

Cole Lectures 1894-2015

Vanderbilt University Divinity School

1894. Alpheus W. Wilson. "The witness to Christ, the savior of the world."
1896. Charles B. Galloway. "Modern missions: their evidential value."
1898. Alexander Sutherland. "The kingdom of God and problems of today."
1901. John C. Granberry. "Experience, the crowning evidence of the Christian Religion."
1902. Eugene Russell Hendrix. "The religion of the incarnation."
1903. James Chapman. "The Christian character in its relation to the Christian view of the world."
1905. Charles Cuthbert Hall. "The universal elements of the Christian religion; an attempt to interpret contemporary religious conditions."
1906. Francis H. Smith. "Christ and Science; Jesus Christ regarded as the center of science."
1907. John Watson. "God's message to the human soul; the use of the Bible in the light of the new knowledge."
1908. George Jackson. "The fact of conversion."
1909. Charles McTyeire Bishop. "Jesus the worker, studies in the ethical leadership of the Son of Man."
1910. William Fraser McDowell. "In the school of Christ."
1911. Robert E. Speer. "Some great leaders in the world movement."
1912. William Herbert Perry Faunce. "What does Christianity mean?"
1913. George Alexander Johnston. "The God we trust; studies in the devotional use of the Apostles' creed."
1914. Francis John McConnell. "Personal Christianity, instruments and ends in the kingdom of God."
1915. Walter Russell Lambuth. "Winning the world for Christ."
1916. Herbert B. Workman. "The foundation of modern religion; a study in the task and contribution of the medieval church."
1917. James A. Macdonald. "The North American idea."
1918. Charles E. Jefferson. "Old truths and new facts; Christian life and thinking as modified by the great war."
1919. Lynn Harold Hough. "The productive beliefs."
1920. Henry Churchill King. "A new mind for the new age."
1922. Harry Emerson Fosdick. "Christianity and progress."
1923. Charles D. Williams. "The gospel of fellowship."
1924. S. Parkes Cadman. "Imagination and religion."
1925. Edwin Du Bose Mouzon. "The program of Jesus."
1927. Charles W. Gilkey. "Present-day dilemmas in religion."
1928. Edwin Holt Hughes. "Christianity and success."
1929. Charles A. Ellwood. "Man's social destiny in the light of science."
1930. Harris Elliott Kirk. "The spirit of Protestantism."
1931. John R. Mott. "The present-day summons to the world mission of Christianity."
1932. Kenyon L. Butterfield. "The Christian enterprise among rural people."

1933. Henry Sloane Coffin. "What men are asking; some current questions in religion."
1934. Shailer Matthews. "Creative Christianity."
1935. Paul B. Kern. "The basic beliefs of Jesus; a study of the assumptions behind a life."
1936. Rufus M. Jones. "Some problems of life."
1937. Frederick B. Fisher. "The Man that changed the world."
1938. Gaius Glenn Atkins. "Christianity and the creative quests."
1939. Albert W. Beaven. "Remaking life; a challenge to the Christian church."
1940. Edwin Ewart Aubrey. "Man's search for himself."
1941. George A. Buttrick. "Prayer."
1942. Edgar Scheffield Brightman. "The spiritual life."
1943. Frederick C. Grant. "The earliest gospel; studies of the evangelic tradition at its point of crystallization in writing."
1944. Edwin Mims. "Great writers as interpreters of religion."
1945. Paul Scherer. "The plight of freedom."
1946. Umphrey Lee. "Render unto the people."
1947. Wyatt Aiken Smart. "Still the Bible speaks."
1948. Luther Allan Weigle. "The English New Testament from Tyndale to the Revised standard version."
1949. Nels Frederick Solomon Ferre. "Christianity and Society."
1950. Pitirim A. Sorokin. "Social philosophies of an age of crisis."
1951. Rudolf Karl Bultmann. "Jesus Christ and mythology."
1954. Nathaniel Micklem. "Ultimate questions."
1955. A. Victor Murray. "Natural religion and Christian theology; an introductory study."
1956. Paul Tillich.
1960. L. Harold DeWolf. "Themes of continuity and discontinuity in recent thought and in Christian faith."
1961. H. Richard Niebuhr. "Next steps in theology."
1962. Ernest Cadman Colwell. "Jesus and the Gospel."
1966. Sidney Earl Mead.
1971. Krister Stendahl. "Radicalized Judaism: Jesus," "Civilized Christianity: the Gospel," "Humanized Christianity: a possibility."
1972. Robert Neelly Bellah. "America's third time of trial: the mythic dimension," "Myth of individual success in America."
1973. Jaroslav Jan Pelikan. "Sermon on the Mount in Christian History," "Lordship of Christ."
1974. James M. Gustafson. "Christian reflections on taking life."
1976. Robert Coles. "Ideology and transcendence."
1977. Robert T. Handy. "Religion in contemporary America."
1978. Elizabeth Sewell. "The parabolic in religion and literature."
1979. Burgess Carr. "The churches and radical revolution in Africa."

1981. Fred B. Craddock. "How the word sounds."
1982. Paul Ricoeur. "Poetics and symbolism."
1983. Elisabeth Schussler. "Women and men in the household of faith."
1984. Lou H. Silberman. "Some metaphors of faith."
1986. Albert Raboteau.
1987. Leander E. Keck.
1988. James Barr.
1989. Margaret R. Miles. "Christian baptism: the conversion of the body," "Becoming male: textuality, the female body, and asceticism."
1990. Gustavo Gutierrez. "Violence in the human family: theological perspectives."
1992. Enrique D. Dussel. "1492, the genesis of modernity."
1993. E. Brooks Holifield. "The practicality of theology in America," "Defining God in America: the debate over usefulness."
1994. Rebecca Chopp. "We shall unnamed them: theology as emancipation."
1997. Edward Farley. "Beauty as the beast; the uphill path to a theological aesthetics."
1998. James Barr. "Where are biblical studies going? Prospects for a new millennium."
1998. Eugene TeSelle. "Living dangerously: theological explorations of the human situation."
1999. David Buttrick. "Social dreaming and the impudence of preaching," "Preaching and partying."
2000. Marcus J. Borg. "The battle over Jesus today," "Jesus today: the legacy of Albert Schweitzer."
2001. Parker Palmer. "Divided No More: "Spiritual Formation in a Secular World."
2002. Jurgen Moltmann and Elisabeth Moltmann-Wendel "The Crucified God: Yesterday and Today" and "Friendship—the Forgotten Category for Faith and Christian Community: A Perspective for the 21st Century."
2003. Kathryn Tanner. "Grace and Money." And "Grace and Global Capitalism."
2004. Peter Gomes. "The Bible: The Development of an American Book."
2005. Jim Wallis. "God's Politics" and "A New Vision for American Politics."
2006. Lamin Sanneh. "Has Christianity Outlived the Enlightenment? The Post-Western Resurgence and the Post-Christian West" and "Christianity in the Heart of the Dragon."
2007. Mark Noll. "The Bible in American Public Life: Dilemmas at the Center, Insights from the Margins" and "The Bible in American Public Life: The Special Case of the King James Version."
2008. Randall Balmer. "So Help Me God: Faith and the Presidency from John F. Kennedy to George W. Bush" and "Keep the Faith: Reclaiming Christianity from the Religious Right."
2009. James M. Lawson, Jr. "Seeking First the Kingdom: The Nashville Story, 1958-1962" and "Unfettering Jesus."
2010. John W. O'Malley, S.J. "What Happened at Vatican II" and "Interpreting What Happened at Vatican II."
2011. R. Scott Appleby. "The Ambivalence of the Sacred: Religion as a Source of Violent and Nonviolent Militance" and "Strong Religion, Weak Religion: Religious Extremism and its Violent Accomplices."
2012. Anthea Butler. "Whitewashing the Past: The Religious Right and the Quest to Reframe American History" and "Race, Religion and the American Project."

2013. Elaine Pagels. “Art, Music, and Politics in the Book of Revelation” and “New Reflections on Gospel Traditions: The Gospel of John and The Gospel of Thomas.”

2014. Tex Samples. “Talking the Talk: The Skills of Fluency in Ministry” and “Walking the Walk: The Formation of Material Skills in Ministry.”

2015. Nikky Finney. “A Young Black Woman Shimmy & Shakes a Flagpole and Finally Brings the Confederate Flag Down After One Hundred Years: Thoughts on Climbing, Not Waiting on the Calvary, Faith, and Manners, in the Contemporary South.”