for his Hell. The task for both the poet and the preacher, therefore, was not to change minds but to transform souls—not only to make readers and hearers think differently but to transform them into different people. Milton and Edwards worked within a Reformed understanding of the psyche in which it was essential for Christians to stay on guard, constantly aware of sin’s prevalence and their own inadequacies. To be confident in one’s salvation was to risk damnation. And the more one heard of sin’s power and human depravity, the more dull such doctrines became. As Stanley Fish notes, eventually the constant “repetition of truth lessens its force, and the sinner becomes. As Stanley Fish notes, eventually the constant “repetition of truth lessens its force, and the sinner becomes. As Stanley Fish notes, eventually the constant “repetition of truth lessens its force, and the sinner becomes. As Stanley Fish notes, eventually the constant “repetition of truth lessens its force, and the sinner becomes.

Milton’s focus on sin’s prevalence and the threat of damnation, and the justice of God. Edwards opposed “infidels” who argued that “God would not go to torment a poor creature to such a dreadful degree.” Edwards, The Torments of Hell are Exceedingly Great, in Works, 14:685.

See Parfin, Abode Thought, 229; Edwards, Works 5:279-80.

Edwards, Divine and Supernatural Light, in Edwards, Reader, 121-22.

Edwards, Justified Narrative, Reader, 73-4, emphatically added.

Edwards, Sinners, in Reader, 89-90.

Edwards, Sinners, in Reader, 91.

Edwards, Sinners, in Reader, 91-92.

Edwards, Sinners, in Reader, 93-94.

Edwards, Sinners, in Reader, 95.

Edwards, Sinners, in Reader, 97.

Edwards, Sinners, in Reader, 97-98.

Edwards, Sinners, in Reader, 104.

Edwards, Reader, viii.

Fish, Surprised, 45.

Fish, Surprised, 32; emphasis added.

Fish, Surprised, 49.

Fish, Surprised, xvi, 1.


See Parfin, Abode Thought, 229; Edwards, Works 5:279-80.

Edwards, Divine and Supernatural Light, in Edwards, Reader, 121-22.

Edwards, Justified Narrative, Reader, 73-4, emphatically added.

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Edwards, Reader, viii.

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Fish, Surprised, xvi, 1.


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

Genesis 1:26 in the Greek Old Testament (a millennium older than the existing Hebrew text) says that Adam ("humanity") was created "according to [the Creator’s] zikín (spelled with omega) "Image, Likeness, Similitude" and "according to Assimilation."

The Assimilation to God was as common in the parlance of the philosophies of the Apo-

tolic Age as were the idea of creation by the LOGOS and the Patristic idea of humanity’s being according to the zikín of God. H. A. Wolfson showed that the concept of the LOGOS in John’s Gospel was influenced by the thinking of Jesus’ contemporary. Paul the Jew. The zikín included the dynamics or capacities of reason (logos) and free choice (pragma) and other words. The uncreated Energies of Grace (the Life of the Trinity) that constitute the Assimilation to God energized those capacities to think and will in ways pleasing to the divine Majesty.

The soul’s immortality by nature (taught by the pagan Greek philosophers), rather than simply by the Grace of the Assimilation, forms no part of Orthodox teaching. Nor does Orthodoxy teach that God punished humanity with death or ordained that the first humans’ sins and guilt should get inherited by every newborn. (See Deuteronomy 24:16, Galatians 6:5.) This teaching seems to Eastern Christians to make God the Cause of evil. The identical teach that God (written in lower case) impose death on humans to prevent the perpetuation of sin. That a moral trait could be inherited, let alone physically ("by natural generation") through the male parent, is alien to Orthodox thinking. There is no comparable problem with inheriting the ontological absence of the Assimilation to God or with inheriting ontological death. Since every newborn is immanent, there is no need for an immaculate conception of the all-pure condition of forgiving, and that He in fact did punish humanity in Christ’s dying. For the Orthodox, Salvation is the recovery, through Baptism and the nourishment of Christ’s Body and Blood, of the Assimilation to God. A. Wolfson shows that the Trinity receives God’s Life, the uncreated Energies of Grace, and is thus re-form as an ontological new cre- ation, an ontological member of Christ’s risen Body ontologically sharing uncreated divine light. The process of being assimilated to God culminates in the Vision of uncreated light (the purest form of energy) and ontological Assimilation (eikón). No one questions that there is no ontological participation in God’s incapable Essence—Assimilation (assimílosa). We read in 2 Peter 1:4 that worshipers are “partakers of the divine nature,” not “sharers of the uncreated divine Essence.”

Onomatological Divinization contrasts with the virtual Divination of Aquinas, which is intentional ("conspicuum") and with the virtual union with God taught by the Reformers. Aquinas is well-based, covenantal, and impulsive.

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

It is worth noting that various Western theologians have written that there is no soteriological role for the Theotokos. Even Latin theologians reject a soteriological role for the Virgin’s bodily Resurrection. Both Incarnation and Resurrection, incidentally to the Crucifixion in Western soteriology, are of course directly related to the ontological union of a wor- shipper with the Trinity in Eastern thinking. If Jesus were to partake of our human destiny in full, it was of course proper for Him to die. Once the Crucifixion’s expiatory act of Wor- ship (not a propitiatory juridical act) that apposes divine Wrath has removed the reli- gious obstacles to what our Savior’s Incarna- tion made possible, the Resurrection opens the way for the Holy Spirit to energize (actual- ize) in an individual worshipper the poten- tial created by the Incarnation’s unifying uncreated nature with our nature.

The juridical scheme of Salvation in the West mirror-images the Western understand- ing of the Fall and does not emphasize a believer’s freely selected resurrection. Grace is ei- ther uncreated nor operative [energetic] with the Latin, being on both sides opposite the concept of Orthodox Grace. For the Reformers, Grace is not even ontological, it is God’s benign grace that will impart virtual righteousness to a sinner. In Eastern Christianity, the (essentially juridical) terms, satisfaction, atonement, redemption (ransom payment), justification, virtual reforth, judicial adoption, etc. have little prominence. Such occur occasional moments—notably regeneration at Baptism—and bear the connotations of a different thought world from that of the West. While the Crucifixion is essential to Salvation—Eastern Christians cross themselves more often than members of any other form of Christianity—its role in Orthodoxy is subor- dinate to that of the ontological Resurrection of Christ’s Flesh.

The foregoing small sample of differences that inevitably flow from the conflicting paradigms of reason and religion that constitute the forms of Orthodox Chris- tianity and the forms of Western Christianity could be multiplied. I have, e.g., omitted the important concept of transcendent apprehen- sion, norm, which lifts the Orthodox mind above rationalism to truths beyond finite knowledge while blocking any lapse into rationality (e.g. relativism). Yet, what has been said should suffice for all but the most stubborn gainsayers of truth to make it clear that when Eastern and Western Christians “say the same thing, they are not saying the same thing.”

The author is University Professor of General and English Linguistics, emeritus, at the Tech- nische Universität Berlin and currently resides in Kaia’au, Hawai‘i.

“Apianus accepted that God’s Essence includes His Franciscans (existing, thinking, willing, loving); he, too, the uncreated Essence is active power, a chargeable role of pure actualization, pure realization. Latin is a verb and syntax are much less ‘energetic’ than Greek. The French, however, has a verba facit, which denotes activity. For the verb, the Valguere’s occasional jargon “effect, accomplish” is more adequate than the usual deponent verb ‘work.’

“See also Hebrews 1:10. The primary Franciscan conten- tion on the six days of creation come from St. Yvelin the Great and his brother, St. Gregory of Nyssa. Creation begins at the moment the Logos could refer to any Biblical, to which we would mean dark energy. Dark matter and dark energy will constitute 95 to 96 percent of the cosmos. Light appeal will be new before the rate and now become visible, as St. Vasil’evich, on the fourth day. Astrophysicists currently teach that ‘light came on again’ 136,000 years after the Big Bang.”

“Tenseine kinexia. According to the principles of Greek morphological formative (e.g. its original appears after signal indicating an energetic or causative declarative noun. The root of such an energization is indicated by the Greek participle, e.g. ecoïn, which is defined in kinexia. It is worth pointing out that, as J. H. Moulton and others have shown, the Classical pronunciation of Greek had radically changed to something quite different from the pronunciation modern Greek by the time of the Apostles, at least in Palestine and Alexandria, then a city of a million inhabitants.”

7 One recalls John Donne’s beautiful lines: He that Founds and Calvets, Christ rose, and Adam two stood in one place — and the viewer that Gabriel’s giving, is, revered Eros.

8 “At Baptism, a worshiper receives the resurrection of the soul, something that the Old Testament Saints (who have days before Baptism for their communication) received during Jesus’ parousia. In Greek, in the Book of Hebrews 1:20, it is worth pointing out that, in J. H. Moulton and others have shown, the Classical pronunciation of Greek had radically changed to something quite different from the pronunciation modern Greek by the time of the Apostles, at least in Palestine and Alexandria, then a city of a million inhabitants.”

9 “Origenism, i.e., a new religious form that is different from Orthodox, the Western—so is Salvation. Absent in Orthodoxy is the (essentially juridical) terms, satisfaction, atonement, redemption (ransom payment), justification, virtual reforth, judicial adoption, etc. have little prominence. Such occur occasional moments—notably regeneration at Baptism—and bear the connotations of a different thought world from that of the West. While the Crucifixion is essential to Salvation—Eastern Christians cross themselves more often than members of any other form of Christianity—its role in Orthodoxy is subordinate to that of the ontological Resurrection of Christ’s Flesh.”

During four centuries of Roman Dark Ages under the Turks, the printing of Christian books was prohibited. Manuscripts sent to Venice, but the religious influence there ceased out the two Synods in question, along with the synods of St. Yvelin of Ephesus and St. Gregory of Nyssa. At the end of what the Orthodox inter alia to as the Latin captivity of Orthodoxy, the Eastern and Ninth Synods remained left out, the eastern Orthodox having long since became accustomed to an ingurgitated, “west” Ecumenical Synods.

“John M. Beard. ‘Aristarchus’}(1993) 611, 615). This teaching seems to Eastern Christians to make God the Cause of evil. The identical teach that God (written in lower case) impose death on humans to prevent the perpetuation of sin. That a moral trait could be inherited, let alone physically ("by natural generation") through the male parent, is alien to Orthodox thinking. There is no comparable problem with inheriting the ontological absence of the Assimilation to God or with inheriting ontological death. Since every newborn is immanent, there is no need for an immaculate conception of the all-pure condition of forgiving, and that He in fact did punish humanity in Christ’s dying. For the Orthodox, Salvation is the recovery, through Baptism and the nourishment of Christ’s Body and Blood, of the Assimilation to God. A. Wolfson shows that the Trinity receives God’s Life, the uncreated Energies of Grace, and is thus reform as an ontological new creation, an ontological member of Christ’s risen Body ontologically sharing uncreated divine light. The process of being assimilated to God culminates in the Vision of uncreated light (the purest form of energy) and ontological Assimilation (eikón). No one questions that there is no ontological participation in God’s incapable Essence—Assimilation (assimílosa). We read in 2 Peter 1:4 that worshipers are “partakers of the divine nature,” not “sharers of the uncreated divine Essence.”

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In Memory of Howard Lee Harrod

THE OBERLIN PROFESSOR OF SOCIAL ETHICS
AND SOCIETY OF RELIGION, MINORITIES

June 9, 1932 — February 3, 2003

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

A student of Howard Harrod, Tashina NOTES

Mitakuye Oyasin

BY JILL ELIZABETH SAWSKI SHASHATY, M.Div. ’02

My first encounter with Howard Harrod was also

my first encounter with Vanderbilt University’s Division of Religion.

When I was working as a volunteer

high school teacher and living on

the Pine Ridge Indian Reservation

in South Dakota, Professor Harrod left a mes-

sage of welcome and an invitation to conver-

sation on my community’s answering

machine. He mentioned, in his characteristi-

ically understated way, that he had “spent

time on the Plains.” In both a literal and

a metaphorical sense, Professor Harrod always

seemed to know from where he was coming.

The two years I lived among the Oglala

Lakota people of Pine Ridge was a valuable,

transformatively difficult period of my life

that was still unfolding when I arrived in

Professor Harrod’s social ethics course during

my first semester at the Divinity School. In

his classroom, I found, both intellectually

and personally, an environment within

which to explore the questions I had brought

to Nashville. His deep respect for his students

and the dialogic learning process, his capacity

and desire to treat students with collegiality,

his high intellectual standards, and his

patient encouragement—together with the

dynamic group of students in the course—
catalyzed and nurtured my learning.

One of the most important lessons I expe-

rienced in my first course with Professor Harrod

was the realization that my rigorous

standards for social justice must allow room

for my own point of view and engagement

with the issue or community at hand, regard-

less of how subjective and imperfect those

latter are, for precisely in their subjectivity

lies the capacity for understanding and for

love. These attributes, Professor Harrod

argued, are the proper partners of a social

justice ethic.

That he shared so many of my commit-

ments was serendipitous, that he could so

artfully and gently strengthen them within a

process of critical academic inquiry was a

sign of his gift for teaching. In addition to

social ethics, I studied theological ethics,

Native American religious traditions, and

environmental ethics under Professor Har-

rod’s tutelage. I remain grateful for the pro-

found respect he demonstrated throughout his

life for Native American peoples and their

religious and cultural experi-

ences. I have great

admiration for his com-

mitment to the preserva-

tion of the natural

world, for his persistent

critique of our society’s

destructive love affair

with consumption, and

his candid, self-incrimi-

nating critique of gender,

discrimination and sex-

ism. These commit-

ments, together with his

professional and person-

al dedication to con-

tinued critical inquiry, were

themselves our instruc-

tors in Professor Har-

rod’s classroom. He was

a model teacher as well as a model student.

In Oglala Lakota ceremonies and prayers, the phrase Mitakuye Oyasin serves as a punc-
tuation mark for returning those in prayer to

the core of Lakota beliefs. The phrase trans-

lates as “acknowledgement that all beings are

related” or simply “we are all related.” This utterance encapsulates my impression

of his teaching and his research, and to the field of ethics. Reci-

tions for the 2002–2003 Academic Year

Founder’s Medal for first honors in the

Divinity School

Heather Renee Cash, MTS’03, Indiana, Bloomington, Indiana

William A. Newcomb Prize for receiving

honors on one’s senior project

Heather Renee Cash, MTS’03

Huntsville, Alabama

Sanctum Award for ethics,

Academic Achievement Award and the Florence Connell Prize for outstanding

preaching

Sherrill Sudan Clontz, MDiv’03

Nashville, Tennessee

Taos Pueblo Indian

Heather Renee Godsey, MDiv’03, Nashville, Tennessee

Umphrey Lee Duan’s Award for best exemplifying the School’s vision

Jaron Anthony Shelton, MDiv’03, Nashville, Tennessee

Saint James Academy Award for outstanding sermon

Keri Ann Elsmeyer Schmitz, MDiv’03, Nashville, Tennessee


Kendrick Gobel Award for outstanding achievement in biblical studies

Jared Peck Abt, MTS’02, Orlando, Florida

J.D. Owen Prize for most successful work in New Testament

Renata Alexander, MDiv’03, Nashville, Tennessee

Nella May Overby Memorial Award for field education in a congregation or community agency

Carly Lee Mitchell Jr., MDiv’02, Nashville, Tennessee

Elliot F. Tillette Prize in church history

Karen Green, MTS’03, New Richmond, Wisconsin

Wilbur F. Tillette Prize in ethics

East Gilbert Schreiber, MTS’03, Brentwood, Tennessee

Chalice Press Book Awards for outstanding Disciple students

Robert Taylor Phillips, MDiv’03, Memphis, Tennessee

Jeff Allin Taylor, MDiv’03, Albury, Oregon

Student Government Association Community Service Awards

Max La Frances Scott, MDiv’03, Nashville, Tennessee

Lloyd Lewis, assistant dean for student life

Bette Ford Award for service to the faculty and students of the Graduate School’s Department of Religion

Merrill Flannery, doctoral student in the history and critical theories of religion, Nashville, Tennessee

In Memory of Howard Lee Harrod

The Oberlin Alumni Professor of Social Ethics

and Sociology of Religion, minorities

Commencement 2003

Seventy-five graduates from the Divinity School and the Graduate School’s Department of Reli-

gion were welcomed at the Vanderbilt University alumni/ae community on Friday, May 9,

2003. Chancellor Gordon Geis conferred the master of divinity degree upon 28 students, the mas-

ter of theological studies degree upon 25 graduates, and the joint master of theological studies

and doctor of jurisprudence degree upon 2 students during the commencement exercises on Alumni

Lawn. Thirteen students received the master of arts degree in religion until 7 members of the

Class of 2003 were awarded the doctorate of philosophy in religion.

Kudos for the 2002–2003 Academic Year

Founder’s Medal for first honors in the

Divinity School

Heather Renee Cash, MTS’03, Princeton, Kentucky

Academic Achievement Award and the Florence Connell Prize for outstanding

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Huntsville, Alabama

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Transcript (trans • scrip) noun [Middle English, from Medieval Latin transcriptum, from Latin, neuter of transcriptus, past participle of transcribere (14th century); trans + scribere (to write)] 1. An official copy of a student’s educational record at Van-

derbilt University Divinity School; now FREE OF CHARGE TO ALL ALUMNI/AE.

Vanderbilt University Registrar’s Office is pleased to announce that alumni/ae will no longer be charged a fee for transcripts. Detailed information for ordering a tran-

script may be obtained at www.registrar.van-

derbilt.edu or by calling 615/322-7701.

(Delivery charges for transcripts, via FedEx, UPS, and Priority Mail still apply.)

Lloyd Lewis, assistant dean for student life

http://www.registrar.vanderbilt.edu
In his commencement address to the class of 2003, Vanderbilt University Chancellor Gordon Gee cited the accomplishment of graduate student Robert Philip O’Hara who defended his dissertation after strokes and paralysis forced the alumnus to return home to write, to speak, and to focus on his eyes. In this essay, O’Hara reflects on his years as a student in the graduate department of religion at the University of Chicago.

BY ROBERT PHILIP OHARA, PHD’03

This story begins in 1987 as I began a residency for a doctorate in biblical studies at Vanderbilt University. Having completed my master’s of divinity degree at Drew, I came to Vanderbilt to continue my newfound passion for studying Scripture in depth. Lou Silberman, Robert Funk, and Visiting Professor Gerhard Ebeling were among my most influential teachers at the University.

After completing my qualifying and language exams in 1989, I left for Georg-August-Universität Göttingen to study in the land of the Reformation and to write my dissertation on Paul. But as my life would later have it, I started teaching in the Methodist Church and decided to stay for a while. Before I knew it, “a while” had turned into 15 years. Somewhere along the way, I received a master of arts degree at Drew, I came to Vanderbilt to continue my passion for the study of Scripture in depth. Lou Silberman, Robert Funk, and Visiting Professor Gerhard Ebeling were among my most influential teachers at the University.

In 2001, I contacted a friend at Vanderbilt, Douglas Knight, and asked him what it might take for me to resume the Ph.D. program at Vanderbilt. After completing the requirements prescribed by the New Testament faculty, I reentered the University’s graduate program for the second time in 1994 and began writing a dissertation on “The Economics of the Kingdom of God in the Gospel of Mark” with Professor Daniel M. Patte.

Progress was slow because I had to return to full-time ministry in my busy inner-city parish, but in 1999 I was granted a two-year extension.

After several more months, I began to think that the bleeding could be stopped given the amount of blood thinned I was taking following the heart attack—or whether to let me pass on as both cranial spaces in my brain had almost completely filled with blood. She consented to immediate surgery despite the urgent prognosis.

As a German economist, worn rearing our three sons. The questions in which I have been keenly interested have been different than the difficult ones that had motivated me 20 years earlier. My work in a very busy inner-city parish in Schenectady, New York, particularly challenged me to read the Scripture anew and to see them through the experiences of my African American neighbors as well as in the piths of the young and elderly living in discarded neighborhoods that had once been the heart of a thriving city.

Robert Philip O’Hara, PhD’03, received his diploma from Professor Dennis C. Ha, the acting associate professor for graduate education, while Daniel M. Patte, professor of New Testament and early Christianity, was present during the 2003 Vanderbilt University Commencement Exercises.

While Daniel M. Patte, professor of New Testament and early Christianity, was presenting my dissertation if for no other reason than to try to find a means by which I could do some work in biblical economics—not just in political, religious, and social contexts but also in the Scriptures? This question would not leave me, so in 1994 I contacted a friend at Vanderbilt, Professor Douglas Knight, and asked him what it might take for me to resume the Ph.D. program at Vanderbilt. After completing the requirements prescribed by the New Testament faculty, I reentered the University’s graduate program for the second time in 1994 and began writing a dissertation on “The Economics of the Kingdom of God in the Gospel of Mark” with Professor Daniel M. Patte.

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For exemplifying the ideals of the “School of the Prophets,” the Reverend Doctor Charlotte Hotopp Zachary, a native of New York, Zachary was awarded the Distinguished Alumnus/a of rural South Dakota—appointments that male ministers of her generation would not accept readily. She became the pastor of an inner-city congregation in east Saint Louis and combined her nursing background and pastoral skills to involve the congregation in the nascent hospice care movement.

After earning her doctorate of ministry degree from Eden Theological Seminary in Saint Louis, Zachary served a mission congregation at Milligan Memorial Presbyterian Church in Crawfordsville, Indiana. In addition to providing congregational leadership, she created novel community ministries by implementing the community-wide effort to create Crawfordville’s Christian Nursing Service that provided social and community services to uninsured persons. Upon retiring from ministry and until her death on January 23, 2003, Zachary continued to serve her country as the executive director of the city’s ministry association and served as the county hospital’s chaplain.

Zachary was the fourth individual to be named the Distinguished Alumnus/a of Vanderbilt Divinity School. The distinction has been awarded to Gardner C. Taylor, Oberlin, BD’57; Fred Craddock, PhD’64, and James M. Lawson, D71.
O ur historic church, which looks down Wall Street, was open to early morn-
ing worshippers and to tourists visit-
ing the places associated with the founding of our nation and with its economic wealth. Children were being dropped off at our pre-
school. Visitors also were checking in for a special event that day: the taping in our tele-
vision studio of a dialogue on “The Shape of Holy Life” between the Most Reverend Rowan Williams, Archbishop of Wales—not yet chosen as the next Archbishop of Canter-
bury—and 22 spiritual practitioners. I was at a meeting on the 24th floor of our offices, barely 200 yards from the south tower of the World Trade Center, when we heard a tremendous explosion and looked up to see a ball of fire coming from the north tower. Fif-
ten minutes later, we saw the plane hit the south tower. Again, a ball of fire erupted.

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

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

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

The Reverend Doctor Matthews serves as rector of Trinity Church Wall Street in New York City.
Ethics and Success: Inevitable Conflict for the Business Leader?

BY EDWARD V. LAUING JR., MDiv’73

Opening the business section of the newspaper on any day in the last twelve months, you would have found an astounding series of ethical disasters. One morning you would have read about a CEO under investigation for questionable accounting practices and appropriation of corporate funds for personal use (ImClone). On another day you may have read of the revenue-inflating “hustle” under investigation to see if there really were any transaction at all (AOL). On other days you would have read about ethics in the military with its odd way of sorting out the transactions, like “playing hardball,” to horror of business ethics. Before inquiring if they are ethical in their business practices, ask them what business ethics are. Some would offer a loose definition such as “fairness” to employees and vendors. Perhaps others may quote the Golden Rule—no reference to its religious origins. Or they may state that pre-taxes, layoffs, and downsizing are unethical for investors—instead of broadly “interpreting” the definitions of revenue and expenses to the core of business ethics. But ethics would admit that the whole notion of ethics in a business context is unclear to them—even if ethics are perfectly understood in everyday personal relationships. After all, business is about shipments, revenue, deals, winning, personal income, and perhaps most of all, ego.

Business jargon is filled with sports and military metaphors of winning at all costs. Typical phrases run the gamut from sports figurations, like “playing hardball,” to horrid military cliches, like “make them run.” Ironically, sports are intertwined with ethics, some by rule, and some by tradition and etiquette, so the business world with its odd way of sorting out which are “humane weapons” and distinguishing between acceptable killing and killing that produces “war criminals.” But in the business world, ethics are often misunderstood or suspended. Ethics are frequently vague or absent in business because unlike war and sports (and religion with both its religious texts and ordained interpreters) business does not have a constitution, agreed-upon rules. The bottom line, for one who ascribes to that paradigm, is that there is no good book, no code of conduct, no ethics in business. Some say there are no universally acceptable rules of the game, unless one notes formal legislation with the courts acting as referee on the rules of interaction, but those are laws—not ethics. A leader with business ethics will often encounter business people who just do not know or understand someone’s ethical principles of interaction. In one potential merger with which I was involved, the opposing CEO told me, “Here is what I learned when I worked at Microsoft: if you can’t win by the rules—cheat.” In order to win the deal, the order, the bonus, some business people cheat. A second reason for the lack of business ethics is that personal ethical values may not transfer to the business world. Some executive values have their limits of application. When they interact as a neighbor, parent, or friend, they may feel those values fade or disappear in the morning and collect them again when they go home for the night. These individu- als, to employ another sports analogy, put on their “game face” and smash their way around the business world with a different set of personal values. There are no rules for others. One has to conclude that the business figure with the most toys is not really the winner. Acceptance of that stance makes it possible to be a business leader who is ethi- cally responsible to one’s various business constituents—customers, shareholders, employees, and outside business partners, while being quite successful according to such standard business norms as profitability, corporate growth, and shareholder value. And there is plenty of room while managing business as a “responsible sell” (Nisburt) for the enjoyment of personal financial suc- cess with a few toys as well. Possessions and ego kept in proportion to ethical values allow the business executive to exercise cor- porate responsibility and achieve business success without conflict.

Business Ethics Unknown or Unwanted?

Interview a hundred business leaders about their business ethics. Before inquiring if they are ethical in their business practices, ask them what business ethics are. Some would offer a loose definition such as “fairness” to employees and vendors. Perhaps others may quote the Golden Rule—no reference to its religious origins. Or they may state that pre-taxes, layoffs, and downsizing are unethical for investors—instead of broadly “interpreting” the definitions of revenue and expenses to the core of business ethics. Business ethics are concerned with values and choices in personal behavior that behavior affects others. Ultimately these values as practiced become the fundamental legacy of one’s ethical choices are totally in one’s own control and fundamentally define an individual’s identity and character as a business leader. Others have to conclude that the business figure with the most toys is not really the winner. Acceptance of that stance makes it possible to be a business leader who is ethically responsible to one’s various business constituents—customers, shareholders, employees, and outside business partners, while being quite successful according to such standard business norms as profitability, corporate growth, and shareholder value. And there is plenty of room while managing business as a “responsible sell” (Nisburt) for the enjoyment of personal financial success with a few toys as well. Possessions and ego kept in proportion to ethical values allow the business executive to exercise corporate responsibility and achieve business success without conflict.

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

In business also have choice in the selection of those with whom we do busi- ness, and we can proactively instill ethical values in our commerce by our actions. The bottom line, for one who ascribes to that paradigm, is that business ethics can end a business transaction by a leader who directly influence the culture of our compa- nies, customers, and competitors. The change in the way we earn our living, save our money, and spend our earnings. Biblical ethics obviously are relevant in terms of spe- cific direction on business situations, but more importantly, there is certainly no reli- gious directive there to change one’s mode of ethical behavior when one walks through the office door in the morning. Religious institu- tions can do more to make this consistency visible and actionable to their members. Are the Standards Higher for Ethics in Business? The bar has now been raised substantially for ethical standards in business in reaction to the highly visible legal and ethical viola- tions of corporate leaders in the recent past. Those flagrant breaches of trust are absolute- ly, and thankfully, addressed even down to fundamental business norms of the attitude of appropri- ate business prac- tices—including the very definition of fair, meaningful employment, and high-integrity interaction with all constituents. It is our ethics that are most important, for ethics write the final story of how we have lived.

Lauing is currently CEO of NILIAS Corpora- tion, a developer of multimedia contact manage- ment software for use by large companies in cus- tomer service environments. Following his stud- ies at Vanderbilt University Divinity School, he earned a master’s degree in business administration from the University of Minnesota in 1981. Lauing serves as vice president on the board of directors of Congregation Beth Am in Los Altos Hills, California, where he also serves on the social action committee. He is a member of the board of directors of Jewish Voice, an communal social serv- ice agency for the homeless.

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

from "Choruses from 'The Rock'"  
Movement II, stanza IV, lines 59-61  
T. S. Eliot (1888–1965)

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derbilt.edu or to The Spire, 115 John Frederick Oberlin Divinity Quadrangle, 411 21st Avenue, South, Nashville, Tennessee 37240-1121.
New Books by VDS Faculty and Alumnae

From Westminster John Knox Press
Speaking Jesus: Homiletic Theology and the Sermon on the Mount, by David Buttrick, the Drucilla Moore Buffington Professor of Homiletics and Liturgics, emeritus
Practical Theology for Black Churches: Bridging Black Theology and African American Folk Religion, by Dale Peter Andrews, PhD'98

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

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

From Mercer University Press
The Challenges of Roger Williams: Religious Liberty, Violent Persecution, and the Bible, by James P. Byrd Jr., PhD'96, assistant dean for graduate studies and information technology and senior lecturer in American religious history

From The Pilgrim Press
Powers and Principalities, by Gene L. Davenport, PhD'68

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

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

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

Dwight Urvirte Jackson, BD’40, of Ocala, Florida, on April 18, 2002.
Winfield H. Adam, Oberlin, F’42, of Cumber-land, Maryland, on September 2, 2002, Adam was a retired captain in the United States Coast Guard.

Francis Brooks Jones, BD’42, of Selmer, Ten-nesser, on September 7, 2002, at the age of 86, recipient of the Founder’s Medalist for first honors in the Divinity School, Jones was a Methodist minister who served the Memphis Conference of the United Methodist Church for 60 years.

Harry L. Dodge, BD’43, of Canton, Ohio, in May 2003.
Collie Seymour, BD’44, of Haltla, Virginia, on January 21, 2003, at the age of 85.

Harold R. Albert, Oberlin, MST’45, of Kissimmee, Florida, on October 7, 2002, at the age of 88.


Carl A. Renter, Oberlin, BD’49, of Port Hope, Michigan, on September 22, 2002, at the age of 88, in Huron Medical Center in Bad Axe following a brief illness; a navy veteran of World War II, Renter served the United States Coast Guard.

Charles Edwin Daniel, BD’50, of Lexington, Kentucky, on October 21, 2002, at the age of 75, from the effects of a stroke; a navy veteran of World War II, Daniel was a former chaplain in the United States Navy, he served churches in Tennessee, Florida, and Virginia.

Mahlon D. Wengar, Oberlin, MDiv’52, of Fremont, Ohio, on July 20, 2001.

James Thomas Miller, BD’56, of San Anto-nio Texas, on November 29, 2002, at the age of 69, ordained in 1959 by the United Methodist Church Southwestern Texas Confer-ence, he taught at Oberlin College, the Uni-versity of Detroit, Beloit College, and Reed College and later served as campus minister at Southwestern Texas University.

James O. Shank Jr., D’57, of Elkhire, West Virginia, on November 14, 2002, at the age of 81, following a long illness, a navy veteran of World War II, Shank retired in 1991.

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

Charles Edwin Daniel, BD’59, of Pitne Mountain, Georgia, on October 16, 2002, at the age of 68; a former minister of youth at Marshall Cumberland Presbyterian Church.

Harry L. Dodge, BD’61, of Statesville, North Carolina, on April 12, 2003, at the age of 79.

Thomas Edward Abliburn, BD’68, of Greensboro, Vermont, on August 13, 2002, at the age of 63, an ordained minister in the First Unitarian Church, he served congrega-tions in Ottawa, Ontario; Springfield, Massa-chusetts, where he also chaired the 1972 McGovern for President Committee; and Providence, Rhode Island, where he was a religious page columnist for the Providence Journal and chair of the 1984 McGovern for President Committee.

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

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

Roy Wright, D’74, of Murfreesboro, ten-nesser, on July 29, 2002, at the age of 66.

Thomas L. Edwards, BD’74, of Counce, Ten-nesser, on September 18, 2002, at the age of 63, he served as pastor of Emmanuel United Methodist Church in Counce.

Henry M. Pepper, D’76, of Jackson, Alaba-ma, on June 27, 2002.

James C. Walker Jr., BD’77, of Statesville, North Carolina, on April 12, 2003, at the age of 79.

Joseph Neal Rutland Jr., BA’52, BD’55, of Statesville, North Carolina, on April 12, 2003, at the age of 79.

James Young Holloway, BA’51, BD’54, of Ocala, Florida, on April 18, 2002.

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

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

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emilie m. townes
The Carolyn Williams Beard Professor of Christian Ethics Union Theological Seminary New York, New York

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

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