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THE SPIRE
Vanderbilt University Divinity School, Graduate Department of Religion, and Oberlin Graduate School of Theology
ON Muddy Knees
LIBERTY

Labyrinth
International Peace Garden
The Scarritt-Bennett Center
Nashville, Tennessee
photographed by Andrea Tucker,
doctoral student in ethics and society,
from the Divinity School's photography exhibition, *Sense of Sight*
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From the Dean

When I was Hungry, You Gave Me Food

BY JAMES HUDNUT-BEUMLER, PH.D.
DEAN AND THE ANNE POTTER WILSON DISTINGUISHED PROFESSOR
OF AMERICAN RELIGIOUS HISTORY

JOHN RUSSELL

The Bible begins in the Garden where every food need of the inhabitants is met and concludes in a scene where twelve different fruits ripen, one each month. In between these events, it is remarkable how much food, thirst, and hunger figure within the Bible.

Famine motivates Jacob's sons to go to Egypt, resulting in exile. Manna makes survival in the wilderness possible after the exodus. Gleaning the fields causes Ruth to meet Boaz, without whom there would be no King David.

The Psalms are full of allusions to God's provision for human beings, perhaps most memorably, "Thou preparest a table for me in the presence of mine enemies. Thou leadest me beside still waters," from Psalm 23. During the Sermon on the Mount, Jesus says not to worry about what you will eat or drink, and asks, "Is life not more important than food?" Yet, He also teaches His followers to pray, "Give us this day our daily bread." The central sacramental act of those followers becomes a meal of bread and wine, but in Corinth, their feast is not shared well by the early Christians. Everywhere you turn in the Scriptures there is food, or its absence.

Given all the ways sustenance figures in the traditions of Jews, Christians, and people of other faiths, you would think more of the religious would get the point. There is something both inescapable and holy in the links between food, water, and life. I, for one, am amazed by the distance between our source material and our contemporary religious preoccupations with sex. Happily, we here at Vanderbilt Divinity School are seeing new and encouraging signs of attention to the staff of life. What is most interesting is how food-related issues transect our traditional Vanderbilt Divinity concerns with justice, compassion, ecology, and faith. We see these concerns throughout our institutional life. In our weekly community coffee hour, we serve the most local food that we can. Recent graduates of the Divinity School practice organic family farming while some of our students work on food security issues. Others address the nutritional needs of poor urban neighborhoods by working to mitigate "food deserts." Concern for those who grow food and who consume it has increased interests in food safety, in just trade pricing, and in the labor practices related to food produced beyond our shores.

And then, there is hunger. The recession has made problems surrounding food and shelter worse for many people here in Nashville, as elsewhere. Again that need has engaged our students and faculty in advocacy programs as witnessed

> *"... food-related issues transect our traditional Vanderbilt Divinity concerns with justice, compassion, ecology, and faith."*

never before in my time at the School. Works of mercy and love, undergirded by memory of this column's opening reference, are never far from our minds at the Divinity School. Food is also more present in our spiritual life as a School. We celebrate the end of every school week by observing a Friday Eucharist when we are reminded that a shared meal speaks beyond what words can say.

This issue of *The Spire* features the work and hope our community brings to the perennial human hunger for bread and justice. I trust you will be enlightened and moved by the stories you read.

Around the QUADRANGLE

Liberation Theology Turns 40

PROFESSOR ELENA OLAZAGASTI-SEGOVIA

To commemorate the fortieth anniversary of the publication of *A Theology of Liberation*, Father Gustavo Gutiérrez, O.P., (center) returned in November to Vanderbilt Divinity School to participate in the University's year-long series, *Liberation Theology in Latin America: Poverty, Politics, and History*. The Dominican priest and Peruvian theologian, who delivered the 1990 Cole Lectures at the Divinity School, presented a public lecture titled "Liberation Theology: Forty Years Later." He also addressed students enrolled in Professor Fernando Segovia's courses in Latin American Biblical Criticism and Materialist Biblical Criticism (represented in the photograph) and in Professor Douglas Meeks' foundational course, Constructive Christian Theology. Father Gutiérrez currently holds the John Cardinal O'Hara Professorship of Theology at the University of Notre Dame. The anniversary series is sponsored by the Center for Latin American Studies at Vanderbilt.

JOHN RUSSELL

Members of the class of 1959 who gathered for their fiftieth-year reunion year at the Divinity School included Betty Parker, Gene Davenport, Sara Minehart, Tona Chandler, Patsy Hilliard, Paul Phillips, Ashley Pogue, Joyce Farnsworth, Gordon Minehart, Pat Chandle, David Hilliard, Dean James Hudnut-Beumler, Ensign Johnson, and Bev Farnsworth.

Founder's Medalist 2010

Lauren Baker Smelser White, MTS'10, became the ninety-first Founder's Medalist in the history of Vanderbilt University Divinity School during Commencement 2010. The Founder's Medals have been awarded since 1877 and are presented to the degree candidates earning first honors for scholarship within the ten schools comprising the University.

As the daughter of medical missionaries, Lauren developed an interest in religious pluralism while living among the people of Tanzania, India, and the Caribbean where she witnessed the frailty and resilience of the human spirit. Upon earning her baccalaureate from Harding University and her graduate degree from Abilene Christian University, she became a teacher of writing and currently serves on the faculty of Columbia State Community College. Lauren believes that through narrative, we can discover our likenesses and can begin to "think empathetically" despite our cultural differences.

As a student at the Divinity School, she translated the knowledge she acquired in the theology classroom to her work as a volunteer at the Campus for Human Development where she taught creative writing to individuals displaced by homelessness. Through the power of language Lauren endeavored to restore a sense of dignity and worth to the marginalized.

Under the direction of Professors John Thatamanil and William Franke, she defended her master's thesis titled, "Christian Hermeneutics in the 'Now' and the 'Not Yet' of God's Logos: Embodying Christ through *Kenosis* in Comparative Theological Readership." Her graduate studies in literature intersected with her studies in theology to propose an "adverbial lens" for faith seeking *inter-religious* understanding.

DANIEL DUBOIS

Founder's Medalist Lauren Baker Smelser White is congratulated by Vanderbilt University Chancellor Nicholas Zeppos during Commencement 2010.

Vanderbilt Divinity School Celebrates Donors

PHOTOGRAPHS BY JOHN RUSSELL

Members of the Divinity School's donor society, *Schola Prophetarum*, were honored at a dinner for their generosity and support of theological education at Vanderbilt. Father Edward A. Malloy, PhD'75, president, *emeritus*, of the University of Notre Dame and for whom the Malloy professorship in Catholic studies at the Divinity School is named, served as guest speaker for the dinner.

Among the guests attending the Schola Prophetarum *dinner were Father Patrick Kibby, pastor of Saint Stephen's Parish in Nashville; Vanderbilt University Provost Richard McCarty, Ms. Shelia McCarty, and Father Joseph Patrick Breen, pastor of Saint Edward's Parish in Nashville.*

Patout Burns, the Edward A. Malloy Professor of Catholic Studies at the Divinity School; the Most Reverend David R. Choby, the eleventh Bishop of the Diocese of Nashville; Dr. Shirley LaRoche, MTS'98; and Dr. Katherine Haynes visit during the cocktail hour prior to the dinner.

Father Edward A. Malloy, fondly known during his studies at Vanderbilt as "Monk," was one of the first two Catholic priests to earn a doctorate from the University. A member of the Holy Cross religious order, Father Malloy has served previously as a trustee of the University Board of Trust.

During Father Malloy's visit to the University, members of the Notre Dame Alumni Association were guests of the Divinity School for a luncheon in honor of Father Malloy. Among the representatives from the Divinity School were Paul DeHart, associate professor of theology; Mary Louise O'Gorman, MDiv'84, director of pastoral care at Saint Thomas Hospital; and Douglas Meeks, the Cal Turner Chancellor's Chair of Wesleyan Studies at the Divinity School.

FROM THE
Phraseological to the Real
Lived Theology and the Mysteries of Practice

BY CHARLES MARSH, PH.D.
Professor of Religion and Society and Director of the Project on Lived Theology at the University of Virginia

Editor's Note: The Spire is grateful to Professor Marsh for granting permission to publish the lecture he delivered at Vanderbilt University Divinity School during the conference," Theological Education for Life Abundant: A Conference in Christian Practical Theology," sponsored by the Valparaiso Project on the Education and Formation of People in Faith and hosted in conjunction with Vanderbilt's Program in Theology and Practice.

It is a great honor to be with you tonight and to have been invited to give this opening address. I have learned so much about practical and pastoral theology from the work of Dorothy Bass and Craig Dykstra and the remarkable team of pastors and theological educators who produced this superb volume, *For Life Abundant.* It is exciting now to be part of these conversations, and I trust that my contributions tonight will enrich our work over our two days together.

For the past fifteen years, I have had the good fortune of writing, researching, and teaching "lived theology," and it has been my privilege to carry out this mission in the company of many inspiring students, theologians, and practitioners.

I was once introduced as the director of the project on "livid" theology, and while that may be an apt description of some of my writing over the past several years, I do not think we are quite ready to make that change.

The Project on Lived Theology is housed in the department of religious studies at the University of Virginia, and it is part of a national reconsideration of theological vocation focused on the methodological centrality of faith's redemptive practices in the world. Like the constitutive parts of the human or the ecclesial body, our work has a distinctive purpose and form. The project is based on the rationale that the patterns and practices of Christian communities offer rich and generative material for theological inquiry. For these patterns and practices are not just ways of "doing things," but they are also ways of "saying things" (as the historian Wayne Meeks has written in one of his essential studies of early Christian communities); practices and patterns are "communicative." What does it then mean to appropriate the lived experience of faith with the same care and precision with which we read and interpret texts? Might that task produce new models for partnerships between theologians and practitioners? These are some of the questions central to our work.

Many of our students bring with them an intense hunger for the opportunity to reconnect theology and life. For this reason the theological turn to practice has found a welcome and dynamic culture in the theological academy and also in the public university where I teach. It is encouraging to see creative synergies working across fields and traditions with maximum attention to theological and hermeneutical methods grounded in worship, liturgy, preaching, teaching, the work of mercy and justice, and the quotidian goings-on of congregational life.

One of my first doctoral students was a young Brit named Peter Slade, who came to Virginia from the theology department at St. Andrews in Scotland, *by way of* the Center for the Study of Southern Culture at the University of Mississippi. Pete told me that when he described the mission of the project to his fellow graduate students, they would often light up and say, "That's why I decided to study theology in the first place!" In Pete Slade and many other fellow travelers, both at UVA and around the nation, we are seeing an emerging generation of theologians and scholars eager to embrace the whole of theological life—research, teaching, and service—as a form of public discipleship. This is a different scene from the theological academy in which I was educated during the theory-laden decade of the 1980s, and it is a shift worthy of celebration.

Pete's dissertation, on "a theology of open friendship," which Oxford will publish in a few months, brings the lived experience of an ecumenical racial reconciliation initiative into conversation with academic theologies of reconciliation and friendship. And his research and teaching marries an interest in practical theology and documentary studies with historical and sociological studies of faith, race, and social justice in the American South. I think his work offers an example of a fresh way of writing practical theology, which is a subject we might wish to return to—the matter of practical theology as writing—sometime in the course of our conversations.

Dietrich Bonhoeffer, Union Theological Seminary, 1930

I would like to speak this evening on the theme, "From the Phraseological to the Real: Lived Theology and the Mysteries of Practice," and explore with you, while revisiting a chapter in the life of Dietrich Bonhoeffer, a kind of practical theology that weaves together exuberant confessional convictions and dynamic, transformative practices in the totality of the theological life.

Kathleen Cahalan and James Nieman remind us that the basic task of practical theology is to nurture and nourish "faithful discipleship." Ted Smith invites us in his essay to consider a way of writing and teaching shaped by "theological histories of practice."

Following their lead, I would like to share with you a theological narrative of practice—or, more precisely, of theological encounter and transformation—that shows how practices and disciplines not only nurture and nourish discipleship, teaching and writing, but are, as Craig Dykstra wrote in an earlier book, veritable "means of grace," and thus "may be used by God to establish and sustain all people in the new life given in the Spirit."

"I don't think I've ever changed very much," [Bonhoeffer] wrote, "except perhaps at the time of my first impressions abroad and under the first conscious influence of father's personality. It was then that I turned from [the phraseological to the real]."

I cannot think of a more illuminative story of theological transformation and the birthing of the pastoral imagination than the account of Dietrich Bonhoeffer's visit to America in 1930–31. This is another way of saying that my contribution to our discussion is, I think, best rendered in storied-theology, so I invite you to join me for a while as we retrace the steps of what Friedrich von Weizaecker called Bonhoeffer's "journey to reality."

In the late summer of 1930, Dietrich Bonhoeffer came to Union Theological Seminary in Manhattan as a visiting student and postdoctoral fellow supported by the German Academic Exchange Program. When he arrived he was a twenty-five-year-old lecturer at Berlin University. His doctoral dissertation, completed at the ripe old age of twenty-one, had been praised by the great Karl Barth as a "theological miracle." The book had been published in Berlin by Trowitzsch and Son three days before he set sail for New York and would receive favorable reviews.

Bonhoeffer had also recently completed his second book, his *Habilitation* thesis in systematic theology entitled *Act and Being*, which some of you know as a conceptually dazzling and youthfully ambitious exercise that attempts nothing less than a complete overhaul of the German philosophical tradition in view of the axiom *Christus als Gemeinde existierend*. A lack of self-confidence was not then, or ever, a problem for Bonhoeffer.

But when Bonhoeffer left New York ten months later, he departed with a new sense of vocation. The technical terminology that distinguished his writings and teaching until 1930 began to fade and a language more direct and expressive of lived Christian faith emerged in its place.

In Tegel prison in 1944, Bonhoeffer would recall the first American visit as one of the three decisive and transformative influences in his life. "I don't think I've ever changed very much," he wrote, "except perhaps at the time of my first impressions abroad and under the first conscious influence of father's personality. It was then that I turned from [the phraseological to the real]."[i]

My friend, the historian David Nelson Duke, in papers written before his untimely death in 2000 at the age of forty-nine, said that Bonhoeffer's school year in America cultivated in him "a new kind of moral passion."[ii] It was much more than a period of gathering facts and broadening horizons in a different culture, though it was that, too. It was a season of profound personal and spiritual growth sparked by a sober reckoning with the costs of being a Christian, a new-found sense of the multi-dimensionality of life in Christ, and a more dynamic understanding of the theological vocation.

After his visit to America, Bonhoeffer began calling himself a Christian—rather than a theologian—and to the dismay of many of colleagues and mentors, he began reading the Bible with practical and pastoral focus. His classes at Berlin University often spilled over from the lecture hall to the Bonhoeffer home in Grunewald where a group of young students met to pray, to read Scripture, to drink strong German coffee, to sing and

enjoy music—Bach, Romantic *Lieder* and always Negro spirituals—and to brainstorm about new ways of pursuing the theological life. "The questions that Bonhoeffer now posed to his church, its theology, its ethics, and its attitude to Luther were new, an obvious departure from the purely academic sphere."[iii] Bonhoeffer returned to Germany "with eyes wider open than before."[iv] No longer was it possible "for the young theologian to separate his academic and pastoral activities from the commitment to his vocation."[v]

"Something had happened," Bonhoeffer's close friend and biographer, Eberhard Bethge, noted.

What happened?

I raise this question not only out of interest in Bonhoeffer's biography, but, for the rich possibilities it holds for thinking about the reconfiguration of theology and practice in our time.

Christian realism meant charting a path between utopianism and resignation, trusting in the grace and forgiveness of God as we stumble through this world of ethical quandaries and complex political realities.

Let us start by taking a brief inventory of Bonhoeffer on the eve of his first American visit.

He came to New York restless and unsettled.

The theologian and scholar Clifford Green notes that while still serving as an assistant pastor in the German congregation in Barcelona in [1929], Bonhoeffer was searching for a pathway from the theological ideas he had embraced in his graduate studies to their social expression in lived experience.[vi] On June 19, 1929, Bonhoeffer wrote to his former neighbor and teacher, Hermann Thumm, that "principles are quite good, but only until one is taught something better by the language of reality."[vii]

His letters from Berlin in the fall of 1929, after his return from Barcelona to complete his second dissertation, reveal even a slight desperation. "The air is close in Germany, close and musty enough to suffocate you…Everything seems so infinitely banal and dull. I never before noticed what nonsense people speak in the trains, on the streets—shocking."[viii]

What did he expect of the year in America?

We might draw out attention to an intriguing passage in Bonhoeffer's second theological examination at Berlin that offers a glimpse into his more intimate hopes for the year. In an essay on "choosing texts for preaching", Bonhoeffer suggests that one promising theme for a sermon series is "God's path through history in the church of Christ."[ix] The first text he mentions for such a series is Hebrews 12:1, "the verse that culminates the saga of faith from creation to the first Christian martyrs in chapter eleven: 'Therefore, since we are surrounded by so great a cloud of witnesses.'"[x]

The verse had particular importance for Bonhoeffer. He told a friend five months later, that as he experienced a new country, an unfamiliar theological culture, the churches of the New World, and a country still divided by race, he was searching for "a cloud of witnesses."

In the twelve courses Bonhoeffer took during his year as a Sloan Fellow, Bonhoeffer focused on "philosophy of religion, theology, and ethics in an educational context and theological climate quite different from the sort to which he was accustomed in Berlin."[xi] As you probably have heard before, he was not impressed with the theology he encountered. His frequent complaints of the smorgasbord-like character of American theological education most often accompany accounts of his time in the United States, and his observations at the end of the year are no less critical than on that day in the fall of 1930 when he listened in dismay as his fellow students giggled over Luther's doctrine of the bondage of the will.

With so little at stake theologically, and absent the Barthian rediscovery of the revealing and righteous God of Jesus Christ, the American theological seminars, lectures and discussions, in Bonhoeffer's view, assumed a completely innocuous character.[xii] "It has come to this," he complained, "that the seminary has forgotten what Christian theology in its very essence stands for." "The principal doctrines of dogmatics are in utter disarray," he said. In America it would appear that it is possible to enter the ministry without having any idea what one believes.

Yet amidst all the hand-wringing, we should not lose sight of the important fact that Bonhoeffer had also complained about theology in Germany. He wrote from Berlin, "I'm supposed to be intellectually creative and grade excruciatingly dumb seminar papers!" More significant, however, than the vexing term papers and the claustrophobic trains, Bonhoeffer felt boxed in by institutional constraints and the lack of a vital connection between the classroom and the community. Indeed, I think the larger context of Bonhoeffer's agitated remarks suggests that Bonhoeffer had grown impatient with the enterprise of academic theology, whether it was being taught in New York or Berlin.

So what happened?

In his two dissertations, Bonhoeffer had sought to demonstrate the theological necessity of the self coming to itself in community. He had written in *Sanctorum Communio* that, "The structural being-with-each-other [*Miteinander*] of church-community and its members, and the members acting-for-each-other [*Fuereinander*] as vicarious representatives in the power of the church-community, is what constitutes the specific sociological nature of the community of love [*Liebesgemeinschaft*]."[xiii]

But he had not experienced the embodiment of such theological affirmations in a community of hope and discipleship, and more to the immediate point, he had no way of thinking of theological education as anything other than the work done inside the academy for specialists.

In America, the central themes in Bonhoeffer's theological thought came to life in unexpected ways. The transformation can be observed in three overlapping areas: in his critical encounter with American social theology, in his exposure to the American organizing tradition, and in his participation in the African American church, all of which offered him theological friendships that crossed national, cultural, and racial boundaries.

American Social Theology

In 1930, Union Theological Seminary in New York City was regarded as the bastion of progressive Protestant social thought in North America. The student body was more diverse than at any time in its hundred-year history and included African Americans, Asian Americans, women, and poor whites from the rural South. Union was the flagship seminary of the Protestant liberal establishment, with a faculty of nearly forty members, that included numerous influential public theologians—none more so than the indefatigable Reinhold Niebuhr, still only two years away from his pastorate in Detroit.

Bonhoeffer had never met anyone quite like Reinhold Niebuhr, the great "dramatist of theological ideas in the public arena" (in Larry Rasmussen's words), for whom probing analysis of the contemporary situation and existential engagement in its needs and conflicts were more important for theology than dogmatics and systematic work.

In the concept of "Christian realism" which Niebuhr was working out in the fall of 1930 and spring of 1931—and which would appear in its most developed form in his 1932 landmark book, *Moral Man and Immoral Society*—Niebuhr intended to remind modern believers, and all persons, believer or not, of their thick entanglement in the sinful structures of the world. No man or woman however sincere, well-meaning or pious could be afforded "final escape in historic existence from the contradictions in which human nature is involved." Christian realism meant charting a path between utopianism and resignation, trusting in the grace and forgiveness of God as we stumble through this world of ethical quandaries and complex political realities. Niebuhr's honest assessments of power and justice struck a chord with a generation searching for a way beyond liberal idealism and Victorian quietism to a more realistic and sober assessment of the contemporary situation.

Bonhoeffer took courses both semesters with Reinhold Niebuhr. He took both Niebuhr's "Religion and Ethics" and his "Ethical Viewpoints in Modern Literature," in which he read deeply in contemporary African American literature. Though Bonhoeffer enjoyed the courses, he found Niebuhr's views bewildering. Roger Shinn recalls that one day after "the usual vigorous question period at the close of the class," Dietrich approached Reinhold and asked indignantly, "Is this a theological school or a school for politicians?'" Bonhoeffer's notebooks are interesting in this light: after jotting down a few words from Niebuhr's lectures on religion and ethics—"Religion is the experience of the holy, transcendent experience of Goodness, Beauty, Truth and Holiness"—his pen grew still.[xiv]

Storefront church in Harlem, New York

But Niebuhr was equally perplexed by the young German, and he was bold in his criticisms of Bonhoeffer's theology. In response to a remark in a term paper that the "God of guidance" could be known only from the "God of justification," Niebuhr noted sharply that Bonhoeffer's doctrine of grace was too transcendent. Niebuhr pushed Bonhoeffer to think more honestly about the ethical content and social significance of this "God of guidance." "In making grace as transcendent as you do," Niebuhr said, "I don't see how you can ascribe any ethical significance to it. Obedience to the will of God may be a religious experience, but it is not an ethical one until it issues in actions which can be socially valued."[xv]

Niebuhr challenged Bonhoeffer on the doctrine of justification and its meaning for Christians in the modern world. Justification must be embodied in responsible action and enacted in socially transformative patterns and practices. Otherwise, one would conclude, a

doctrine of grace vanishes into metaphysical abstraction or "purely formal" doctrine. That kind of grace would be cheap grace.[xvi]

Still, Bonhoeffer never acknowledged an explicit theological debt to Niebuhr, and he remained discontent with American Protestant thought throughout his year in New York. Nevertheless, I think it is correct to say that Bonhoeffer was moved and inspired by the spirit of Niebuhr's theology, in particular, by the vocation of a theologian who engaged the social order with civil courage and ultimate honesty. He had never met a theologian who encouraged robust engagement in the social order or attention to politics, race and literature; and Niebuhr's example opened up new vocational possibilities. In my view, the spirit of Niebuhr's theology is present every time we hear Bonhoeffer say after 1931 that grace without ethical obedience is a mockery of the Cross and that Christ calls us into the midst of the world's conflicts and crises; when he says, in "After Ten Years," that "civil courage" and "costly discipleship" depend " on a God who demands responsible action in a bold venture of faith, and who promises forgiveness and consolation to the person who becomes a sinner in that venture."[xvii]

The American Organizing Tradition

Even more formative than Bonhoeffer's encounter with Niebuhr were his experiences in and outside the classroom with representatives of what we might call the American organizing tradition. I refer here to the tradition of progressive Protestant thought characterized by the commitment to piecemeal social reform and the disciplines of community building and organizing.

Since Niebuhr's arrival at Union in 1928, a cadre of Christian social reformers had turned to him for moral and financial support, and time and again, Niebuhr offered it graciously. In his marvelous book, *Against the Grain: Southern Radicals and Prophets, 1929–1959*, Anthony Dunbar writes that "without [Niebuhr's] inspiration and practical assistance these movements might not have existed or succeeded to the extent that they did."[xviii] Niebuhr's encouraging presence and his organizing and fundraising expertise are pervasive in the letters and exchanges of the intentional communities and congregational initiatives that arose and flourished in a remarkably fertile period of American social theology.

Most of the participants in these communities and initiatives worked steadfastly in the tradition of social gospel idealism; which is to say, in the earnest hopes of building the Kingdom of God on earth. Clarence Jordan, one of the founders of the Koinonia Farm in Americus, Georgia, (which later launched the organization Habitat for Humanity) described the mission of the interracial cooperative farm in southwest Georgia as "a demonstration plot for the Kingdom." Of course, these faith-based social reformers hardly had time to sift through the complex ways in which Niebuhr's emerging Christian realist views called into question their own idealism. It speaks to Niebuhr's sensitivities and wisdom, I think, that even as he was rejecting many of the theological and anthropological presuppositions of the Social Gospel, he embraced the socially transformative energies of the movement, encouraged innovation, and did not discourage utopianism at the ground level. He remained grateful for the work of visionaries, dreamers and idealists, an admirer of the women and men who made great sacrifices to build hope and justice in places of exclusion and distress. And he unfailingly affirmed such initiatives as the Delta Cooperative Farm, the Providence Farm Cooperative, the Highlander Folk School, Koinonia Farm, and the numerous other experiments in Christian community arising in the South and around the nation—an admirer even as his own hopes for this-worldly reform were chastened by the sober appraisals of Christian realism.[xix]

Nevertheless, Bonhoeffer's knowledge of the American organizing tradition began in his studies with two great teachers at Union, Harry Ward and Charles Webber, and deepened through first-hand participation in their classes in local church-based organizing—as well as in friendships with such theological visionaries as James Dombrowski and Myles Horton.

Charles C. Webber was a pastor, organizer, professor of practical theology at Union, and author of the book, *A History of the Development of Social Education in the United Neighborhood Houses of New York*. In the 1950s and 1960s he was the National AFL-CIO Representative, and the Industrial Secretary for the Fellowship of Reconciliation. Webber's course, "Church and Community," which Bonhoeffer took in the fall semester, resembled what we would later call in the United States a "service-learning experience," though it was much more than that. Webber used the course to introduce seminarians to the lived theologies of a city in the throes of economic distress and to the impressive variety of Christian social ministries in New York. He arranged site visits for students and accompanied them as they journeyed beyond the campus to observe and take part in organizing initiatives based in the churches.

"In connection with a course of Mr. Webber's," Bonhoeffer wrote, "I paid a visit almost every week to one of these character-building agencies: settlements, Y.M.C.A., home missions, co-operative houses, playgrounds, children's courts, night schools, socialists schools, asylums, youth organizations, Association for advance of coloured people … It is immensely impressive to see how much personal self-sacrifice is achieved, with how much devotion, energy and sense of responsibility the work is done."[xx]

The students visited the National Women's Trade Union League and the Workers' Education Bureau of America; discussed "labor problems, restriction of profits, civil rights, juvenile crime, and the activity of the churches in these fields;"[xxi] and studied the role of churches in selective buying campaigns and public policy, drawing on models and insights gleaned from the British Cooperative Movement, whose work Webber praised.

The class also met with officials from the American Civil Liberties Union, the nation's premier defender of civil liberties which after its founding in 1920 had focused heavily on the rights of conscientious objectors and the protection of resident aliens from deportation. When Bonhoeffer returned to Berlin in the summer of 1931, he told his brother that Germany would need an ACLU of its own.[xxii] It is important that we recognize his deep commitment to civil liberties. Through his field work with Charles Webber, this nearly forgotten professor of practical theology, Bonhoeffer found a pathway from the theological classroom to the concrete social situation of Church in the world.[xxiii]

In his personal recollection of his cousin's year in the United States, included in the recently-published "Volume X" of the *Bonhoeffer Works*, Hans Christoph von Hase said that Bonhoeffer learned so much in America, "more than he probably realized." "He learned something that was missing in German theology—the grounding of theology in reality."[xxiv] Whether or not this is a fair claim, what is true is that Bonhoeffer experienced, for the first time, the teaching of theology "to and from embodied, situated particularity" (in Serene Jones' words).[xxv] He saw, and he felt, the presence of Christ in these spaces of reconciliation and redemption existing outside the walls of the parish church.[xxvi]

> *[Bonhoeffer] remained grateful for the work of visionaries, dreamers and idealists, an admirer of the women and men who made great sacrifices to build hope and justice in places of exclusion and distress.*

The circle of Christian social reformers which Bonhoeffer joined at Union also included such energetic and colorful characters as John King Gordon (a Christian ethicist from Canada who was later editor of *The Nation* and the first human rights officer at the United Nations), William Klein (a Presbyterian minister who later directed efforts to reform rural schools from Berea College in Kentucky and then worked in racial reform from his position at Warren Wilson College in North Carolina), and Gaylord White ("head [from 1901] of the Union Settlement in East Harlem, an urban ministry venture of Union graduates concerned with immigrant housing [and] public health…").[xxvii] His deepest relationships—from members of the American organizing tradition—were formed with James Dombrowski and Myles Horton.

James Dombrowski was a white Methodist minister born in Florida and who attended Union and then Columbia University, earning a doctorate in 1933 with the dissertation, "The Early Days of Christian Socialism in America."[xxviii] Alongside fellow seminarian Myles Horton, Dombrowski co-founded the Highlander Folk School in Tennessee and based his work there from 1933–1942. Dombrowski also established the Conference of Younger Churchmen of the South in 1934, was executive director of the Southern Conference for Human Welfare (1942–46), edited the progressive *Southern Patriot* from 1942 until 1966, and in his role as executive director of the Southern Conference Educational Fund (1946–66) worked behind the scenes with many of the key players in the 1956 Montgomery Bus Boycott, including E. D. Nixon, the President of Montgomery branch of the Brotherhood of Sleeping Car Porters and leader in the National Association for Advancement of Colored People. Dombrowski was a vital part of a remarkable (and sadly vanished if not vanquished) generation of white southern progressives whose organizing and educational efforts prepared the ground for the Civil Rights Movement of the 1950s and '60s. Among this company of southern dissidents we should also remember Howard "Buck" Kester, Sherwood Eddy, Lillian Smith, Jessie Daniel Ames, and Lucy Randolph Macon.

Long after Bonhoeffer had laid aside his volumes of William James of Harvard University—whom he read at Union in a year-long tutorial with Eugene William Lyman—he inquired of the other James (that is, James Dombrowski) and his new friends and acquaintances from New York who would disperse into various and sundry backwater hamlets and urban centers in pursuit of economic justice and racial equality. Like Myles Horton.

Myles Horton was a country boy born from the riverboat town of Savannah, Tennessee, and surely represents a type of theological student and seminarian at Union inconceivable to Bonhoeffer before his year in America. Horton grew up in southern rural poverty of the sort documented by James Agee and Walker Evans in their landmark volume, *Let Us Now Praise Famous Men*. He was educated at Cumberland College, (a school set up for poor whites in Appalachia), and spent many of his student summers working in vacation Bible schools in the mountains of east Tennessee. He was admitted to Union Theological Seminary—he said later in an interview—only because the seminary was looking for a "token hillbilly." Whereas the aristocratic Berliner regarded Union theological education as sophomoric, Horton felt intimidated by the "extremely high" intellectual level at Union, and remained always mindful of his inferior educational and cultural background.[xxix] It is important not to lose sight of that alternative perception when we listen to Bonhoeffer's complaints.

In 1932 Reinhold Niebuhr wrote an initial fund-raising letter for an organizing initiative called the Southern Mountain School, a project inspired by his former students Dombrowski and Horton. The vision was to create an "experimental school specializing in education for fundamental social change."[xxx] This was, as I mentioned earlier, a fertile time for experimental communities in the United States, and many of these traced their origins to Social Gospel convictions and quite often to seminary courses at Union. In the 1930s and 1940s, the Highlander Folk School emerged as one of the most important training centers in these golden years of progressive Protestant social missions, equipping southern workers with skills for labor negotiations and mobilization and helping launch the Congress of Industrial Organizations (CIO); in the 1950s, Highlander turned its attention from labor to the burgeoning civil rights movement and helped train a generation of church-based organizers that included such brilliant theological activists as Rosa Parks, Ella Baker, and Martin Luther King, Jr.

These representatives of the American organizing tradition "were probably some of the most radical Christians with whom Bonhoeffer ever associated," Clifford Green notes, "and they were radicals not only in theory….They worked on urban and rural poverty, on racial justice and civil rights, on union organizing, on peacemaking, and at the United Nations. Interestingly, some of them had careers analogous to Bonhoeffer himself, being expelled from academic appointments, imprisoned, and persecuted by the law." These men and women must surely be counted among the greater "cloud of witnesses" of which Bonhoeffer had gone in pursuit. Though it is unlikely they shared similar theological views, [they] were all "committed to Christian praxis, to lives and careers that were lived in devotion to Jesus, and to the "public, communal, and political" requirements of the Gospel.[xxxi]

African American Christian Tradition

The achievement of the recently published translation of Bonhoeffer's writings from America as a whole, which I highly commend to you, is not only that of highlighting the interconnections between progressive Christian organizing in America in the 1930s and Bonhoeffer's theological transformations. It is also a delineation of "the thread" that links the New York experiences into a coherent life story. The thread

that weaves through Bonhoeffer's development in these years and over the coming decade, the thread that gives these years personal and spiritual coherence is precisely this journey from the "phraseological to the real."

Nowhere in Bonhoeffer's first American encounters is that journey rendered more vividly than in his intense involvement in African American Christian spirituality and in the churches of Harlem.

Niebuhr's work was challenging; the American organizing tradition was inspiring; but the black church felt like an awakening. Bonhoeffer's experiences there brought theological and personal unity to his year. If in his mature theology the redeemed person, "the self in Christ," is the new being who exists in the togetherness of Christian community, then as Willie J. Jennings has written in his intriguing essay, "Harlem on My Mind: Dietrich Bonhoeffer, Racial Reasoning, and Theological Reflection," Bonhoeffer's participation in the black church became "the occasion of a new becoming of the self, a new recognition of himself with and in this community." In the black church, Bonhoeffer experienced a vivid manifestation of the new self in Christ, perhaps his first, the vitality of the Christological self in a worshipping community.

In his academic writings of 1927 through 1930, let us recall, Bonhoeffer had sketched a bold and ambitious critique of the German transcendental tradition. He objected to the tradition's conception of the world-constitutive subject and its forgetfulness of the Reformation axiom that only God is God. Bonhoeffer worked his way through a thicket of complex themes in his 1927–1930 writings from Berlin. While they were beautiful in their unfolding and explication, they also produced a certain loneliness. These concepts and categories, for all their scholarly benefits, were bereft of singing and laughter. They were sharp but stark.

Certainly, the Christian theologian must heartily affirm God's "being" and God's "act" in formulating the doctrine of revelation; she must say that the meaning of human existence is not found in her own reflections but from the truth revealed in Jesus Christ; the theologian understands that doctrines aspire in their inner logic for social expression. But unless doctrine bursts into life, in preaching, in singing, in friendship, in acts of mercy and justice, doctrine may lead to despair.

When Bonhoeffer arrived for the 1930–31 academic year at Union Theological Seminary in New York, he had encountered very few black people in his twenty-five years. His only remark in writing came during his fortnight in North Africa, when he noted his complete bewilderment at the sight of "Arabs, Bedouins, and Negroes sitting on donkeys in great, picturesque white cloaks," traversing the sun-drenched streets of Tripoli in a "colorful throng of peculiar figures." Race, or racism, had not been of concern.

Dietrich Bonhoeffer (1906–1945)

But early in that fall semester of 1930 at Union, an African American seminarian named Franklin Fisher befriended the young Berliner and led him gently into a new ecclesial world of African American Christianity and, I would add, into a new way of being a Christian.

Frank Fisher was the son of a Baptist minister in Alabama and had been assigned to the Abyssinian Baptist Church as a pastoral intern. His invitation to Bonhoeffer to join him one Sunday marked the beginning of an intense six-month immersion in the African American congregation. In time, Bonhoeffer, the straight arrow Lutheran theologian, would begin teaching a Sunday school class for boys and a Wednesday evening Women's Bible Study, and also assist in various youth clubs. On at least one occasion, he preached in the pulpit of the esteemed Adam Clayton Powell, Sr.

Myles Horton vividly recalled an exchange with Dietrich on a Sunday just after he had returned from a morning at the Gothic and Tudor sanctuary on 138th Street between Lenox and Seventh Avenues. "[Bonhoeffer] was excited and talkative," Horton said, "and instead of going to his room he described the preaching with excitement and audience participation and especially the singing of black spirituals. He was very emotional and did not try to hide his feelings, which was extremely rare for him. He said it was the only time he had experienced true religion in the United States, and was convinced that it was only among blacks who were oppressed that there could be any real religion in this country.[xxxii] (By the way, that is Albert Raboteau's point in his astonishing essay, "American Salvation," published in the *Boston Review* in summer 2005).

"Perhaps that Sunday afternoon," Horton commented, "I witnessed a beginning of his identification with the oppressed which played a role in the decision that led to his death. Certainly I witnessed an insight that too few of my countrymen appreciate."

In his theological friendship with Frank Fisher, Bonhoeffer gained "a detailed and intimate knowledge of the realities of Harlem life."[xxxiii] And he also learned quickly of the harsh realities of African American life in pre-civil rights America. "When it became clear on one occasion that he and Fisher would not be seated in a Manhattan restaurant, he staged a two man protest and left the restaurant in an outrage. On Thanksgiving Day 1930, Bonhoeffer joined Fisher and his relatives for turkey and trimmings in Washington D.C., and later that same academic year, he drove through the Deep South on an auto tour of the country, observing rural poverty and the reign of Jim Crow the same fateful month nine young black men were accused of raping two white women on a freight train, and convicted in a mob atmosphere in successive trials in Scottsboro, Alabama.

Bonhoeffer's presence at Abyssinian in 1930–31 coincided with significant transformations in Adam Clayton Powell, Sr.'s vocational understanding as a minister in an urban congregation. Powell had been the senior pastor since 1908. He was an eloquent preacher and a skilled administrator. But as the Great Depression swept over the neighborhoods of Harlem, Powell was inspired to new spiritual perceptions as a pastor and citizen. In his memoir *Upon This Rock,* he said he began to see a Jesus who wandered the streets of Harlem, standing with the poor and distressed as friend and counselor.[xxxiv] "Day and night I heard the voice of [the Savior] say, 'I was naked and ye clothed me. I was hungry and ye fed me.'" Powell spoke of the Christian's mission to "preach the unadulterated gospel of Jesus Christ," to bear witness to the "living reality of God," and to make "Jesus Christ real in America and real in the world."[xxxv] And he invited the young German theologian into the full life of the community.

Rudolf Schade, who later taught at Reinhold Niebuhr's alma mater, Elmhurst College, recalled an encounter with Bonhoeffer on a Monday morning after his first experience of preaching at Abyssinian. Bonhoeffer was still elated, and "beaming and enthusiastic," and he asked Schade to take a walk along Riverside Drive. Speaking excitedly in German, Bonhoeffer shared the previous day's events and impressions and conveyed the thrill and joy of having had members of the congregation respond to his message. "The church people had voiced their agreement with his points by punctuating his sermon with 'Amens' and 'Hallelujahs.'"[xxxvi] He had never experienced such joy in worship.

Paul Lehmann, a fellow student and later professor of Christian ethics at Union, wondered, curiously, if Bonhoeffer were not spending too much time in Harlem.[xxxvii] As early as October, Bonhoeffer signed up for a "Trip to Negro Centers of Life and Culture in Harlem;" he secured a large bibliography on "The Negro" compiled by the Harlem Branch of the New York Public Library, and also various orienting articles about the NAACP, the civil rights struggle, and legal aspects of the race issue. Lehmann was a little perplexed by how relentlessly Bonhoeffer pursued "the understanding of the [Negro] problem to its minutest detail through books and countless visits to Harlem."[xxxviii] It was as if Bonhoeffer had forged "a remarkable kind of identity with the Negro community," Lehmann said.

Bonhoeffer's experienced personal renewal and theological transformation in his brief but decisive participation in the black church and in friendships with Frank Fisher and the other African Americans who welcomed him into their homes. His cousin, Christoph von Hase, would say that this renewal "prepared him to summon the Confessing Church after 1933 to defend persecuted Jews," and "to become engaged at great risk to himself in rescuing individuals."[xxxix] The young philosophical theologian who had found American social theology an offense to doctrinal correctness now declared, "It is the problem of concreteness in our ministry that at present so occupies me."[xl]

He was soon calling into question unexamined assumptions that governed the German church and academy and to rethink the nature of the theological vocation. His great biographer Eberhard Bethge tells us that Bonhoeffer began going to church. It may sound surprising that despite the internship in Barcelona, he had never taken much of an interest in public worship, at least until his time at Abyssinian. He fell in love with the Bible and began practicing a rich devotional life, centered on the Moravian Prayer Book, which his governess had given him as a child. He organized spiritual retreats, often held at his hut in the forest near Brenau, and encouraged his students to read Scripture with an openness to God's voice and the illumination of the Holy Spirit. He advocated oral confession of sins and was drawn into an intimate reading of the Sermon on the Mount. Colleagues at the university were at first taken aback by these "monkish" practices and made jokes about the ascetic disciplines appearing in the ranks of the "evangelische" faculty.[xli] But Bonhoeffer was now moving in response to a new understanding of the Christian life, and as we know, he would only come to speak more passionately of communities of "obedience and prayer," of conformation with Christ, and of spiritual disciplines that bring "purification, clarification and concentration upon the essential thing," as he wrote in *Life Together*.[xlii]

Under the influence of this "cloud of witnesses," his understanding of the Lutheran doctrine of justification shifted in dramatic ways. He would never again think of grace as a one-sided affirmation spoken by God to sinful humanity but a partnership between the divine and the human acted out in costly discipleship and in the Christ-shaped polyphony of life. His interest in the "essential present form of grace" was transformed into the more urgent matter of how Christians should act "under the constraint of grace" and in obedience to Jesus.[xliii] The grace that frees is the grace that forms, and conformation to Christ became the key that united doctrinal and practical concerns in the theological vocation.

What became of his friend and mentor Frank Fisher? Reverend Fisher graduated from Union, taught at Morehouse College, and in 1948 assumed a pastorate at the West Hunter Street Baptist Church in Atlanta. Fisher's tenure began in 1948 and ended with his death in 1960 at the age of fifty-one as Atlanta was taking center stage in the civil rights movement in the South. He helped build quietly a vital and nurturing Christian community in a city and region divided by race, and the church flourished in Fisher's years of ministry. In 1957, he was one of numerous ministers arrested with Martin Luther King, Jr. for attempting to integrate Atlanta's buses during the Triple L. Campaign. Ralph Abernathy took over pastoral duties at West Hunter after Fisher's death.

As I have learned the story of Bonhoeffer's year in America, I have come to see that it offers helpful lessons for our work at the Project on Lived Theology. In a profound sense, those of us gathered here, despite differences of specialization, theological method, denominational background, and the like, share a commitment to creating spaces that foster the revitalization of academic theology through practice. I think of

His interest in the "essential present form of grace" was transformed into the more urgent matter of how Christians should act "under the constraint of grace" and in obedience to Jesus.

the enterprise of lived theology in this way: as the work of creating spaces where the turning from the phraseological to the real is enabled and nourished. We surely do not presume to script the work of the Spirit, to turn the freedom and adventurousness of theological growth into a pedagogical formula. Still, I have seen how the imaginative use of resources, coupled with creative organizing and design of programs and events, brings to life spaces that encourage a new way of teaching and writing theology.

Dietrich Bonhoeffer did not become a practical theologian as such, at least in the sense in which that term is used to describe a field of the discipline although I would say the writing he forged in the crucible of the church struggle models the best kind of practical theology: a theology that confesses, that preaches, that prays, that rejoices, that proclaims the Amen and the Yes, that encourages and sustains the redemptive practices of the church; a theology, which even should the church fall into ruins, cleaves to the mysteries of Christ's presence in the world.

> *Bonhoeffer's turning from the phraseological to the real is not then a matter of translating theology to practice; it is about the revitalization of theology as a way of life.*

Years ago I surmised in my first book—a monograph on Bonhoeffer's philosophical influences—that the shape of his theological thought differs from Karl Barth, his single greatest influence, in one important respect: in its attention to the worldly shape and experiential detail of divine revelation. Barth's bold retrieval of the language of Christian orthodoxy began with the affirmation of God's aseity, with the priority of God's Trinitarian identity over God's particular ways of being present in experience. Barth argued that in ascribing objectivity to God (as we must do when speaking of God as the source of all things and of Jesus Christ as God's witness to humanity), we must carefully distinguish between God in God's triune life as such—in God's primary objectivity—and God as God comes to humanity in the revelation of Jesus Christ—in God's secondary objectivity. Indeed, the Lordship of Christ over all creation—voiced so unforgettably in the 1934 Barmen Declaration—affirmed the inviolability of the first commandment in an era of life-killing idolatry.

Bonhoeffer's theological journey proceeds along the path opened up by Barth—it is best understood within a Trinitarian framework—even as Bonhoeffer turns his sights to the exquisitely diverse ways Christ is present in the world. Without in any way discounting the magnificent story of God's Triune identity, Bonhoeffer plumbs the depth and breadth of God's presence in human experience with maximum attention, and in turn crafts vivid theological narrative from the exchanges and transactions of worldly faith.

"We must be more romantic than the romanticist, more humanist than the humanist, but we must be more precise," Barth said in one of my favorite quotations. His life's work was to magnify the terms of that precision. Bonhoeffer's was to live into, and to narrate, that precision as he experienced it in the polyphony and mystery of life in Christ. Bonhoeffer's turning from the phraseological to the real is not then a matter of translating theology to practice; it is about the revitalization of theology as a way of life. It is about theology nourished in shared confessional affirmations and prayerful discernment of the situation, about writing and teaching amidst the struggles and joys—the joyful sorrows, in Raboteau's unforgettable words—of disciples in community.

In this manner, the turning from the phraseological to the real reminds us that the relation between academic theology and practical theology is best understood as a mutually enriching dialectic. The tensions ignited in the theological encounter of lived experience are creative and "productive," as Serene Jones wisely notes in her essay, "and the urge to resolve them should be resisted."[xliv] The turning from the "phraseological to the real" might best be construed as a dialectical pattern essential to the vitality of Christian theology, and thus must be left "irksomely unresolved."

To wit: Bonhoeffer does not stop writing theology after 1931. He would offer a seminar on "Hegel's Philosophy of Religion," lectures on nineteenth-century Protestant thought, and a Christology course, which would be published as *Christ the Center.* But Bonhoeffer situates theological teaching and writing in the flow of particular (and particularly intense) lived pastoral and political realities; and in time, indeed after 1934, the classroom in Berlin became the London pastorate, where he formed alliances with leaders in the ecumenical movement and made sketches for the book on discipleship, the monastic experiment in Finkenwalde, the church struggle, the retreats at the Benedictine monastery in Ettal, the illegal pastorates, and the years of resistance and imprisonment.

Friedrich Nietzsche once said that the Christians would need to sing better songs before he would believe in their redeemer. Christians have beautiful songs to sing, and a reinvigoration of theology and practice, rendered so well in John Witvliet's words, as "the joyful embrace of the…multidimensional complexity of life in community…in view of the larger horizons of God's redemptive action in particular times and places,"[xlv] this reinvigoration and embrace help illuminate the promise of our theological future. We might speak of a social theology that is more liberal than liberalism, more evangelical than evangelicalism, but more precise! And who knows but that this may have happened at Union had Bonhoeffer not left after six weeks in that momentous summer of 1939—and certainly it may still happen yet!

In the end, how sincere we truly are, how desperate and committed we are to this work, is revealed by how demanding we are willing to be on our discipline, how courageous we are to break with academic fashion, if fashion obscures life, how willing we are to be honest and to accept difficulty. Serene Jones is correct in her cautious, but encouraging forecast, that "[theologies of practice] may well be poised to take a strong lead—over other disciplines—in charting a new, enlivened course for a form of theological education that is both globally responsive and intellectually rich"![xlvi] May our endeavors help us to clarify the challenges and promises of this new course, borrowing hope from each other, calling on the wisdom of our tradition, the guidance of the spirit and the fellowship of the saints, sharing our joys and sorrows, as we journey together with God in these uncertain but powerful days.

[i] Dietrich Bonhoeffer, *Letters and Papers from Prison*, transl. Reginald Fuller, Frank Clark, John Bowden (New York: Touchstone, 1997), 275.

[ii] David Nelson Duke, "The Experiment of an Ethic of (Radical) Justice: The Formative Experiences of Bonhoeffer's American Education," The Archives of the Burke Library, Columbia University, New York.

[iii] Eberhard Bethge, *Dietrich Bonhoeffer: A Biography*, ed. Victoria J. Barnett, trans. Eric Mosbacher, et al. (Minneapolis, Minn.: Fortress Press, 2000), 174.

[iv] Bethge, *Dietrich Bonhoeffer*, 3.

[v] Hans Pfeifer, "Learning Faith and Ethical Commitment in the Context of Spiritual Training Groups. Consequences of Dietrich Bonhoeffer's Postdoctoral Year at New York City, 1930-31," *Dietrich Bonhoeffer Yearbook*, vol. 3, forthcoming, 9.

[vi] Dietrich Bonhoeffer, letter of June 19, 1929, in *Barcelona, Berlin, New York: 1928–1931*, Dietrich Bonhoeffer Works [DBW], vol. 10, ed. Clifford J. Green, transl. Douglas W. Stott (Minneapolis: Fortress Press, 2008), 186.

[vii] Ibid.

[viii] DBW 10: 178. Hı

[ix] DBW 10: 385.

[x] Ibid.

[xi] Clifford J. Green, "Editor's Introduction to the English Edition," in Dietrich Bonhoeffer, *Barcelona, Berlin, New York: 1928–1931*, Dietrich Bonhoeffer Works, vol. 10, ed. Clifford J. Green, transl. Douglas W. Stott (Minneapolis: Fortress Press, 2008), 21.

[xii] DBW 10: 306.

[xiii] Dietrich Bonhoeffer, *Sanctorum Communio: A Theological Study of the Sociology of the Church*, Dietrich Bonhoeffer Works, vol. 1, ed. Clifford J. Green, trans. Reinhard Krauss and Nancy Lukens (Minneapolis: Augsburg Fortress, 1998), 191.

[xiv] Richard Fox, *Reinhold Niebuhr: A Biography* (New York: Pantheon Books, 1985), 125.

[xv] Niebuhr cited in DBW 10: 403; and in Bethge, *Dietrich Bonhoeffer*, 160.

Bonhoeffer wrote on August 7, 1928 to his friend Helmut Rößler of the contrast between his former academic life as a student and his current life as the pastor of the German-speaking congregation: in the latter, "work and life genuinely converge, a synthesis that we all probably sought but hardly found in our student days—when one really lives one life rather than two, or better: half a life; it lends dignity to the work and objectivity to the worker, and a recognition of one's own limitations [*Grenzen*] of the sort acquired only within concrete life."

After returning to Berlin, Bonhoeffer wrote in a correspondence with Detlef Albers, the teacher of history and geography at the German Protestant school in Barcelona, "Perhaps today . . . 'spirit' [Geist] really is to be found in the particular, that is, precisely in the 'material,' in concretely given reality—and precisely not in 'intellectuality' [*Geistigkeit*]. DBW 10: 126.

[xvi] Bonhoeffer, like MLK later, would say to Niebuhr that his conception of love was too transcendent.

[xvii] Dietrich Bonhoeffer, "After Ten Years," *Letters and Papers from Prison*, ed. Eberhard Bethge, transl. Reginal Fuller, et al. (New York: Simon & Schuster, 1997), 6.

[xviii] Anthony Dunbar, *Against the Grain: Southern Radicals and Prophets, 1929–1959* (Charlottesville: University Press of Virginia, 1981), 41.

[xix] For more on the intentional community movement in the United States, see Tracy Elaine K' Meyer, *Interracialism and Christian Community in the Postwar South: The Story of Koinonia Farm* (Charlottesville: University Press of Virginia, 1997); Marguerite Guzman Bouvard, *The Intentional Community Movement: Building a Moral World* (Port Washington, NY: Kennikat Press, 1975); and Martin B. Duberman's excellent study, Black Mountain: An Exploration in Community (Garden City, NY: Anchor Press, 1973).

[xx] Bonhoeffer cited in Mary Bosanquet, *The Life and Death of Dietrich Bonhoeffer* (New York: Harper and Row, 1968), 84.

[xxi] Bethge, *Dietrich Bonhoeffer*, 162.

It is not clear whether Bonhoeffer knew of the FOR until coming to the United States, even though the peace organization was founded in 1914 at a railroad station in Germany when an English Quaker named Henry Hodgkin and the German Lutheran social reformer Friedrich Sigmund-Schultze pledged to partner in peace making even though the two countries were at war. Out of this pledge Christians gathered in Cambridge, England in December 1914 to found the Fellowship of Reconciliation. The FOR-USA was founded one year later, in 1915.

[xxii] Bethge, *Dietrich Bonhoeffer*, 162.

[xxiii] "Christian Socialism," *Time*, Monday, May 11, 1931.

[xxiv] DBW 10: 602.

[xxv] Serene Jones, "Practical Theology in Two Modes," *For Life Abundant: Practical Theology, Theological Education, and Christian Ministry*, ed. Dorothy C. Bass and Craig Dykstra (Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 2008), 201.

[xxvi] Hans Christoph von Hase, "'Turning Away from the Phraseological to the Real:' A Personal Recollection," in Bonhoeffer, *Barcelona, Berlin, New York*, 597.

[xxvii] Green, "Editor's Introduction," DBW 10: 32-34.

[xxviii] See Frank T. Adams, *James A. Dombrowski: An American Heretic, 1897–1983* (Knoxville: University of Tennessee Press, 1992). Dombrowski's dissertation was published as The Early Days of Christian Socialism in America (New York: Columbia University Press, 1966).

[xxix] Myles Horton, *The Long Haul: An Autobiography* (New York: Doubleday, 1991), 35.

[xxx] Dale Jacobs in *The Myles Horton Reader: Education for Social Change*, ed. Dale Jacobs (Knoxville: The University of Tennessee Press, 2003), 33.

[xxxi] Green, "Editor's Introduction," DBW 10: 34.

[xxxii] Dietrich Bonhoeffer, Letter to Martin Rumscheidt, December 17, 1986, Bonhoeffer Collection, Union Theological Seminary, New York. First published in the *Newsletter* of the International Bonhoeffer Society, English Language Section, No. 39 (October 1988), 3-4.

[xxxiii] Bethge, *Dietrich Bonhoeffer*, 150.

[xxxiv] Adam Clayton Powell, Sr., *Upon This Rock* (New York: Abyssinian Baptist Church, 1949), 42.

[xxxv] Ibid., 110.

[xxxvi] Ruth Zerner, "Dietrich Bonhoeffer's American Experiences: People, Letters and Papers from Union Seminary" Paper Delivered at the February 4-8, 1976 International Bonhoeffer Congress, Geneva, Switzerland, 269.

[xxxvii] Ibid., 11.

[xxxviii] Paul Lehmann cited in Hase, "From the Phraseological to the Real," 597.

[xxxix] Hase, "From the Phraseological to the Real," 597-598.

[xl] Bonhoeffer cited in Bethge, *Dietrich Bonhoeffer*, p. 183.

[xli] Bethge, *Dietrich Bonhoeffer*, 203.

[xlii] Ibid., 203.

[xliii] Ibid., 182.

[xliv] Jones, "Practical Theology in Two Modes," 201.

[xlv] John Witvliet, "Teaching Worship as a Christian Practice," *For Life Abundant: Practical Theology, Theological Education, and Christian Ministry*, ed. Dorothy C. Bass and Craig Dykstra, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2008), 148.

[xlvi] Jones, "Practical Theology in Two Modes," 211.

I am standing at the edge of a plot of earth I have slowly learned to love. The sun is trembling as it rises, already warm on my browned arms. There are tiny droplets of morning dew that arrive softly just before dawn and cover each new cucumber. I watch as the dew quickly vanishes in the summer heat. The span of earth before me was somewhat unremarkable a year ago—another plot of lawn in a realm of concrete. Perhaps the men who routinely swept over the grass with the churning blades of their customized lawnmowers observed the signs of the past still lingering. Once, long ago, there were bountiful blackberry shrubs tracing the perimeter. In a way, I am still longing to grasp this plot of earth that is now a garden and has been given a new purpose which I choose to describe as reconciliation. The plot is being renewed with a purpose it held long ago. Fresh, clean food is harvested here.

I am surrounded by enormous church steeples that seem to scrape the clouds. There are strip malls and luxury cars and fast food eateries surrounding the garden at Mobile Loaves and Fishes. Hillsboro Road is bustling with honking passers-by hurrying to their destinations. With their digital phones buzzing in their ears and their car windows tightly rolled up, the drivers are unable to hear the worshipful sounds of the earth as she awakens. I crouch to the soil and gather from the vine a ripe tomato that will soon be found on a supper plate of a single mother.

I am changed by the garden, maybe even more than it is changed by me as it is tilled and watered. I constantly find myself in a posture of prayer—I kneel to weed; I kneel to break the soil; and I kneel to plant seed. My mud-caked knees are sore from hours spent firmly pressed to the ground. My hands, the same hands that will type term papers on subjects of ethics and theology when classes resume, are calloused. When I lie exhausted in bed at night, minutes before I drift to sleep, these same hands are folded, begging for one of humankind's most ancient wishes: rain.

I am beginning to understand why, in the last years of his life, my grandfather, who was a life-long crop and cattle farmer, would gaze over the sun-baked pastures and fields and sit in silence until an unbroken chorus of whippoorwills resounded over the parched earth. My grandfather felt the weight of that dried world resting on his shoulders. Warm rainless days, for little boys, are nothing to cry over. Sunshine meant swimming, baseball, and an endless stretch of time to catch fish and fireflies. But now, in the quietness of my bedroom on a dry July night, my wife and I utter the words of primitive prayers my grandparents and parents pieced together for long healthy rains. *Let Your showers spill on this dry and thirsty land. Give us this day our daily bread. Like the rains in the spring that water the Earth, so shall the Lord come to us.* For the first time in my life, I am tangled deep in prayer for the growth of squash, and cucumbers, and beans. These beans are not mine alone, for they belong to those who are also praying for just another meal to make it through the day.

I am wondering, as I pick collard greens in the garden, how we can rebuild a compromised community? Why does it seem that access to healthy food is a privilege only granted to the economically stable sector of society?

> *"I constantly find myself in a posture of prayer—I kneel to weed; I kneel to break the soil; and I kneel to plant seed."*

The sun will remain in the sky for a couple more hours. I watch as it falls over the roofs of high-rise, low-income housing projects in the Cayce Housing Development just east of downtown Nashville. Through the collective vision of the board of trustees and the executive director of Mobile Loaves and Fishes, the staff and I have initiated an effort to bring healthy food to impoverished areas of the city. Cayce Homes is among the older and more economically deprived areas in Nashville and home to residents of various cultures including immigrant families from Ethiopia and Sudan. Each Monday, in cooperation with the Martha O'Bryan Center of Cayce Homes, a group of middle-school children volunteer to learn about healthy eating habits by planting and harvesting healthy vegetables in our garden. As soon as a group of volunteers from Mobile Loaves and Fishes and I pull our food truck into the Cayce community, I am surrounded by young, familiar faces. The Martha O'Bryan students have come to welcome me to the neighborhood. Their eyes are brightened as they notice the fresh vegetables they have planted, watered, and harvested.

A small girl points her finger at each item. "Those are cabbages, those are collards, and those are squash," she tells her mother, her voice rising with excitement.

"Which ones did you grow?" her mother asks as she clasps the hand of a younger sister in her right hand and holds an infant in her left arm.

"All of them," the girl says giggling.

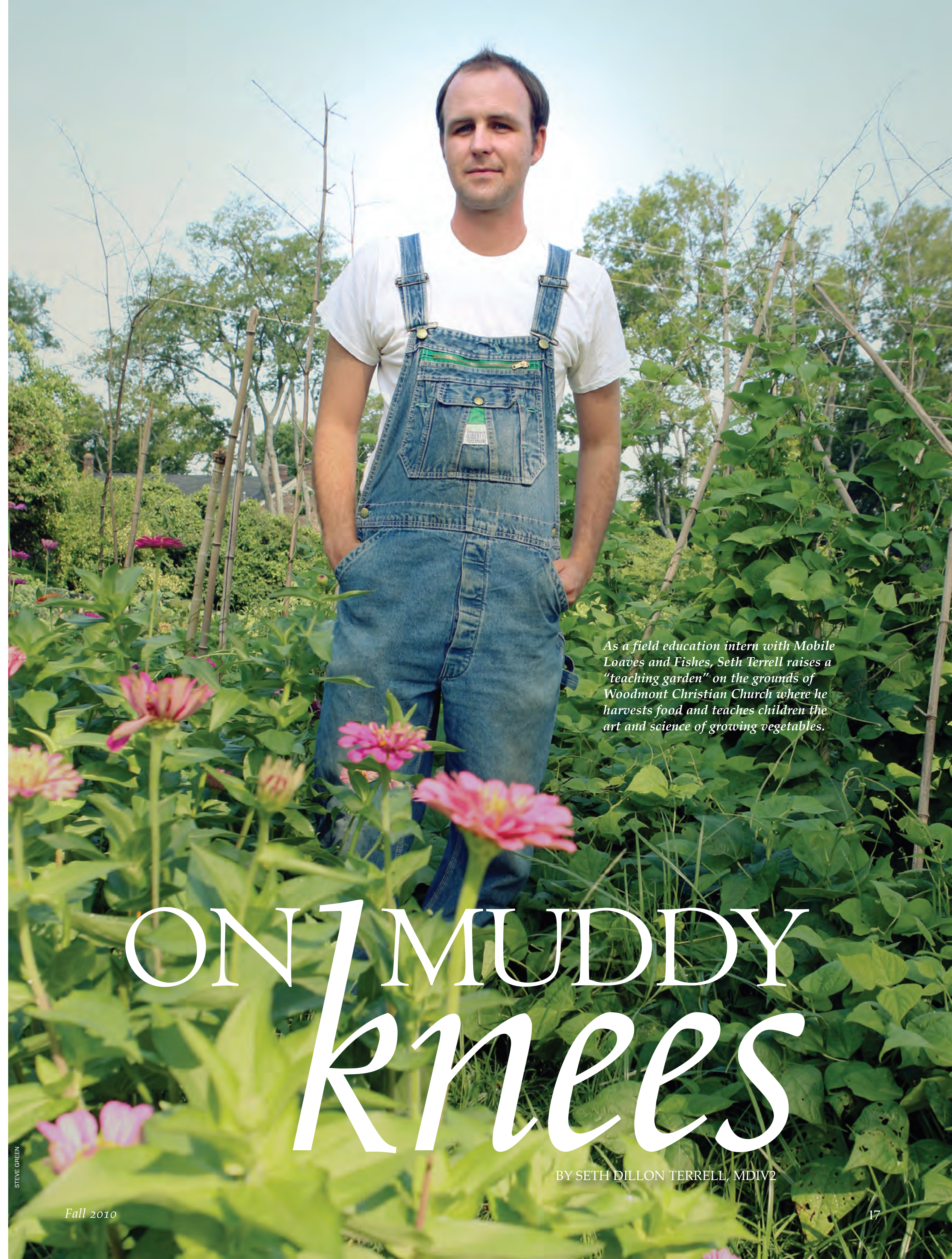
Her mother fills a sack of vegetables, some she has never eaten fresh before in her life, and timidly offers a blessing for her children and the meal they will share. The young girl's little hands have gently buried the seeds. They have worked to harvest the vegetables, and now the family will walk home to prepare a fresh, non-processed meal.

It is a meager plot of tilled earth, with bamboo poles towering from the soil with bean stalks attached, but an existence higher than I has brought us together. The garden has broken ethnic and socio-economic boundaries. We have, if even for a single meal, been reconnected with the land and also with the Divine. Slowly, the mysteries of our connection are being unlocked.

I am meditating, as I scrape the dirt from underneath my fingernails, on the gaps that exist in my conception of justice and how I am struggling to bridge them. The soil knows no race or income. The blessings spoken over life-giving meals are not limited to a particular era or dialect. Instead, there are echoes of thanks whispered in Southern drawl and in Arabic.

You will see, if you look closely, that at the western edge of the garden there is a row of zinnias with colors too vivid to assign names like orange, pink, or purple. A twelve-year-old child, surrounded by a world of concrete, lifts a zinnia to the sun. There is the child. There is the flower. And Solomon, in all his glory, was not arrayed like one of these.

The essayist earned the baccalaureate in history and Biblical studies from Freed-Hardeman University and served as a campus minister at the Virginia Polytechnic Institute and State University and Radford University before enrolling in Vanderbilt Divinity School. While living in Virginia, Seth and his wife, Crystal, co-directed a community center, Common Ground, *in an impoverished area of rural Appalachia. He identifies himself as a member of "an unbroken lineage of Scots-Irish farmers" who appreciates the beauty of growing fresh food. During the 2010-2011 academic year, Seth serves as a field education intern with Mobile Loaves and Fishes, an initiative that serves food to the hungry in Davidson County. Motivated by his conviction that ministry and justice must intersect to address poverty and food security, Seth hopes to return to the foothills of Appalachia to establish a ministry that interweaves history, liturgy, music, art, and sustainability while continuing to educate communities about food security.*



STEVE GREEN

As a field education intern with Mobile Loaves and Fishes, Seth Terrell raises a "teaching garden" on the grounds of Woodmont Christian Church where he harvests food and teaches children the art and science of growing vegetables.

ON MUDDY *knees*

BY SETH DILLON TERRELL, MDIV2

STEVE GREEN

Re-envisioning HOSPITALITY

Moving from Charity to Solidarity

BY CAITLIN DALLY, MTS'10

Before I moved to Nashville, I had preconceived notions of what the South was like. Thoughts of southern hospitality were steeped in dreams of down home cooking, front porch swings, and tall glasses of sweet tea and lemonade. In the two years I spent becoming acclimated to the South (I hail from the great white North of Wisconsin), I came to realize through my experiences that this dreamy vision of southern living does not extend to all southern tenants. Despite this unsettling truth, there are remarkable organizations attempting to transform this vision into reality.

My passion is cooking. When I moved to Nashville to attend Vanderbilt University, I took a position as House Director for a sorority on campus. The most coveted responsibility I held at the house was preparing the Monday night chapter dinners. Cooking for over 200 girls can be a daunting task; however, I gained tremendous insight into the artistry of large-scale cooking. As the weeks passed, I began to notice that occasionally more food had been prepared than was consumed. Not wanting the food to go to waste, I was motivated to look for constructive ways to give the food to those in need.

In a chance meeting after final examinations, I met Tallu Schuyler, Director of Nashville's Mobile Loaves and Fishes, a program that serves lunches and provides clothing and hygienic items to the homeless and working poor of Nashville. Although the peanut butter and jelly or the meat and cheese sandwiches that are regularly served are adequate, my desire was to serve hot, home cooked meals for individuals. During my final semester in Divinity School, I discerned my vocation in the kitchen of Woodmont Christian Church's South Hall where I prepared meals for the homeless of Nashville who waited every Friday in the parking lot of the downtown First Baptist Church. It is through this weekly venture that I truly learned the meaning of "southern hospitality."

At Second Harvest Food Bank, I would "open shop" for the meal I would prepare. For creating the first meal, I purchased meatballs, broth, potatoes, spinach, salad, and fruit. I was able to cook meatball soup, served with a side salad, and fruit for dessert. The trucks that we used to deliver the food proved to be another challenge. Up until my first day of service, I had never driven anything larger than a four-door sedan, so I was anxious to say the least. The large, white Chevy trucks are cumbersome with their oversized cabs where food, clothing, medicine, and hygienic products are stocked. Hot water tanks in the back provide for hot coffee and tea to be served with the meals.

On our first day out, the weather was cold, and there were snow flurries in the forecast. I cautiously drove myself and two volunteers downtown and made several stops to inform people that we would be serving in the church parking lot. I was surprised to see how many people showed up the first day. We served close to thirty-five people during the first stop of the afternoon. In the parking lot I made friends with individuals that most consider Nashville's untouchables. Two people I encountered that first day will be forever inscribed in my memory, Ricky and Cowboy.

Ricky was in his forties and had a kind face and thoughtful way about him. He had been in a wheelchair since he was nineteen, having nearly lost both of his legs in an accident. I noticed that his feet were swollen because he was not wearing shoes, only socks, even in the cold January weather. The second week we met, I brought him a pair of slippers and a small backpack in which I had placed a pair of sandals for later wear. Around the sixth week, Ricky asked me for a three-dollar co-payment for a prescription that he needed to help control a respiratory infection he had contracted from being out in the cold. He had insurance coverage but no money for the small co-pay fee. I did not have any money with me on that Friday, but I directed him to the Campus for Human Development.

I had not seen Ricky in several weeks, and one Friday afternoon a friend of his told me that Ricky had been found in a hotel room where he had succumbed to his illness and suffocated to death. An infection that could have been controlled and treated resulted in a man's death because he did not have accessibility to medicine.

My friendship with Cowboy also developed that first Friday. After serving several people in the parking lot, I still had a large amount of soup left, and my colleagues and I decided to drive to Tent City. In this community, approximately seventy-five to one hundred homeless individuals lived in tents under the Jefferson Street bridge near downtown Nashville. Since May 2, 2010, the residents have been displaced by the severe flood in Middle Tennessee.

I had met Cowboy on a previous visit to Tent City and was amazed when he remembered my face. Cowboy resided in a structure made from old billboards, doors, wooden fragments. He immediately welcomed me and showed me where to park before informing other community members that the food truck was ready and waiting.

My classmates, Dave Hoch and Elizabeth Coyle, and I could not distribute the food fast enough. We served another forty people that afternoon in Tent City. People were most excited for the hot coffee served out of the back of the truck. As I was serving Cowboy a cup of coffee, he asked for sugar. I turned to the condiment stock in the truck and was disappointed when I realized I had left the sugar at the church. Cowboy was so kind when he realized how flustered I was that I had no sugar to offer. He told me that I was so sweet I could stick my finger in his coffee and it "would sweeten up just fine."

About ten minutes later Cowboy came running to the truck, and I noticed he was carrying an old oatmeal box.

"Here, I want you to have this," he said.

I opened the cardboard canister and discovered that it was full of sugar. At this moment I realized the power and truth in hospitality—a man I had come to serve, served me. It was in that moment that I realized my vocation to its fullest; I am called not just to serve charity to the homeless and displaced, but I am called to be in relationship *with* the homeless as neighbor.

> *I find solidarity with my brothers and sisters by getting to know their faces and their stories over a shared meal. There is a mysterious power behind sharing a meal; one may call it "communion."*

What I have learned thus far, and am continuing to learn, is that charity can be unintentionally demeaning. Too often charity comes in a hierarchical model: the privileged serving the poor. This model assumes that the individual receiving the charity has nothing to offer in return, and discourages the possibility of sustainable change.

My position of privilege and my theological education require me to seek solidarity with others. I find solidarity with my brothers and sisters by getting to know their faces and their stories over a shared meal. There is a mysterious power behind sharing a meal; one may call it "communion."

As I continue to prepare meals, I find I am living into a calling to re-envision hospitality. What I discovered while studying at the Divinity School and from my field education placement at Mobile Loaves and Fishes is that I am not called to save the world by preaching memorable sermons. I am called to feed people.

The essayist currently serves as a campus minister for Central United Methodist Church in Kansas City, Missouri, where she is developing an initiative to serve the hungry.

THE RECIPE FOR *Dignity*

BY ZACHAREY AUSTIN CARMICHAEL, BA'10, MDIV1

Caitlin Dally purchased the ingredients for the Friday meals from Second Harvest Food Bank of Middle Tennessee, an organization founded in 1978 by citizens concerned about the presence of hunger within their community. The organization collects food that would be discarded, inspects the food, and distributes it to non-profit agencies dedicated to serving the hungry. Due to the donations provided by individuals and agencies, Second Harvest is able to provide high quality food at significantly reduced prices. An example of Caitlin's expenditures for a typical meal can be seen in Column 3 of the table.

In order to prepare the meal, Caitlin was able to use, free of charge, the kitchen facilities of Woodmont Christian Church. After preparing the meal at Woodmont, Caitlin drove a catering truck provided by Mobile Loaves and Fishes to First Baptist Church on Broadway where she served the meal in the church's parking lot. Mobile Loaves and Fishes uses catering trucks to distribute food to displaced persons and holds the costly food vendor's license Caitlin needed to serve food *legally* within Nashville's city limits. For more information about Second Harvest and Mobile Loaves and Fishes, please visit their websites at *www.secondharvestmidtn.org* and *www.mlfnow.org*.

Caitlin's primary objective was to provide a meal that was not only inexpensive but also filling, nutritious, and inviting. Although the qualitative characteristics of her meals are difficult to evaluate, the meal's nutritional components can be compared to a quantifiable benchmark.

According to the United States Department of Agriculture (USDA), a healthy diet consists of four major food groups: grains, meats, vegetables, and dairy products (Column 1). The USDA recommends that each food group be consumed in given proportions daily, and these specific quantities are listed in Column 5. Assuming that an individual eats three meals per day, these daily portions can be divided by three to obtain a rough approximation of the portion size of each food group needed per meal. These figures are listed in Column 6 and will serve as the standard with which to compare the nutritional qualities of Caitlin's meal. Column 2 displays the quantity of each food group Caitlin purchased. The figures in Column 2 were divided by the number of people being served (60) in order to obtain the amount of food received by a single individual, and this conversion is reflected in Column 4.

STEVE GREEN

Leah Knox, MDiv3, serves a meal to citizens of Nashville's homelesss community.

The heart of her ministry is revealed through her understanding of the role of the humble servant, namely to be aware of the unspoken attitudes conveyed to those seeking a warm meal.

Though the math is tedious, it provides a convenient way for evaluating Caitlin's meal against a nutritional standard. Of the four recommended food groups, three are significantly represented within the spaghetti meal. Grains surpassed the standard recommended portion, and the vegetable and meat food groups achieved 90% and 60% of the standard respectively. The only food group not addressed in Caitlin's meal was dairy although Parmesan cheese was used as a topping for the spaghetti. The lack of a dairy component accounts for the shortage of total cup servings: .74 cups as opposed to the recommended 1.83 cups; however, out of a total of 3.83 oz recommended for the other food groups, the meal supplied 3.40 oz, which comprised 88% of the recommended portion size.

Before making a final evaluation of Caitlin's meal, there are three items that need to be addressed. First, the salad was composed primarily of spinach, which is one of the most nutritious vegetables to include in a diet. Spinach is extremely rich in antioxidants and contains many vitamins and minerals that are not found in lettuce or other typical salad greens. Furthermore, Caitlin often had surplus food, thereby allowing individuals to receive more than one serving. It is also important to note that Caitlin provided only one meal among three that should compose an individual's daily intake. Therefore, Caitlin's meal did not need to contain all of the components of the USDA dietary recommendations. For instance, the daily recommended serving of dairy products can be met at breakfast or dinner and does not necessarily need to be consumed at lunch. So based on the quantifiable evidence and these additional notes, it stands to reason that Caitlin did provide a nutritional meal that was filling to those she served.

But to highlight simply the nutritional aspects of Caitlin's meal would be a disservice to her work. Caitlin recognized the importance of the image she portrayed to those she served. The most vivid illustration of this was her use of glass plates and stainless steal utensils to serve meals with as opposed to using paper or plastic tableware. Not only was this environmentally friendly, but Caitlin also conveyed a message of importance and dignity to those whom she served. The heart of her ministry is revealed through her understanding of the role of the humble servant, namely to be aware of the unspoken attitudes conveyed to those seeking a warm meal. She not only served their physical faculties but also their right to be treated with decency and respect.

Caitlin's efforts reveal the importance of integrating organizations that have common interests. Woodmont Christian Church, Second Harvest, and Mobile Loaves and Fishes all have a commonality in that they provide resources to serve hungry individuals, and their collective energies allowed Caitlin to make a significant difference in the lives of others. Perhaps Caitlin's example will provide motivation for other servants to be creative in their efforts to help those who are hungry.

Upon defending his senior thesis titled "Exploring the Determinants of Rising Almond Pollination Fees in the United States," the essayist received his baccalaureate in economics with departmental honors from the College of Arts and Science. He is enrolled in the Divinity School and in the Graduate School where he is pursuing the master of divinity degree and the master of arts degree in economic development while serving as the editorial assistant for The Spire.

Multiples Under $10: A Recipe to Serve 60

Food	Quantity[1]	Price per Pound/ Total Cost (in U.S. dollars)[2]	Numbers of Servings per Person[3]	Daily Recommended Serving Size[4]	Daily Recommended Serving Size per Meal[5]
Grains					
Bread	60 slices (60 oz)	–	1.00 oz		
Spaghetti (whole grain)	5 lb (80 oz)	0.18/0.90	1.33 oz		
			2.33 oz	6.00 oz	2.00 oz
Meat					
Meatballs	4 lb (64 oz)	0.25/1.00	1.07 oz		
			1.07 oz	5.50 oz	1.83 oz
Vegetables					
Canned Tomatoes[6]	1 large can	0.36	0.21 cup		
Onions[7]	1 lb (16 oz)	–	0.03 cup		
Salad[8]	11 lb	–	0.50 cup		
			0.74 cup	2.50 cups	0.83 cups
Dairy/Other					
Cheese (topping)	1 lb (16 oz)	0.17	–	–	
Coffee	1 lb	3.00	–	–	
			–	3.00 cups	1.00 cup
Total	**23 lb / 368 oz**	**$5.43**	**3.40 oz 0.74 cup**	**11.50 oz 5.50 cups**	**3.83 oz 1.83 cups**

[1] 1 lb = 16 ounces.
[2] Prices provided by Caitlin Dally.
[3] Ounces per Person = (Ounces Purchased/60 People).
[4] Provided by USDA (*www.mypyramid.gov*).
[5] (Daily Rec. Serving Size/3) = Daily Rec. Serving Size per Meal.
[6] 8 fluid ounces per measuring cup.
[7] Approximately 3–4 onions.
[8] Approximately 6 oz of spinach per cup: (3oz*60 people) ~ 11 lb of salad.

A Sermon for Holy Wednesday

BY TED A. SMITH, PH.D.
ASSISTANT PROFESSOR OF ETHICS AND SOCIETY
DIRECTOR OF THE PROGRAM IN THEOLOGY AND PRACTICE

Editors Note: Upon hearing the homily Professor Smith delivered in All Faith Chapel on Wednesday of Holy Week, members of the Vanderbilt University Divinity School community encouraged us to publish the text of his sermon based upon Lamentations 2:1-9 and Mark 12:1-11. We are pleased to honor their request.

The dean has charged the worship committee with providing services that are "from the whole community, for the whole community."[i] No single service can accomplish that goal by itself. The charge calls for different approaches in different weeks. This week's service grows out of North American Reformed and Presbyterian Christian traditions. I hope you will feel free to pray with me, pray against me, or not to pray at all: to regard the whole service with the detached curiosity of a sociologist or the benevolent bemusement of a democratic ironist. You may well find yourself moving between these postures as the service develops. I may, too.

In the Western Christian liturgical year, today is Wednesday of Holy Week. Holy Wednesday is not a great day. There is no grand dramatic ritual, as there is for each of the days that follow. Some traditions have made and beaten an effigy of Judas, but that is one practice better left behind. Wednesday of Holy Week is a day of preparation, a lesser day, a day to get ready for the great Three Days to come.

How could one possibly prepare for what Christians say will happen next? The Revised Common Lectionary has one idea. You probably know that the lectionary schedules long stretches of time when the readings proceed independently of one another. You do not need to look for connections between the readings because they are not intended to be there. But on special days, even mid-major special days like Holy Wednesday, the lectionary pairs readings from the Old and New Testaments and invites associations between them.

Today's lessons are just such a pair. Lamentations sings a song of grief at the destruction of Jerusalem and the exile of many of its people by the Babylonians in 586 B.C.E. Today we read one of its most devastating sections. "The Lord has become like an enemy," verse 5 of chapter 2 reads. "He has destroyed Israel." Verse 7 deepens the refrain: "The Lord has scorned His altar, disowned His sanctuary." And so the singer cries, "My eyes are spent with weeping; / my stomach churns; / my bile is poured out on the ground / because of the destruction of my people, / because infants and babes faint in the streets of the city" (v. 11).[ii]

The lectionary pairs this lament for Jerusalem with a parable from Mark. You may know the story. "A man planted a vineyard, put a fence around it, dug a pit for the wine press, and built a watchtower; then he leased it to tenants and went to another country" (12:1). The planter sends a slave to collect rent, but the tenants beat him up and send him back empty-handed. The planter sends another slave. Same result. The planter sends more slaves. The tenants beat some and kill others. None of them gets paid. And so the planter sends his own beloved son, saying, "They will respect my son." But the tenants kill the son and throw his body out of the vineyard. And so, the parable says, the owner will come in person to destroy the tenants and give the vineyard to others.

The lectionary's pairing is not exactly subtle. I expect you have already connected the dots as the lectionary has numbered them. But let me make it plain. The vineyard is not just the temple, not just Jerusalem, but covenant relationship with God. The vineyard is the covenant; the wicked tenants are the Jews; and the son they kill is Jesus. And so the Jews kill Jesus and lose the covenant. The Jews are desolate and damned, and the covenant is given to others—Gentiles, Christians, Presbyterians. The followers of Jesus *supersede* the Jews in the vineyard of the covenant. Now I am a lectionary preacher, but you need to be willing to criticize even what you love. And the lectionary would give Christians a supersessionist story to help them prepare for the Three Days.

"Lamentations do not mark the end of the covenant. They are part of what it means to be in ongoing covenant relation with the God we meet in the Bible. That is a thought that should give us pause."

If that interpretation of these passages seems "natural" and "obvious," it is only because we have rolled in these hateful ruts for so long. You have to distort each of today's lessons to make it fit a supersessionist narrative. Lamentations is a song addressed to God, a song that unfolds *within* an ongoing relationship. And when the book of Lamentations is read in its canonical context—whether with the prophets or the writings—it is clear that God will answer this lament with some kind of restoration. Lamentations do not mark *the end* of covenant. Lamentations are *the stuff of* covenant relationship with God. Indeed, Jews still read the Book of Lamentations on the 9th of Ab, the day the tradition assigns to the destruction of the two temples and the expulsion of Jews and Muslims from Spain so that it could become a Christian nation. Lamentations do not mark the end of the covenant. They are part of what it means to be in ongoing covenant relation with the God we meet in the Bible. That is a thought that should give us pause. It is a thought that begins to prepare us for the days to come. And it is a thought the lectionary invites us not to have.

To make the supersessionist story work, you have to read Lamentations as describing a final, total destruction. And you have to read Mark's parable as about all Jews, even about all of Judaism. That is, you have to read the parable in a way that ignores the words on the page. Before the parable, Mark takes pains to tell us that Jesus is talking to "the chief priests, the scribes, and the elders" (11:27). And at the end of the parable, Mark makes clear that these leaders understood the parable to be about them. They are right. The parable is framed, then, by references that make clear the identity of the tenants in the vineyard. They are the chief priests, scribes, and elders. The chief priests, scribes, and elders are Jews. But they do not stand for *all* Jews in every time and place. They do not even represent all the Jews in their own day. Mark 12:12 distinguishes these leaders from "the crowd," which includes Jews, and who the leaders fear would resist efforts to kill Jesus. To make these leaders stand for all Jews, let alone Judaism itself, you must wrench this text in directions it does not want to go. The parable denounces one particular group of Jewish leaders at one particular time. And, Mark says, these leaders give a violently wrong answer to the question Jesus poses. And so they are cast out of the vineyard—as Jewish leaders had been cast out previously. But God can cast out a miserable king like Ahab without invalidating the whole covenant with Abraham.

To make these two texts work in a supersessionist way, you have to blend them together in ways that distort them both. I would like to say that supersessionist readings always require mangling some detail of the text. That is true today, but it is not always true.

When Biblical texts seem yoked impossibly to supersessionism, Christian preachers need to sharpen our vision and steel our nerves by remembering some core theological convictions. Supersessionism involves not only distorting the Bible but also telling lies about Jews that involve lies about the cross and lies about the character of God.

The worst forms of supersessionism invite Christians to bear false witness against Jews in ways that distort the theological significance of the cross. Who killed Jesus? The historical record is complex and incomplete, and the New Testament points fingers in many directions—including directly at God. But I have come to think that playing CSI with the death of Jesus is a fancy, nasty way of evading the theological significance of the death of Jesus. After all, the best voices in the Christian tradition have always had a simple answer to this question. Who killed Jesus? In the words of today's opening hymn, "'Twas I, Lord Jesus, I it was denied Thee: I crucified Thee." We Christians have met the tenants in the vineyard, and they are us.

"Supersessionism involves not only distorting the Bible but also telling lies about Jews that involve lies about the cross and lies about the character of God."

I think a supersessionist reading of these or any other texts also requires a lie about God. It comes down to this: Does God keep God's promises? The supersessionism of the lectionary would say, "Until we really do something bad." or "God keeps promises, just not with Jews." But these are slanders. It is better to sing, "The steadfast love of the Lord endures forever." It is more truthful to sing, "Great is thy faithfulness … morning by morning new mercies I see." God makes and keeps promises. And God's new promises do not displace God's prior promises. The covenant with Noah is not invalidated by the covenant with Abraham, and the covenant with Abraham is not annulled by the covenant with Moses. God keeps God's promises, even as God makes new promises. Whatever hope Christians have depends on exactly that faithfulness of God. Rejecting supersessionism, then, is not about Christians being tolerant or open to the "other," as good as those qualities might be. Rejecting supersessionism is not about *our* character at all. It is about the character of God. It is about the goodness and faithfulness of a covenant-keeping God.

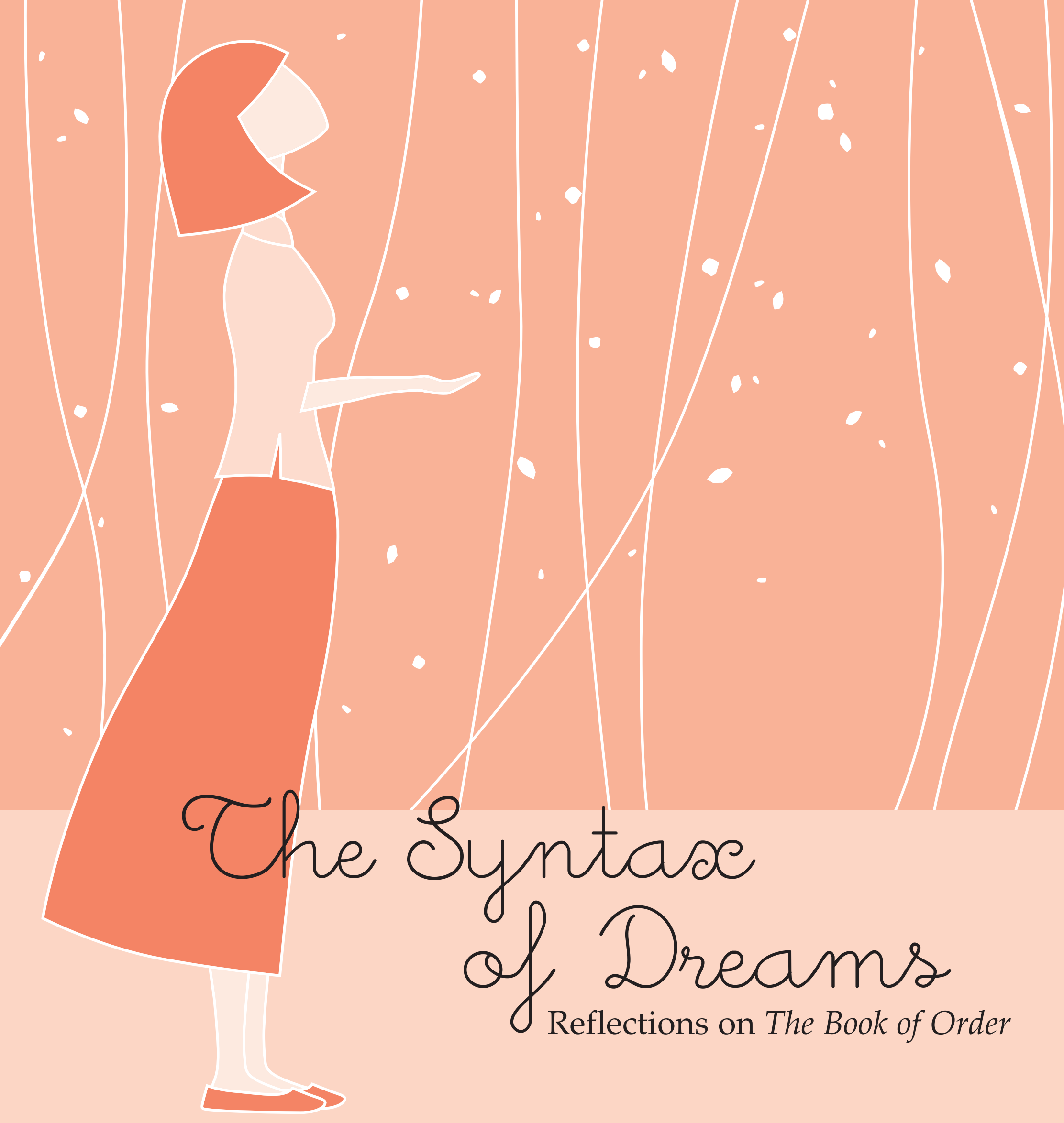
The work of Holy Wednesday for Christians, then, is to prepare ourselves to receive a gospel that does not depend on lies about Jews, lies about the cross, and lies about God. This is harder than we might imagine, as those lies are deeply woven into text and tradition. Such preparation requires developing the critical capacity to know lies when we hear them—or speak them—and the courage to say, "No"—to interrupt even the smooth workings of sacred liturgy, when supersessionism threatens to steal the show from gospel.

Such preparation also requires a readiness to offer something to which we can call people to say, "Yes." That offering might still be a sticking point between Jews and Christians and others—but it matters where we get stuck, and how we conduct ourselves once we are there. The good news of Holy Week is not that Jews forfeit the covenant and so make room for those who believe in Jesus. The good news of Holy Week is that the steadfast love of the Lord endures forever. God's covenant with Israel endures. And Christians dare to hope with the Apostle Paul that in the life, death, and resurrection of Jesus, his followers are grafted into this covenant, adopted into the covenant that will never be forfeited, because it rests on the goodness of God.

What could Christians do this Holy Wednesday to get ready for that great mystery? I have no idea. But we can start by saying "No" to lies and "Yes" to gospel, even while we wait.

[i] I am grateful to two colleagues for conversations around this sermon. Amy-Jill Levine offered extraordinarily helpful commentary on two different drafts of the sermon. Susan Hylen taught me to notice crucial details in Mark 11-12. Much of what is worth keeping here is due to their influence. Responsibility for the sermon's failings is mine alone.

[ii] Bible quotations are from the New Revised Standard Version.



The Syntax of Dreams

Reflections on *The Book of Order*

BY JANE HERRING, MDV2

since feeling is first

who pays any attention

to the syntax of things

—e.e. cummings

1991 Journal Entry

"I have come across the Atlantic Ocean. I don't know why, but I had to get away. I got away, but now I realize when I close my eyes to pray, there is mother inside me. I mistook her for God, I think. I have never felt so lost and alone. How will God ever find me? How will I ever find God? Mother didn't make me, God did. Surely there is a reason for me to be alive."

1997

A conversation with my brother who has called to say "Merry Christmas."

I am living in Pittsburgh, finishing an MFA. We don't talk often. The dialogue is slow at first, but he begins to ask me questions about my divorce, about what I will do for work, about why I went away to France after college in '91, about why I won't come home for Christmas. He points out that I have walked away from two rich men, a husband in '95 and a fiancé in '97, neither of whom cared if I went to school, or worked, or learned. He doesn't understand why I do what I do. I don't have answers for him. Then the conversation changes when he brings up mother.

"She wasted her life. I don't want to do that. I don't want to waste my life like her." It comes out in a rush of frustration. I have never heard myself say this.

"You think she wasted her life?" There is a deep, quiet shock in my brother's voice.

"I don't think she wasted her life," he replies. I am glad he is not angry. His words relieve me. He loves our mother and believes her life has been good. Mother's life means something beautiful to him. I can hear her in his voice; he feels loved by her, accepted, cherished. I know that feeling, too, but for me it turns from warmth to suffocation without warning.

We are eight years apart and have never known each other very well. I hear this grown man speak of his mother. It is lovely. It is beautiful. I want to be the one who feels these clean, uncomplicated feelings of appreciation for her. The gap between me and my brother closes as I imagine the source of his feelings and remember the careful way mother and I packed his lunches and sorted his clean laundry according to the sport so it would be easier for him to pack his gym bag.

Then, an ugliness rises up in me. An angry little person living in me suddenly stands up straight and speaks.

"You were raised *by* her. I was raised *to be* her," I say. The phone line goes quiet.

"Oh," he says, finally. "Oh." We are both uncomfortable with what has been put into words.

2010 August

I have finished mother's laundry and am putting away her clothes in her dresser drawers before I come back to Nashville to begin my third year of theological studies at Vanderbilt Divinity School.

"You are so pretty and faaaaat. Do you just eat everything you want all the time all day long?"

She stares at me like a character from a Dickens story, a child marveling at a plump socialite imagining the bowls of cream and plates of meat she must eat to accomplish such roundness.

"What is your name?" she asks in a sweet voice.

"I'm Jane, Mama," I say.

"You are Mama?" she asks, confused.

"I am Jane. You are my mother."

"Oh, my Jane. I am so proud of you. I love you so."

She has locked in on who I am and asks me about Annie and Stan and Mason and Sally and Chris for the fifth time that day. She doesn't get all the names right, but she knows what she means, and so do I. She tells me the story of how I homeschooled Chris when he had his "troubles," and she tells me about Mason and how I became his mother and stood up for him to his "real" mother (she is still the "real" one), and she tells how I found my way with Sally, and how I have grandbabies and how I have a son-in-law who has the same immune problem Daddy does.

"You saved them. They needed you." Having a family—as untraditional as it is—is the one accomplishment I have done that she can remember and relate to now.

"They saved *me*, Mama," I say.

"Oh, I am so proud of you," she starts over, "I love you so."

To break up the cycle, I ask a new question. "What is your most favorite thing about me, Mother." I make a face and we laugh. I love that I can make her laugh.

"Oh, you never gave me one minute of trouble," she says sincerely. "We never fussed. You never did one thing to hurt your mother."

"Oh Mother," I say.

"What is your name?" she asks with fresh curiosity.

2010 October

Constructive criticism from a second cousin who tells me, "Women should be mothers, not ministers." Then she inquires, "So what is *your* ministry?"

What do you say to those voices —in the world and in your own head—who want to know what tradition *legitimizes* you, what Scripture says about you, where God is in all this?

2010 November

In my night prayers I ask God to guide me. I ask God to show me the way, to make me a good mother, to show me my ministry, and my dream becomes a nightmare.

I am training at a church to become a chaplain. The pastor is dashing. He has the most magnificent mane of hair I have ever seen, chestnut brown in thick, well-behaved waves all about his head, cut at the perfect angle to accent his chiseled jaw. The congregation loves him and is growing in membership under his care.

I wait outside his office in a newly renovated space, perfectly appointed with custom made furniture, the lighting so heavenly and the carpet lush under my feet. Sitting beside me is a young girl waiting to see him, too. She is there for a counseling session. She is thin and sad. Her hair is malnourished, hanging like damp yarn over her skull. Her fingernails grow to an astonishing length. They appear to be painted black until I realize the color comes from dark blood pooling in the tissue under her nails.

I suddenly imagine her laughing with friends, walking through a park to a picnic set under a shade tree. She is happy and calm. She knows who she is, unworried, interested in life.

She turns to speak to me and narrates terrible scenes from her life, the actions she commits against herself, the actions others have committed against her, the way life falls through the dead hole of her soul. I reach out my hand, and she recoils. Her eyes are ashy circles of black construction paper, held together with Elmer's glue. She reaches up to ease one of the circles back into place before it slides down her cheek.

"You are not going to save me," she says, and tells me more. I hear the horrible words, the sad words, and I know they may be true, but what I know most of all is they are not what is real. She is in there somewhere, knocking these words together like pieces of flint, trying to ignite the light of her own soul.

I tell her I love her, and she suddenly attaches herself to my breast, like an infant, but with terrible fangs. The pastor comes out smiling. I ask him what to do, and he says to follow the *Book of Order*.

Her parents arrive in a metallic sand-colored Audi. They are dressed in beautiful woolen suits. They smile. They are so happy I am going to take their daughter. They are more dead than she is.

I ask God to show me the way, to make me a good mother, to show me my ministry, and my dream becomes a nightmare.

"Such a handful," they say.

"No, I can't!" I say. I take the girl and unlatch her from my breast and put her in the trunk of their car. They are disappointed, and the pastor is angry because they did not write a check for her counseling session.

"I don't think I got the right training for this," I exclaim.

"Follow the *Book of Order*," Pastor Handsome says, "but next time, get the check before you put her in the trunk."

I go home. Stan binds my chest in white cloth and feeds me. Annie Grace and I read a book. She sounds out the letters and makes words. I feel the life coming back to me. I light white candles all over the house, and we sit breathing in the light. I think of the girl in the trunk of her parents' car. I know I can't save her, but I can imagine her at that picnic in the sun, and I hold that picture of her in case it helps her find her way there one day.

I wake up worried about Annie. She is sound asleep, both dogs curled up on the bed with her. I wake up worried about the church and the girl. Mason is visiting this weekend. I look in on him, asleep in the blue TV light. He flies to Minnesota Monday. I put clothes from the washer into the dryer and press the start button. I bring coffee back to bed and wake Stan, and tell him about the dream. We talk until Annie and the dogs get up.

"You will be late for church if you don't go on and get dressed."

"Just give me an interpretation," I say.

"Okay," he says… "The church is dead. The girl is dead. Lots of people we know are dead and doing the best they can to ignite a spark of feeling alive. We've been there. We could be there again. You can't mother everyone who comes to you with need. You don't have to revive the church or the girl. If you stay connected to God, if you let God live in you, you can see them with God's eyes. You can see God in them, and you can live a life that exhibits your love for God, but that's all you can do. You are a human being. You can't do what only God can do, but you can let God do something through you. And following the *Book of Order* isn't bad advice, though it will only get you so far. It doesn't matter if you are at Martha O'Bryan Center or at Sunday school in Brentwood, all you can do is follow the rules and see God in everybody you meet, no matter who they are or what they've done."

"Nice," I say. "Or it could have been the onion rings we ate at midnight."

On my way to the early service, I turn on the radio and hear the last few seconds of an interview with musician Mark Ronson. The music plays…

"I want somebody to love me
I want somebody to be nice
See the boy I once was in my eyes
Nobody's gonna save my life…"

After two years in divinity school, I have learned that the only resolution to the theological tension wrought by conflicts between the heart and the head is joy. Joy comes from the Spirit and engulfs the calculating mind and the wanting, worried heart. You can no more manipulate joy than you can the Spirit. Ministry must be courageous enough to hold a vision for joy until we are delivered from the nightmare.

Come Holy Spirit, Come. Free my heart to dream a new dream. *Order* my mind. Take up residence in me.

Amen.

The author earned her baccalaureate in interdisciplinary studies from the University of Memphis before receiving the master of fine arts degree from the University of Pittsburgh. Her essay is from a chapter of her autobiography composed during the 2010 fall semester for the course, Writing About Religion.

gleanings

Alumni/ae Class Notes

Joseph Fred Cloud Jr., BA'44, BD'47, DMin'90, has received the Lifetime Achievement Award for Human Rights from the Tennessee Human Rights Commission. He currently serves as chairperson of the Tennessee Fair Housing Council and as board chairman of the World Cultural Exchange.

James Heininger, BD'53, is the author of *Name, Rank, and Serial Number: One Thousand Days of Working for Uncle Sam*, a chronicle of his career in the United States Army from 1943–1946.

James M. Lawson Jr., D'60, was one of four honorees at the 39th Annual Nashville Human Relations Awards. The organization endeavors to advance awareness about bias, bigotry, racism, and threats to human rights.

Julius R. Scruggs, BD'68, DMin'75, was elected as president of the National Baptist Convention USA, the nation's largest and oldest predominantly black denomination with roughly 7.5 million members.

Darrell Berger, BA'70, MDiv'73, is the author of *Straight Talk from Wild Thing*, co-written with former Phillies pitcher Mitch Williams and published in April 2010 by Triumph Books. Reverend Berger serves as minister of the First Unitarian Universalist Church of Essex County in Orange, New Jersey.

Richard Alan Bunch, MDiv'70, DD'71, has written a new collection of poems titled *Keener Sounds in the Currents: Selected Poems*. He also has contributed poems to *Tonight: An Anthology of World Love Poetry*. Currently he teaches history at Solano Community College in Fairfield, California.

Fred M. Harris, MDiv'70, was named *Alumnus* of the Year by the Vanderbilt Divinity School Disciples at the 2009 General Assembly Annual *Alumni* Luncheon in August 2009.

Jerry Gladson, MA'73, PhD'78, is the author of *The Five Exotic Scrolls of the Hebrew Bible (The Scrolls of The Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther): The Prominence, Literary Structure, and Liturgical Significance of the Megilloth*, published by the Edwin Mellen Press. Gladson is an adjunct professor of Old Testament at Columbia Theological Seminary in Decatur, Georgia, and minister, *emeritus*, at First Christian Church in Marietta, Georgia.

Lloyd Wayne Saunders, MDiv'73, serves as curator for *Counter Cultures: The Secret Lives of Games*, an exhibition on the anthropology of table games on display at the San Diego Museum of Man.

Patricia Beattie Jung, MA'74, PhD'79, is the author of *God, Science, Sex, and Gender: An Interdisciplinary Approach to Christian Sexual Ethics,* published by University of Illinois Press. Co-authored by Aana Marie Vigen, the book follows the intersection of theology and science and incorporates feminist theory. The essays address how human sexuality and gender function within Christian contexts and investigate the complexity of sexuality in humans and other species. Jung serves as the Oubri A. Poppele Professor of Health and Welfare Ministries, as professor of Christian ethics, and as the academic dean for curriculum and degrees at Saint Paul School of Theology in Kansas City, Missouri.

Glen Stewart, MDiv'74, DMin'75, is the author of the article "A Wrinkle in Time: No Previous Trip to Haiti Could Prepare Me for the Chaos of My Last Visit," published in the alumni point of view section in the 2010 spring issue of *Vanderbilt Magazine*.

Edward A. Malloy, C.S.C, PhD'75, president, *emeritus*, of the University of Notre Dame, is the author of *Monk's Tale: The Pilgrimage Begins, 1941-1975*, published by the University of Notre Dame Press. This is the first volume of a three-part autobiography that chronicles his life from his beginnings as a middle-class Irish American Catholic boy with a gift for basketball, to his calling to become a Roman Catholic priest, to his earning a doctorate in Christian ethics from Vanderbilt University.

Karl A. Plank, MDiv'77, PhD'83, has received a Boswell Faculty Fellowship for a sabbatical to pursue research on biblical intertextuality and modern Jewish literature and thought. He is also the recipient of the Hunter-Hamilton Award, the highest honor for teaching at Davidson College where he serves as the J.W. Cannon Professor of Religion.

Ann B. Day, MDiv'78, president of the E. Rhodes and Leona B. Carpenter Foundation, received the annual PRIDE Interfaith Award during the 2010 PRIDE Interfaith Service at Old South Church in Boston. The first minister to receive the Interfaith Award, Reverend Day also was the first Open and Affirming (ONA) program coordinator for the United Church of Christ Coalition for LGBT Concerns, serving from 1987–2007. The initiative assists UCC congregations and other settings in developing public statements of welcome into their full life and ministry to persons of all sexual orientations, gender identities, and gender expressions.

Cliff Cain, DMin'81, was the 2010 recipient of the Franklin College Faculty Teaching Excellence Award given to faculty members who exhibit excellence in "mastery of subject, effective communication of information, respect for all students, and a belief that all students can learn." Cain, who served as professor of philosophy and religion at the Indiana institution of higher learning, has been named professor, *emeritus*, and now teaches in the department of classics, philosophy, and religion at Westminster College in Missouri.

Luke Gregory, MA'81, assistant vice chancellor for health affairs and chief business development officer for Vanderbilt University Medical Center, has assumed an expanded role in seeking new business development opportunities for the Monroe Carell Jr. Children's Hospital at Vanderbilt. According to *The Reporter*, the medical center's newspaper, Gregory will devote much of his time to the mission of maternal and child care.

Samuel J.T. Boone, MDiv'83, has retired from the United States Army after more than thirty-eight years of service. His final tour of duty was as the Commandant of the United States Army Chaplain Center and School. Among the awards he has received are the Defense Superior Service Medal, the Legion of Merit, the Bronze Star, the Meritorious Service Medal, the Army Commendation Medal, the Joint Services Achievement Medal, the Senior Army Aviator Badge, and the Air Assault Badge. He was inducted into the Fort Benning Officer Candidate School's Hall of Fame in 2000. Seoul Christian University in Korea awarded him an honorary doctor of divinity degree in May 2010.

R. Charles Grant, DMin'83, serves as the associate pastor for senior adults and pastoral care at Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania.

Martha J. Reineke, PhD'83, was honored at the University of Northern Iowa's annual faculty meeting as the 2009 recipient of the Ross A. Nielsen Professional Service Award for meritorious internal and external service to her profession, the university, and organizations within the wider community. A professor of religion, she also is the first recipient of the Excellence in Liberal Arts Core Teaching Award, which is presented annually in recognition of distinguished teaching in the university's liberal arts program.

J. William Harkins, MDiv'86, PhD'01, has been awarded diplomate status in the American Association of Pastoral Counselors and approved as a supervisor for the American Association of Marriage and Family Therapists. Reverend Harkins serves as priest associate at the Episcopal Cathedral of Saint Philip in Atlanta and maintains a private practice at the Brookwood Center for Psychotherapy.

David Schnasa Jacobsen, MDiv'86, MA'93, PhD'97, is the author of *Kairos Preaching: Speaking Gospel to the Situation*, published by Augsburg Fortress Press.

Jon Thompson Carlock, MDiv'88, DMin'89, has been appointed to the Hannibal Seagle Bible Chair at Bethel University in McKenzie, Tennessee.

Richard Crocker, PhD'88, is the author of the article "Faith and Service in Private Non-Sectarian Colleges," published in the *Journal of College and Character*. This article explores both the historical and contemporary relationships between faith and service at some of the nation's private, non-sectarian colleges and documents the shift from religious to community service concerns at several colleges that occupy an important niche in American higher education, including Harvard, Yale, Dartmouth, and Bates. As the Virginia Rice Kelsey Dean of the William Jewett Tucker Foundation and Chaplain of Dartmouth College, Crocker argues that Dartmouth is unusual among her peers in keeping faith and service together in one office and that this union is both problematic and fruitful.

Laura Hobgood-Oster, MDiv'89, is the author of *The Friends We Keep: Unleashing Christianity's Compassion for Animals*, published by Baylor University Press under the guidance of associate director **Nicole Smith Murphy, MTS'99**. The book includes stories of saints who were accompanied by animals, explains the different roles of animals—as pets, as food sources, and as co-inhabitants of the planet—and addresses issues such as fighting pet overpopulation, taking a public stance against puppy mills, welcoming animals to church, rethinking the use of animals for sport and entertainment, eating mercifully, and offering hospitality. Hobgood-Oster holds the Elizabeth Root Paden Chair in Religion at Southwestern University in Georgetown, Texas.

Carol Richardson, MDiv'93, is the author of *Aging Well—Be Your Best Self Forever,* published by CreateSpace publishers and has been described as offering a "uniquely comprehensive view of what it means to be whole and healthy while aging as beautifully as possible, given life's unpredictable and varied circumstances." The book synthesizes both Eastern and Western perspectives and offers strategies that may empower people to bring more love into their lives, their bodies, their relationships, their choices, as well as their overall sense of purpose in life.

Eileen Crawford, MTS'94, associate director of the Vanderbilt University Divinity Library, recently helped establish a modern library at Zambia International Theological College in Kalulushi, Zambia. Crawford trained her Zambian colleagues on applying bar codes and Library of Congress labels to books and on adding volumes to the library's database.

Musa Dube, MA'96, PhD'97, received the Ann Reskovac Courage Award at the Scarritt-Bennett Center's annual awards dinner on November 20, 2009. She serves as a professor in the department of theology and religious studies at the University of Botswana where she became the first Motswana woman professor on the humanities faculty. In the African theological scholarship, Dube initiated curriculum revisions in the context of HIV and AIDS by introducing relative literature, articulating an HIV and AIDS theology, and training other scholars on mainstreaming HIV and AIDS in the curriculum.

Marcia Mount Shoop, MDiv'96, is the author of *Let the Bones Dance: Embodiment and the Body of Christ*, published by Westminster John Knox Press. The book is Shoop's response to contemporary Christianity's practice to address spiritual, mental, and emotional issues but to ignore the body; consequently, many believers are uncomfortable with their bodies. Shoop addresses this "dis-ease" with a theology that is attentive to physical experience and suggests how worship services can more fully invite God to inhabit every part of whom we are—including our flesh and blood bodies.

Carol Orsborn, MTS'97, PhD'02 , is the author of *The Year I Saved My (downsized) Soul: A Boomer Woman's Search for Meaning…and a Job*, published by Vibrant Nation Books.

Echol Nix, MDiv'98, professor of religion at Furman University, is the author of *Ernst Troeltsch and Comparative Theology*, published by Peter Lang Publishing Group. Nix investigates the methodological attempts of theologians Troeltsch and Robert Neville for discerning Christian normativity and argues that both thinkers offer creative insights for theology that make possible a critical comparison of truth claims regarding the validity

of Christianity in and for a historically conscious age.

David Hadley Jensen, PhD'99, was inaugurated as professor of constructive theology at Austin Presbyterian Theological Seminary on March 11, 2010. His latest published work is a chapter titled "The Bible and Sex" in the book *The Embrace of Eros: Bodies, Desires, and Sexuality in Christianity* published by Fortress Press.

David Perkins, MDiv'03, was featured in the cover story of the 2009 fall issue of his undergraduate *alma mater*'s magazine, *Georgia College Connection.* He is currently writing his dissertation for the graduate department of religion at Vanderbilt University and serves as the administrative director of the Program in Religion in the Arts and Contemporary Culture at the Divinity School.

Mark Edward DelCogliano, MTS'04, writes that he and Amy Levad were married in June 2007. Upon defending his dissertation, "Basil of Caesarea's Anti-Eunomian Theory of Names," which explores epistemological differences in the fourth-century Trinitarian debates, DelCogliano was graduated from Emory University in August 2009. He and his wife have moved to Minneapolis where they teach theology at the University of Saint Thomas in St. Paul. His served as translator for the book, *For Your Own People: Aelred of Rievaulx's Pastoral Prayer*, published in 2008 by Cistercian Publications and edited by Marsha L. Dutton of the University of Ohio.

Jill Lynnae Snodgrass, MDiv'04, completed her doctorate in practical theology with an emphasis in pastoral care and counseling from Claremont School of Theology. After defending her dissertation, "Shelters or Sanctuaries? Practical Theology, Pastoral Care and Counseling, and Homelessness," she was appointed associate director of The Clinebell Institute, the pastoral counseling and psychotherapy training institute of the Claremont School of Theology, and is pursuing ordination in the United Church of Christ.

Lisa Dordal, MDiv'05, received the 2009 Betty Gabehart prize for poetry at the Kentucky Women Writer's Conference for her poem "Commemoration." Her poem "On the Way to Emmaus" appeared in the 2009 fall issue of *The Journal of Feminist Studies in Religion.*

Dennis C. Dickerson, MDiv'07, is the author of *African American Preachers and Politics: The Careys of Chicago*, published by the University Press of Mississippi. As a volume in the Margaret Walker Alexander Series in African American Studies, the book presents the neglected, early twentieth-century precedents to the black clergy activism that emerged during and after the civil rights movement by examining the leadership of Archibald J. Carey Sr. and Archibald J. Carey Jr. in the African Methodist Episcopal Church. Dickerson serves as the James M. Lawson Jr. Professor of History at Vanderbilt University and is the author of *Out of the Crucible: Black Steelworkers in Western Pennslyvannia, 1875–1980* and *Militant Mediator: Whitney M. Young Jr.*

Emily Rebecca Einstein, MDiv'07, and Adam Russell Hill, JD'08, were married on May 30, 2009, at Cove Presbyterian Church of Covesville, Virginia. The couple was married at the church where the bride's mother serves as the minister. Einstein is employed by the Tennessee Justice Center, and Hill is in private practice as an attorney.

Woodrow Lucas, MTS'07, was one of two recipients of a doctoral Trailblazer Award for 2009 from the National Black MBA Association at its annual meeting in New Orleans.

Michelle R. Nielsen Ott, MTS'07, serves as a reference and instruction librarian for Illinois Central College in East Peoria.

Craig Pope, MDiv'07, and Ashley Pope welcomed their firstborn, a son named Benjamin Andrew, to their home on July 3, 2009.

Troy Stemen, MTS'07, and Liz Delise welcomed their second child, a son named Theodore Stewart, to their home on January 8, 2010.

Anna Russell Kelly, MDiv'08, and **Christopher Knox Freidman, MTS'07,** were married on May 29, 2010, at Christ Church Cathedral in Nashville, Tennessee.

Lynn Myrick, MTS'08, and her husband, Joel Vaughn, have moved to Carmen Pampa in southern Bolivia where they are working as Roman Catholic missionaries at the Unidad Académica Campesina, a rural college that is a division of the Catholic University of Bolivia. As missionaries, they are teaching English, working in campus ministry, and serving as mentors to first-year students at the Franciscan university.

Lillian Hallstrand Strahine, MDiv'09, was ordained as a minister in the United Church of Christ on July 25, 2010, in Benton Chapel. She currently serves as a chaplain in the department of pastoral care at Vanderbilt University Medical Center.

Caitlin Dally, MTS'10, and Steven Mason, MDV'10, were married on October 16, 2010, in Benton Chapel at Vanderbilt University.

Zachary Gresham, **MTS'10**, and Rachel Gresham welcomed their first child, a son named Job Eliot, on July 11, 2010. Gresham is pursuing his doctorate at the University of Notre Dame.

Justin Reilly, MTS'10, and Cristi Johnson Reilly welcomed their first child, a son named Samuel Augustine, on August 1, 2010. Reilly serves as regional coordinator with Commonwealth Catholic Charities in the Diocese of Richmond, Virginia, and assists parishes in developing leadership among parishioners for the work of social ministry.

Selah Woody, MTS'10, serves as the administrative assistant for the master of arts organizational leadership program at Development Associates International, a nonprofit organization in Colorado Springs, Colorado, dedicated to providing education and developing mentors for Christian leaders and their ministries.

Obituaries

Walter L. White, BD'45, Oberlin, at the age of 88. As an assistant prosecutor, he was elected to the Ohio House of Representatives for eight terms and to the Ohio Senate for six years. During his time in office, he authored and co-sponsored bills that eliminated sales tax on prescription drugs, amended probate codes of Ohio, modernized bank procedures, strengthened shoplifting laws, and founded the Ohio State University campus at Lima. He served as a pastor to the Wayne Methodist Church and the Cairo Methodist Church.

H. Fred Blakenship, MDiv'48, on January 7, 2010, at the age of 96. A retired minister and district superintendent for the Tennessee Conference of The United Methodist Church, he established the congregations at Saint Luke's and Riverside Methodist and is credited for raising the first million-dollar gift for the Tennessee conference.

Penny Roth, BD'50, at the age of 82 following a four-week battle with pneumonia and congestive heart failure. Born Ethel Mae Bowman, she served fifty-six years in Christian ministry at the Evangelical Reformed Church in Evansville, Indiana.

Ralph E. Dessem, BD'51, MST'56, on May 13, 2010, of Breckenridge Village in Willoughby, Ohio, at the age of 83. He served Methodist churches and was a missionary in Bolivia.

Elwood Fleming, BD'53, on December 6, 2009, of Parkersburg, West Virginia, at the age of 83. He was a United States Marine veteran having served in the Pacific during World War II and was a United Methodist minister, serving various churches in the West Virginia, Tennessee, Pennsylvania and Nebraska Conferences. He also taught summer classes at the St. Paul School of Theology in Kansas City, Missouri, and was the associate pastor at Washington United Methodist Church in Washington, West Virgina.

David L. Rollins, A'53, on June 27, 2010, of Nashville, Tennessee, at the age of 87. He served as president of Alpha Tau Omega fraternity while attending Wittenberg College. He enlisted in the U.S. Army Air Corps in 1941 and after the war helped start Nashville Wire Products with his father. He helped to develop trade organizations within the Point of Purchase Advertising Institute and Wire Fabricators Association and was a cofounder of The Bomber Group, an organization of men who served in World War II, either flying or maintaining the B17 airplane.

Hugh V. Ferguson, MDiv'54, on December 25, 2009, of Julian, North Carolina. A staff sergeant during World War II, he was awarded the Bronze Star for valor in combat and the Good Conduct Medal. He served several churches in the Tennessee and Holston conferences of the United Methodist Church.

Daniel W. Tohline, MDiv'54, on June 13, 2010, of Fort Worth, Texas, at the age of 84. After serving in the navy during World War II, he attended Centenary College where he trained for church ministry and furthered his education at Vanderbilt University and Southern Methodist University. He served churches in Tennessee, Colorado, and Louisiana.

Marvan Given Frame, MDiv'55, on July 5, 2010, of Charleston, South Carolina, at the age of 84 from the effects of Parkinson's disease. A World War II veteran of the American Theatre of Operations, he was awarded an honorary doctor of letters from West Virginia Wesleyan College. An ordained elder of the United Methodist Church, he served various appointments throughout West Virginia and was appointed district superintendent of the Beckley District.

Kenneth Lewis Bohannon, BD'56, on October 3, 2009, of Northport, Alabama, at the age of 78. A colonel in the United States Army Reserve after a military chaplaincy career spanning thirty-two years, he served also as hospital chaplain for the University of Alabama in Birmingham until 1993. Under his leadership the pastoral care department grew to become an integral part of patient care at UAB.

William F. Lamar Jr., BD'57, on January 13, 2010, of St. Petersburg, Florida, at the age of 76. He served as chaplain of DePauw University for twenty-three years. Among his accomplishments were a Danforth Campus Ministry Fellowship in 1971 and the 1996 Francis Asbury Award for fostering United Methodist Ministries in Higher Education. During his tenure at DePauw, he organized mission trips to Haiti, Guatemala, and the Philippines in which over two thousand students participated.

John C. Snyder Jr., BD'57, on August 11, 2009, of Georgetown, South Carolina. He served the Georgetown County Advisory Board to Coastal Carolina University and was a member of the Georgetown County Library System Board of Trustees. As an active member of Duncan Memorial United Methodist Church in Georgetown, he served as former treasurer, was a chancel choir member and spent many years as a teacher for the Francis Asbury Sunday School class.

Sidney M. Stine, MDiv'57, on October 7, 2010, of Clarksville, Tennessee, at the age of 87. Reverend Stine was a retired United Methodist minister who served churches in Illinois, Indiana, and Tennessee.

William Ralph Bruce, MDiv'59, on June 3, 2010, of Nashua, New Hampshire, at the age of 75. As a minister for the United Methodist Church, he served congregations in Massachusetts and New Hampshire for thirty years.

George R. Corbitt, BD'60, on December 29, 2009, of Oak Forest, Illinois, at the age of 76. He served Saint Paul's United Church of Christ in Woodsfield, Ohio, and Bethel United Church of Christ in Beloit, Ohio. A member of the Association of Professional Chaplains, he served also as chaplain at Advocate Christ Medical Center in Oak Lawn, Illinois.

Clifton C. Johnston, MDiv'63, on July 13, 2009, of Lawrenceburg, Tennessee, at the age of 70. A retired United Methodist minister for the Tennessee Conference, he also was district superintendent for Columbia, Tennessee.

Richard E. Hermann, BD'64, on January 17, 2010, of Martin, Tennessee, at the age of 70. He was an educator at Volunteer State Community College for seventeen years in Gallatin, Tennessee, and at Dyersburg State Community College for thirteen years in Dyersburg, Tennessee.

Philip Marvin Niblack, BD'67, on August 28, 2009, of Manchester, Missouri. An ordained elder in the United Methodist Church, he served churches in Missouri for thirty-seven years. He is the author of *Trees Planted by the Waters*, a novel set in southeast Missouri where he was reared.

James E. Alexander, DD'72, L'76, on February 20, 2010, of Oklahoma City, Oklahoma, at the age of 80. He served in the United States Navy from 1947 to 1955 and in the reserves from 1955 to 1967 and achieved the rank of chief warrant officer. An elder in the United Methodist Church, he was appointed dean in 1981 of the School of Management at Oklahoma City University.

Samuel Kibicho, PhD'72, in April of 2009. He was the first Kenyan principal at Saint Paul's United Theological College and later became chairman of the department of religious studies at the University of Nairobi. Remembered by his students as being "thorough, diligent, and patient," he is recognized by the Academy as one of the great African Christian theologians of his generation.

Glenda S. Webb, MDiv'73, DMin'77, on July 2, 2010, of Murfreesboro, Tennessee, at the age of 61 from the effects of pneumonia. Ordained in the Christian Church, Disciples of Christ, in Kentucky, she was the first woman minister to serve the Elkton Church in Madisonville, Kentucky. She worked as an editor for both the Methodist Publishing House and the Upper Room Methodist Publishing Company.

Donald J. Cherney, DMin'76. A Lutheran minister and retired clinic director for the Waccamaw Center for Mental Health in South Carolina, he served in the United States Air Force during the Korean War. He also led the construction of new church buildings in Morristown and Clarksville, Tennessee, and East Troy, Michigan. He volunteered as chaplain for American Legion Post No. 186, VFW Post No. 10804, and Little River Elks Lodge No. 2840.

Curtis D. Coleman, DMin'76, on March 27, 2010, of Athens, Georgia, at the age of 75. An ordained United Methodist minister who served churches in the Montgomery District of the Alabama-West Florida Conference, he accepted in 1966 an appointment to the faculty of Athens College where he held the positions of dean and professor of religion.

Alan Vernon Shields, DMin'81, on July 28, 2009, of Nashville, Tennessee. After serving in the United States Army from 1943–1945 with the Northern Command in the European Theatre of World War II, he worked for the Tennessee Valley Authority from 1949-1956. He served three churches during his thirty-two years of ministry: Shawnee Presbyterian Church and Iroquois Presbyterian Church in Louisville, Kentucky, and Hillwood Presbyterian Church in Nashville, Tennessee. He was a past president of the Downtown Kiwanis Club where he was a member for over thirty years.

H. James Smith Jr., MDiv'87, on July 13, 2010, at the age of 66 after an extended illness. He worked for the State of Tennessee as a forensic toxicologist and served churches in Middle Tennessee for the Methodist Church.

Joshua Mzizi, MA'94, PhD'95, of the University of Swaziland where a memorial lecture has been established in his name.

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June Wheeler Blankenship, on September 15, 2009, of Nashville, Tennessee, at the age of 83. Beloved wife of **H. Fred Blankenship, MDiv'48**, she taught school and Sunday school for children and adults, organized United Methodist Youth Fellowships and 4-H clubs, Bible schools, and Brownie troops, and was a leader in the United Methodist Women serving as the organization's president.

Idella Harrelson, on September 9, 2009, wife of Vanderbilt University Divinity School dean and professor, *emeritus*, Walter Harrelson.

Rachel Love Steele, on August 7, 2010, of Nashville, Tennessee, at the age of 58. An attorney, she served as an elder for the Downtown Presbyterian Church in Nashville.

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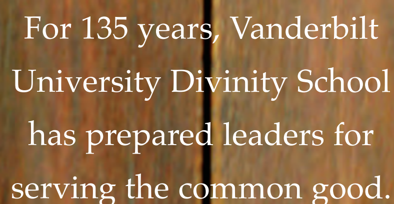

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