously to open Trinity Church for services on the first Sunday after 9/11, but we were unsuccessful because the area was labeled by the FBI as a crime scene and sealed off for safety reasons. We did manage to take the important symbolic step of holding a Sunday service before the New York Stock Exchange reopened. On Sunday, September 16, the parish was welcomed into the Shrine of Saint Elizabeth Ann Seton, named for the first American-born Roman Catholic saint, for Holy Eucharist.

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

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

As we were fleeing the disaster on September 11, the staff of the Seamen's Church Institute, situated beyond Saint Margaret's House, launched what was to become an extraordinary ministry of pastoral care to recovery workers at the site. A few days later, the ministry, now supported by the General Theological Seminary and others, was moved to Saint Paul's Chapel, our historic 18th-century chapel across the street from the ruins of the trade center. President George Washington went there to say his prayers after his inauguration in 1789 at nearby Federal Hall. A few weeks later the parish, now working from temporary offices, took responsibility for the ministry.

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

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

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

Ethics and Success: Inevitable Conflict for the Business Leader?

BY EDWARD V. LAUING JR., MDIV'73

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

Business Ethics: Unknown or Unwanted?

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

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

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

A second reason for the lack of business ethics is that personal ethical values may not transfer to the business world. Some executives have quite acceptable values by which they interact as a neighbor, parent, or friend, but they check those values at the office door in the morning and collect them again when they go home for the night. These individuals, to employ another sports analogy, put on their "game face" and smash their way around the business world with a different set of ethics—or no ethics—completely disconnected from how they operate in their personal lives "off the field of play."

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

Business Ethics and Business Success: A Natural Incompatibility?

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

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

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

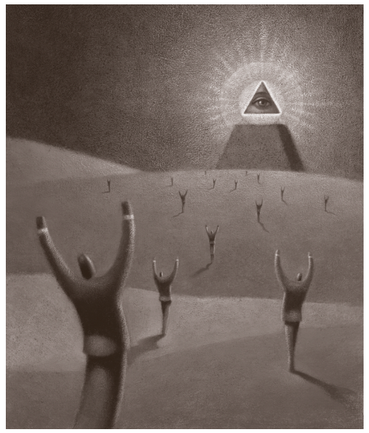
We in business also have choice in the selection of those with whom we do business, and we can proactively instill ethical values in the companies we lead. We can directly influence the culture of our companies around integrity and other moral values, and we certainly can hire those with the qualities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

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

Are the Standards Higher now for Ethics in Business?

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

Fifteen years ago, prior to my roller coaster ride as a dot com CEO, I ran another company. It was common to engage in conversation with our Big Eight accounting firm and ask questions of those experts like: "At the end of the month if our products are on pallets in the truck, does that qualify as a 'shipment' for booking revenue? Or does the truck actually have to drive away?" And if this merchandise were just going to the warehouse of a distributor instead of to a retailer who still had to get a consumer to buy it, we did not even need the conversation for revenue recognition purposes. Fifteen years ago that was considered a sale. Today transactions are different, and they should be. But importantly, note in this new environment the business players themselves did not determine their own common ethical rulebook. And they did not always carry personal ethics onto the business playing field. Yes, the bar has been raised for what is considered a responsible corporate leader. But it was not ethics that raised the bar. In the absence of a common basis for business ethics, governing bodies are handing out the standards very specifically and literally in rule books called federal legislation. This legislation, coupled with active moral business leaders, can permanently raise the bar of responsibility of American business.



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

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

Alumni/ae Class Notes

Joseph Fred Cloud Jr., BA'44, BD'47, DMin'90, participated for the 35th time in the annual conference of the National Association of Human Rights Workers conducted in Charleston, West Virginia, where he presided over two workshops in ethics for human rights workers and multiculturalism since 9/11.

Vic Dungan, BD'62, of Louisville, Kentucky, has been installed as president of the Okolona Democrat Club in Jefferson County.

Robert Howell White Jr., BD'64, DD'70, retired on March 31, 2003, as Synod Executive of the Northeast Presbyterian Church U.S.A. after 40 years of pastoral, ecumenical, and governing body executive service. In his synod work, he developed the Inside Washington legislative seminars which led to his being honored with the Speaking the Truth to Power Award on the occasion of the 50th anniversary of the Presbyterian Washington Office. In 2002, White received the Ecumenical Service Award in recognition of his service to the broader church during his six-year tenure as president of the New York State Community of Churches. He and his wife, Johnnie, now reside in Jackson, Tennessee.

Edward William Bergstraesser, Oberlin, STM'66, has retired from a ministry of 20 years as the senior pastor of the First United Church of Oak Park, Illinois. The past president of the Community Renewal Society of Chicago, he currently serves as chairperson of the Board of Lifelink Corporation, a United Church of Christ multistate social service agency.

Thomas Moon, BE'66, MDiv'98, has been sworn in as a member of the Williamson County (Franklin, Tennessee) Board of Commissioners. He was instrumental in leading the opposition against Christian fundamentalists who advocated the mandatory posting of the Ten Commandments in public buildings; Williamson County was the only county in Tennessee that actually voted to defeat the resolution. During the debates over the posting of the Decalogue, Moon confronted proponents of the resolution by asking them, "What version of the Ten Commandments do you wish to post, and by what authority have you been given the right to decide on that version? What do I say to my constituents who have been excluded by a posting of the Decalogue that is unfamiliar to them?"

Donald Smith Armentrout, PhD'70, the associate dean for academic affairs, professor of church history and historical theology, and the Quintard Professor of Dogmatic Theology at the University of the South School of Theology, was awarded an honorary doctor of divinity degree from the General Theological Seminary of the Episcopal Church in New York.

BEYTON HOGE

Robert L. Early, BA'71, MDiv'76, who has served in Vanderbilt University's department of alumni and development for 20 years, has been named executive associate vice chancellor for development and alumni relations. He has assumed responsibility for leadership and management of all aspects of fundraising and alumni relations at the University.

James M. Lawson, D'71, one of the principal architects of America's Civil Rights Movement, received the 2002 Walter R. Murray Jr. Distinguished Alumnus Award from the Association of Vanderbilt Black Alumni for his work with community and interfaith coalitions for justice and peace. A United Methodist minister, Lawson recently consulted with members of Soulforce, a coalition that advocates affirming gays and lesbians, before they protested at the 2003 Southern Baptist Convention in Phoenix, Arizona. According to Soulforce spokesperson Laura Montgomery Rutt, "James Lawson, like Martin Luther King Jr. and Mahatma Gandhi, has taught us the importance of relentless nonviolence."

Eduard Nuessner Loring, PhD'76, a cofounder of the Open Door Community for the homeless in Atlanta, is among the 13 essayists published in *A Work of Hospitality: The Open Door Reader 1982–2002* edited by Peter R. Gathje. The essays in the collection document the central ministries of the Open Door: work with homeless people and work with people in prison, particularly those on death row. The community seeks to meet the immediate needs of these individuals while also addressing the structural injustices that shape homelessness, the prison system, and the death penalty.

Karl Andrews Plank, MDiv'77, PhD'83, the J.W. Cannon Professor of Religion at Davidson College in North Carolina, received the college's 2002 Thomas Jefferson Teaching Award for promoting the ideals of Jefferson through his teaching, writing, and scholarship. In presenting the award to Plank, Clark Ross, the vice president of academic affairs at Davidson, cited that Plank had developed and offered more than 20 courses and seminars during his tenure and served on all major committees. "When we need clear thought and a reasoned voice, we call on Plank," states Ross. "His words and actions constantly remind us to retain our integrity, to respect our colleagues, to listen to our conscience, to walk humbly, and 'to bowl with others.'" Plank served as academic advisor to current VDS students **Lindsay Meyers, MDiv2**, and **Mark Caldwell, MTS'2,** during their undergraduate years at Davidson.

William Edward Reiser, S.J., PhD'77, has been promoted to full professor in the religious studies department at Holy Cross College in Worcester, Massachusetts, where he has taught since 1966.

David Newell Williams, PhD'79, has been appointed president of Texas Christian University's Brite Divinity School. A former professor of church history at Christian Theological Seminary in Indianapolis, Williams is the institution's eighth leader since Brite was incorporated in 1914. "Dr. Williams is gifted with a combination of skills as a scholar and administrator and possesses a collegial, inclusive management style that will serve Brite well," states Roy Snodgrass of Austin, chairperson of the Brite board of trustees. "It is particularly important that he is committed to continuing Brite's strong tradition of diversity and ecumenism."

David Winfield Odell-Scott, MDiv'80, PhD'89, has been named chairperson of the department of philosophy at Kent State University in Ohio where he also serves a coordinator of the religious studies program. He is the author of *Paul's Critique of Theocracy: A/Theocracy in Corinthians and Galatians* which was published in September by T & T Clark of the Continuum International Publishing Group.

Paul Francis Lakeland, PhD'81, professor and chair of the department of religious studies at Fairfield University in Connecticut, announces the publication of *The Liberation of the Laity: In Search of an Accountable Church* by The Continuum International Publishing Group. In his book, Lakeland argues that while the number of lay people exercising ministries in the church has grown enormously during the past thirty years, there has been little or no theological reflection until recently on the genuine role of the laity and that only from such reflection will structural reform of the church occur.

Oliver Terrell Lee, MDiv'81, has been named interim pastor of First Union Presbyterian Church in Luling, Louisiana, and also serves as director of pastoral care for the New Orleans police department.

Daniel Rosemergy, MDiv'82, DMin'88, president of the Interfaith Alliance of Middle Tennessee and retired pastor of Brookemeade Congregational Church in Nashville, was installed on September 7, 2003, as minister of the Greater Nashville Unitarian Universalist Congregation. Comprised of 85 members, the congregation was founded in 1994.

Carolyn Higginbotham, MDiv'83, has been installed as vice president and dean for academic affairs at Christian Theological Seminary in Indianapolis, Indiana. She is the first woman to be chosen for this role in the 78-year history of the seminary. During the 2001-2002 academic year, Higginbotham served as visiting professor of Hebrew Bible at Jinling Union Theological Seminary in Nanjing, China, where she was one of two theological educators to be invited to teach at the national Protestant seminary since 1951 when all foreign professors were expelled from China.

Laura Lee Kent, MDiv'83, serves as the associate conference minister for the central area of the Massachusetts Conference of the United Church of Christ.

Margaret S. (Peg) Leonard-Martin, MDiv'83, has been appointed an assistant commissioner for the Tennessee Department of Children's Services. The former director of clinical outreach services for Family and Children's Services and a leader for the child trauma recovery program with the Metro Nashville Police Department, Leonard-Martin is responsible for developing and supporting the regional departments for DCS.

Nancy Carol Miller-Herron, MDiv'83, JD'83, an attorney in Dresden, Tennessee, has been confirmed by the Tennessee General Assembly to serve as the West Tennessee Claims Commissioner. An ordained United Methodist minister who served the congregation at West End United Methodist in Nashville for seven years, Miller-Herron was the first woman to be graduated from the joint Law and Divinity degree program at the University. She also serves on the Board of Governors of the Tennessee Bar Association and on the editorial board of the *Journal of Law and Religion*. Miller-Herron is a founding member of the board of her local Habitat for Humanity affiliate.

Ann Van Dervoort, MDiv'83, continues her work as assistant to the rector at Saint Paul's Episcopal Church in Franklin, Tennessee, where she is in charge of adult education in addition to her other clerical duties. She writes that she and her husband, Bob, have a year-old granddaughter "who has stolen our hearts."

Lisa Wynne Hunt, MDiv'86, rector of Saint Ann's Episcopal Church, has been appointed to the Metropolitan Davidson County School Board by the members of the Metro Council. Hunt, who has worked with the Citizen's Report Card on schools sponsored by the Nashville Area Chamber of Commerce and with Tying Nashville Together, cites the English as a Second Language program, the test score gap between high and low achieving students, and the perception of public schools among middle-income families as her concerns for the district she represents.

Dr. Kenneth Stanley Robinson, MDiv'86, an assistant dean of admissions and student affairs at the University of Tennessee College of Medicine, has been appointed Commissioner of the Tennessee State Department of Health by Governor Phil Bredesen. A graduate of Harvard Medical School and former assistant professor of medicine at Vanderbilt University Medical Center, Robinson is an advocate of holistic comprehensive approaches to public health and individual well-being. He and his wife, Marilynn, serve as co-pastors of Saint Andrew's AME Church in Memphis where they and the congregants have developed community health initiatives for alcohol and drug abuse prevention. Upon appointing

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

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Keep the community of Vanderbilt University Divinity School informed about your professional and personal accomplishments by sending a class note to *divinityspire@vanderbilt.edu* or to *The Spire,* 115 John Frederick Oberlin Divinity Quadrangle, 411 21st Avenue, South, Nashville, Tennessee 37240-1121.

New Books by VDS Faculty and Alumni/ae

From Westminster John Knox Press

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

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

From Chalice Press

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

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

From Jossey-Bass

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

From Mercer University Press

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

From The Pilgrim Press

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

From Trinity Press International

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

From Augsburg Fortress

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

From Abingdon Press

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

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

Robinson to the commissionership, Governor Bredesen remarked, "Kenneth Robinson has been in the trenches for years working on partnerships to improve community health in Tennessee. He understands the challenges as well as the opportunities."

Francisco Lozada Jr., MTS'90, PhD'97, the Thomas A. French Chair in Religious Studies at the University of the Incarnate Word in San Antonio, Texas, is serving as President of the Academy of Catholic Hispanic Theologians of the United States.

James Bennett Guess, MDiv'91, has been appointed editor of *United Church News*, the national newspaper of the United Church of Christ. He and his partner, Jim Therrien, live in Cleveland, Ohio, where they celebrated a service of love and commitment on September 20, 2002.

Frederick Lloyd Ware, MDiv'91, PhD'99, has accepted a faculty appointment at Howard University School of Divinity where he will serve as an assistant professor of theology. His book *Methodologies of Black Theology*, which was developed from his dissertation and was published by The Pilgrim Press, was among the ten finalists for the Book of the Year Award in Religion by ForeWord magazine, a book industry publication dedicated to independent and small press publishing. Ware recently participated in the World Council of Churches and Pentecostals Joint Consultation at Lee University in Cleveland, Tennessee; the consultation is a five-year project that is dedicated to fostering understanding and cooperation between the WCC member churches and major Pentecostal churches that do not hold membership in the council.

Amelia Becker, MTS'95, and her husband, Scott Peeler, welcomed their son, Isaac Andrew, into the world on January 17, 2003.

Garland Fletcher Pierce, MDiv'95, has begun work as the new associate director for the education and leadership ministries commission of the National Council of Churches. An ordained itinerant elder in the African Methodist Episcopal Church, Pierce is pursuing doctoral studies in the theology, ethics, and culture program at Claremont Graduate School of Religion.

Alex Donyell Atkinson, BE'96, MDiv'01, has been appointed executive pastor of church operations at Greater Saint Paul Baptist Church in Oakland, California, a worship community of 4,000 congregants. Atkinson was ordained as an elder at Mount Zion Baptist Church in Nashville on December 1, 2002, with the **Bishop Joseph Warren Walker III, MDiv'92,** presiding.

Franklyn Loren Jost, PhD'96, associate professor of biblical and religious studies at Tabor College in Hillsboro, Kansas, serves as chair of the U.S. Board of Faith and Life of the Mennonite Brethren Church and represents the denomination on the General Council, the Faith and Life Commission, and the Peace Commission of the Mennonite World Conference whose 14th assembly was conduced in Bulawayo, Zimbabwe. Jost, who received the Clarence R. Hiebert Teaching Excellence Award at Tabor, recently coauthored with Connie Faber the book, *Family Matters: Discovering the Mennonite Brethren*, published by Kindred Productions in Winnipeg.

Sara Dawn Facemyer Lamb, MDiv'97, and Jane Ellen Nickell, MDiv'00, have been ordained as elders in the West Virginia Conference of the United Methodist Church.

Paul Barbins, MDiv'98, Laura Barbins, MA'98, and their daughter Anna, announce the birth of Gabriella Rasma, on December 29, 2002, at 2:27 a.m. The newest member of the Barbins family weighed seven pounds, eight ounces, and measured eighteen inches at birth.

Harold V. Bennett, PhD'99, assistant professor of religious studies at Morehouse College in Atlanta, Georgia, announces the publication of *Injustice Made Legal* by Eerdmans Publishing Company. In his book, Bennett explores the relationship between subgroups of law in the Hebrew Bible and the plight of widows, strangers, and orphans in ancient Israel.

Shane Thomas Cadden, MTS'99, serves as an area coordinator in freshmen housing and residential life at the University of Central Florida in Orlando.

Brant James Pitre, MTS'99, has accepted a faculty appointment at the Loyola Institute for Ministry at Loyola University in New Orleans, Louisiana.

Adrian Adam Durlester, MTS'00, serves as director of education and congregational life at Bethesda Jewish Congregation in Bethesda, Maryland. He writes, "What is unique about this congregation is that since its inception 36 years ago, Bethesda Jewish Congregation has been housed in and has shared the facilities of Bradley Hills Presbyterian Church. Worship spaces, meeting rooms, and school facilities are shared. The synagogue and the church have joint worship, study, and social action activities on a regular basis. Recently, the church and synagogue completed construction and dedicated a new worship space named Covenant Hall which has the necessary accoutrements for Jewish worship yet is a communal space shared by church and synagogue. The church's pastor, Susan Andrews, was recently elected moderator of the Presbyterian Church U.S.A., an opportunity that will allow her to present our message of interfaith partnership. The congregation is unique also in having hiring an ordained Hazzan (cantor) rather than a rabbi as the spiritual leader; in an authentically Jewish model, a knowledgeable Hazzan is as well suited to lead a modern congregation as a rabbi. I remain grateful to all my teachers and classmates for their support in enabling me to have the wonderful opportunity now before me. May the models of interfaith cooperation demonstrated at Vanderbilt Divinity School and between Bethesda Jewish Congregation and Bradley Hills Presbyterian Church serve to bring us closer to the day when tikkun olam, repair of the world, is complete."

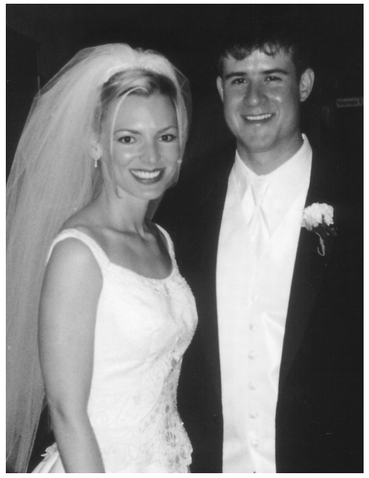
Ellen Ott Marshall, PhD'00, serves as an associate professor of ethics at Claremont School of Theology. Prior to her appointment to the Claremont faculty, Marshall was an assistant professor of religious studies at Elizabethtown College in Pennsylvania.

Anthea Deirdre Butler, PhD'01, assistant professor of theological studies at Loyola Marymount University in Los Angeles, California, is a recipient of the Louisville Institute's First Book Grant for Minority Scholars for *Making a Sanctified World: Women in the Church of God in Christ*. The Louisville Institute is a Lilly Endowment Program for the study of American religion.

Bill Fondren, MTS'01, has accepted an appointment as a sales associate at WAMB radio station. He and his wife, Mimi, share their home with five felines.

Autumn Butler-Saeger, MDiv'01, and her husband, Gar Saeger, announce the birth of their daughter, Anna Eleanor, on January 3, 2003.

Erika Olive Callaway Kleiner, MDiv'02, resides in Washington, D.C., where she works as a crisis counselor, legal advocate, and community educator for the Sexual Assault Response and Awareness Program (SARA) in Alexandria, Virginia. "I remain excited about my role because I work directly with survivors of sexual assault as well as develop programs that promote social change," writes Callaway Kleiner. "Reading *The Spire* helps me to remember that even while we live and work across the country and the world after graduation, we maintain out ties and our membership in this beloved community."



She and Bernardo Kleiner were married on Sunday, May 25, 2003, at the University Club of Nashville with Rabbi Ken Kanter of Congregation Micah and **Trudy Stringer, MDiv'88,** associate director of field education, presiding.

Andrew Paul Barnett, MDiv'03, has been appointed to the faculty of Saint Jude Catholic School in Chattanooga, Tennessee, where he is teaching second graders and preparing the students for their First Communion.

MarLu Primero Scott, MDiv'03, serves as pastor for the congregation at Wilbur Memorial United Methodist Church in White Swan, Washington. The church was founded in 1937 to serve the Yakama Native Americans upon whose reservation the church was erected.

Charles Elliott Turner, MDiv'03, and Marke-sha Stanton were married on Saturday, August 23, 2003, at New Hope Baptist Church in Nashville, Tennessee.

Obituaries

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

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

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

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

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

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

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

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

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

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

James Young Holloway, BA'51, BD'54, of Lexington, Kentucky, on October 21, 2002, at the age of 75, from the effects of a stroke; a former army medical technician aboard the hospital ship *Mercy* during World War II, he later served as the Francis Alexander McGaw Professor of Religion at Berea College. Holloway coauthored with Will Campbell the book, *Up to Our Steeples in Politics,* and he also edited a book on the twentieth-century French philosopher and member of the underground resistance Jacques Ellul. Holloway served as editor of *Katallagete*, a journal of the Committee of Southern Churchmen.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Vanderbilt University Divinity School
announces the 30th annual

Antoinette Brown Lecture

Mounting the High Side of Misery

to be delivered by

The Reverend Doctor emilie m. townes

The Carolyn Williams Beaird
Professor of Christian Ethics
Union Theological Seminary
New York, New York

Thursday, March 25, 2004
7:00 p.m., Benton Chapel

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

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

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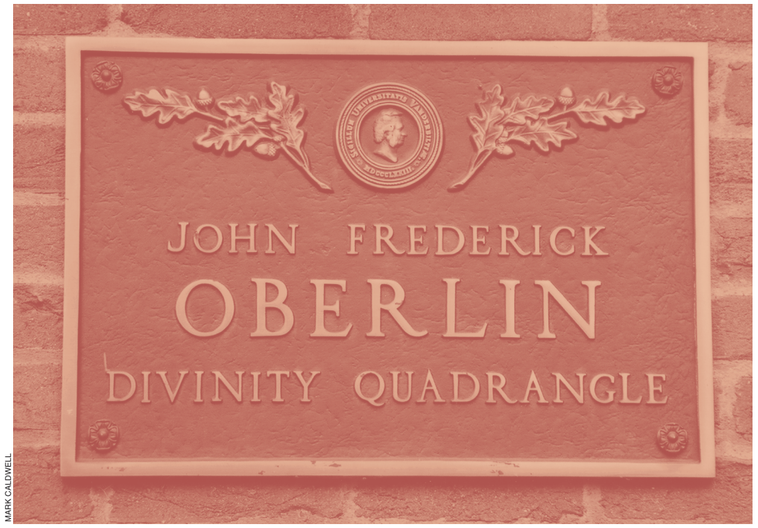

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