FROM THE

MOUNTAIN

For alumni and friends of the School of Theology | The University of the South | Fall 2018

Racial Reconciliation and Evangelism

How the School of Theology is contributing a positive voice for change.

FROM THE

MOUNTAIN

For alumni and friends of the School of Theology | The University of the South

On the cover: Members of the working group for the Project on Slavery, Racism, and Reconciliation learn about the founding fathers from one of the stained glass windows in All Saints' Chapel. Photo: Buck Butler

FROM THE MOUNTAIN
Volume XX • Number 2 • FALL 2018
The School of Theology
The University of the South
335 Tennessee Avenue, Sewanee, TN 37383-0001
800.722.1974 or 931.598.1578
Fax: 931.598.1852
theology.sewanee.edu

The Rt. Rev. J. Neil Alexander, Th.D., D.D.
Vice President and Dean of the School of Theology, Professor of Liturgy, Charles Todd Quintard Professor of Theology

Mary Ann Patterson
Director of Publications and Communications
Editor, From the Mountain

Pamela Byerly
Associate Editor

Stephen Keetle
Design Director

Contributors
Sukey Byerly, Ryan Currie, Kevin Cummings, Rachel Erdman, Corey Stewart Hassman, Cameron Nations, Carly Nations, Tom Sanders, John Simpson

Photographers
Stephen Alvarez, Buck Butler, Caroline Carson, Deborah Jackson, Paul Schutz, Cortney Smith

From the Mountain is published two times a year by the School of Theology at the University of the South in Sewanee, Tennessee, and is distributed without charge to alumni/ae, friends, students, and program participants.

To request a copy of *From the Mountain* or to add your name to the mailing list, please call Christy Hodges, 931.598.1237, or email at chodges@sewanee.edu.

Grace to you and peace in Jesus Christ our Lord!

In my idle moments, often while driving to or from the Nashville Airport, I sometimes contemplate what it means to be a university. I believe it is to be a place for the formation of critical minds, undefended hearts, and reliable moral character. It is to be a crucible for shaping good citizens who share an irrepressible passion for the common good. It is to be a place that resists cookie-cutter, formulaic, dogmatic brainwashing in a particular way of thinking, but that stimulates the broadest possible engagement for the sake of the whole truth, not just a comfortable corner of it.

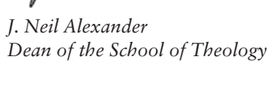
I contemplate even further, however, what it means to be a theological college within a university, a subset of the larger institution with a very particular brief: to prepare women and men "to be learned, devout, and useful," as Richard Hooker once put it. Although framed by Christian faith and Anglican tradition, the principles are largely the same: critical minds, undefended hearts, and reliable moral character. It is about citizenship here and now lived in tension with being citizens of that coming city that is the sign of God's future. It is about living into a vocation that is profoundly concerned with the common good of both cities. It is about seeking the truth, wherever that leads us, however challenging the journey, in the sure confidence that when we find the truth we seek we will discover that we will have arrived home, secure in God.

Anglicanism is not only a Christian ecclesiastical tradition, it is also a Christian academic tradition. Both are our heritage. Both must shape our future. At their foundation, many of the great universities of the world were Anglican academic missions. Many of the great scholars that shaped the modern world were Anglican literary giants, scientists, mathematicians, inventors, philosophers, and theologians. Forming minds, hearts, and character in the pursuit of truth is for Anglicans about both faith and learning. The two go hand-in-hand in shaping a whole person prepared to make a difference. "One size fits all" has never been an Anglican virtue or an ideal to which we have aspired. What we do aspire to is finding ways to every person committed to our care to be the very best they can possibly be in mind, heart, and character. It is what makes Sewanee the splendid and life-changing place it is: a creative blend of Anglican faith and learning.

Such formation does not take place just at a university or a theological school. It is a lifelong process, one that is never complete. At the School of Theology, we have long believed that theological education is for everyone at every point in life. We never outgrow our need to learn. Deepening one's faith commitment and service to Christ means renewing our minds, reviving our hearts, and restoring our character each and every day. The Beecken Center of the School of Theology is evidence of Sewanee's commitment-learning that is truly lifelong. It is rooted in that deep Episcopal commitment to the inseparable connection between faith and learning.

In this issue of *From the Mountain*, you will discover a goodly portion, but not all my any means, of what is happening these days at the Beecken Center. You will read about SUMMA, about Invite Welcome Connect, find updates on other programs, and get a good sense of all that is happening around the School of Theology. Of particular note, you will find a couple of articles that highlight some of the activities and conversations with respect to Sewanee's own history of racism and racial reconciliation. These matters are a mission priority of our presiding bishop and we want to be a positive, contributing voice for change in this important area of our local, church-wide, and national life.

Blessings from Sewanee Mountain!



J. Neil Alexander
Dean of the School of Theology

News Briefs

Melissa Howell accepts the Freeman Award for Merit and the Woods Leadership Award from the School's Dean, Neil Alexander.

Seminarian Howell Receives Two Awards During DuBose Banquet

The School of Theology had a special surprise in store for Melissa Howell, T'20, during the 2018 William Porcher DuBose Lectures & Alumni Gathering banquet on Sept. 26. She was named the recipient of this year's Freeman Award for Merit, an award honoring a rising middler student that has demonstrated outstanding academic performance and promise. The award was presented to Howell by the Rt. Rev. J. Neil Alexander, dean of the School of Theology.

She barely made it back to her seat before the dean announced that she was also the recipient of the 2018 Woods Leadership Award, presented annually to a middler seminarian who has successfully assumed a leadership role in the class during their junior year.

"I am honored and deeply grateful to Dean Alexander and to the faculty of the School of Theology for selecting me to receive these awards," stated Howell upon receiving the news. "I am thankful for the formation and love I have received in the faith communities of the Diocese of Massachusetts and of my sponsoring parish, Trinity Church in Boston. I would like to thank my seminary classmates for their friendship and encouragement in our life and work together. Lastly, I wish to thank the Freeman family and the Woods family for establishing these generous gifts in support of seminarians."

Originally from Fairhaven, Massachusetts, Howell studied Hispanic language and literatures and foreign language education at Boston University. She taught Spanish in Barnstable and Cambridge public schools for five years, and then worked as a clinical researcher in emergency medicine at Massachusetts General Hospital for nine years. She served as a hospice volunteer in the greater Boston area and completed a unit of Clinical Pastoral Education as a chaplain intern at Brigham and Women's Hospital. At Trinity Church, she served as a small-group ministry leader, a lay liturgist, a lay Eucharistic minister and visitor, and a visitor with Sunday Night Living Bread, providing sandwiches, socks, prayer, presence, and Sacrament to Trinity's neighbors who are living with homelessness.

At the School of Theology, Howell is a Community Engagement Fellow partnering with Good Samaritan Ministries in Decherd, Tennessee, a student co-director of the seminary's Orientation program, a member of the Pastoral Care Committee, and a sacristan in the Chapel of the Apostles. She is passionate about healthcare chaplaincy and theology that explores the intersections of story, memory, and healing for individuals and communities.

Reed Freeman, T'96, T'05, and his wife, Nancy, established the Freeman Award for Merit in 1998. Freeman was a recipient of the Woods Leadership Award while he was attending seminary at the School of Theology.

The Woods Award defines leadership as the ability to bring people together into a cooperative community to accomplish assigned tasks and to identify and implement strategies, goals, and programs. Established by Granville Cecil Woods and James Albert Woods, the award recognizes students of the School of Theology who make a significant contribution to the quality of the community's life.

The awards' recipients are decided by the dean and faculty of the School of Theology. This is the first time in nine years that a seminarian has received both of these awards.

Maria Campbell Receives the 2018 DuBose Award for Service

On Sept. 26, the 2018 DuBose Award for Distinguished Service was presented to Maria Bouchelle Campbell of Birmingham, Alabama. The award, presented to Campbell during the DuBose Alumni Gathering banquet, recognizes the significant ways a person has served The Episcopal Church and the Anglican Communion. The University of the South, with its historic roots in the Anglican ecclesiastical and academic traditions, seeks to honor those whose life and work represent distinguished service to these traditions.

Campbell has been a faithful servant of The Episcopal Church and the University of the South for many decades. As the daughter of an Episcopal priest, her associations with Sewanee run back to summers on the Mountain as a child. She is a layperson profoundly involved in the church over many decades in the Diocese of Alabama. She served in multiple leadership roles at both the national and international levels through her tenure as part of the senior staff of the parish of Trinity Church, Wall Street, New York City. Campbell has also been a member of the University of the South's governing boards and chair of the board of St. Andrew's-Sewanee School.

Maria Campbell gets a standing ovation after receiving the 2018 DuBose Award for Service.

Campbell's contributions represent a lifetime of faithful service, and for that service, the Church and the University will be eternally grateful.

Nominations Are Invited for 2019 DuBose Award

The DuBose Awards Committee invites nominations from across the Church. The awards celebrate the ministries of both laypersons and clergy. Nominations are received from October to end of May the following year and the recipient(s) are announced during the annual DuBose Alumni Gathering banquet.

Qualifications

To submit a nomination, the nominee need not be an alumnus, but must be:

- *an ordained member of the Episcopal clergy*
- *a layperson who is a communicant in good standing of an Episcopal congregation*

Award Categories

- *DuBose Award for Congregational Development: Candidates will have started a new mission or increased membership in existing parish.*
- *DuBose Award for Social Justice: Candidates will have made a significant difference in transforming unjust structures and promoted peace and reconciliation in their community.*
- *DuBose Award for Care of Creation: Candidates will have demonstrated commitment to the physical environment by utilizing parish resources to sustain and renew the life of the earth.*
- *DuBose Award for Service: Candidates will have exhibited distinguished service to The Episcopal Church, the Anglican Communion, or the church ecumenical on behalf thereof.*

Nominations and questions may be directed to Sukey Byerly, by email or phone, 931.598.1217.

School Receives Lilly Grant to Support Thriving in Ministry Program

The School of Theology recently received a grant of $999,976 to help establish the Thriving in Ministry Mentoring and Continuing Education Program. It is part of Lilly Endowment Inc.'s Thriving in Ministry, an initiative that supports a variety of religious organizations across the nation as they create or strengthen programs that help pastors build relationships with experienced clergy who can serve as mentors and guide them through key leadership challenges in congregational ministry.

The Endowment is making nearly $70 million in grants through the Thriving in Ministry initiative.

The School of Theology's program will center on building mutual mentoring groups for clergy serving in contexts where mentorship is known to be especially important. The project team will be seeking clergy serving in rural communities, clergy in Latino/Hispanic ministry, African American clergy, and clergy trained in non-traditional theological education programs, such as local formation or the School of Theology's Non-Degree Theological Studies program. Recruitment efforts will focus in particular on female clergy across all four groups.

"We are thrilled with the partnership of the Lilly Endowment, Inc. as we look for new ways to serve the Church," noted the Rt. Rev. Neil Alexander, dean of the School of Theology. "The Endowment has an inspiring vision for renewing the Church. We have great confidence that the program will enlighten and empower participants, and that as a consequence, we will form a network of clergy who are prepared to thrive in challenging times."

The School of Theology is one of 78 organizations located in 29 states that is taking part in the initiative. The organizations reflect diverse Christian traditions: mainline and evangelical Protestant, Roman Catholic, and Orthodox.

Thriving in Ministry is part of Lilly Endowment's grant-making commitment to strengthen pastoral leadership in Christian congregations in the United States. This has been a grant-making priority at Lilly Endowment for nearly 25 years.

"Leading a congregation today is multi-faceted and exceptionally demanding," said Christopher L. Coble, Lilly Endowment's vice president for religion. "When pastors have opportunities to build meaningful relationships with experienced colleagues, they are able to negotiate the challenges of ministry, and their leadership thrives. These promising programs, including Sewanee's Thriving in Ministry network, will help pastors develop these kinds of relationships, especially when they are in the midst of significant professional transitions."

News Briefs *(continued)*

Participants of the Episcopal Latino Ministry Competency Course gather on the front steps of Hamilton Hall, home of the School of Theology. The 2019 course will be held in Sewanee Aug. 12–19.

Developing a Deeper Passion for the Latino Community

In August, the School of Theology hosted the Episcopal Latino Ministry Competency Course (ELMC), a nine-day intensive training for people who are involved in Latino/Hispanic ministries, or interested in learning more about them. Among the course participants were 10 seminarians from the School of Theology, as well as clergy and lay leaders from throughout the country.

The course was offered by the Episcopal Church Office of Latino/Hispanic Ministries, under the direction and leadership of the Rev. Canon Anthony Guillén, director of ethnic ministries and missioner for Latino/Hispanic ministries. According to Guillén, "ELMC responds to our current reality—a fast-growing Latino population in the United States; a fast-growing Latino ministry in The Episcopal Church; a shortage of Latino clergy; and many non-Latinos who feel called to Latino ministry but lack cultural competence."

The first portion of the course took place in Sewanee. Over the first five days, participants attended lectures and participated in discussions on the history of Latino religion and culture in the United States, sociodemographic trends and analytical tools, the current state of Latino/Hispanic ministry, the Church's strategic vision for Latino/Hispanic ministry, and strategies and resources for bilingual worship. They also participated in a lively Latino music workshop and enjoyed a movie night.

For the second half of the course, participants traveled to Atlanta, Georgia, to study immigration policy and advocacy, and to have a first-hand experience of Latino ministry. They visited Hartsfield-Jackson Atlanta International Airport where they met with officials from Customs and Border Protection. They also met with representatives of several different immigrant advocacy and civil rights agencies. On Sunday, they attended a bilingual worship service at St. Bede's Episcopal Church in Atlanta, after which they shared a meal and fellowship with the multicultural congregation.

One of the participants in the course was Melissa Howell, T'20, a middler at the School of Theology. She found the course to be a fantastic experience. "I appreciated that ELMC emphasized that Latino folks are already members of our beloved community and are our ministry partners." The course reinforced for her the importance of deep listening and relationship-building in ministry. She explains, "ELMC helped me to discern that the ability to build lasting and loving relationships will be of most value in a multicultural, multilingual, and multigenerational parish setting."

Kevin Antonio Smallwood, T'19, also learned a great deal during the course. He says, "ELMC captured the expansiveness of Latino ministry, the loving vibrations of Latino culture and hospitality, and the hope for The Episcopal Church." He left the course with a deeper passion for the Latino community and a strengthened commitment to multicultural ministries.

The Episcopal Latino Ministry Competency Course has enhanced the School of Theology's overall program in Latino/Hispanic ministry. Plans are underway for a future ELMC course to be held August 12–19, 2019.

Beecken Center Welcomes New Leadership

By Cameron Nations, T'15

"In a sense, so much of my life has been just about communicating ideas. Communicating ideas in a way that is compelling." The idea that Kling now seeks to communicate in her role at the Beecken Center—the transformative power of the Gospel through an encounter with the living God—is rather compelling on its own.

The cliché "God works in mysterious ways" might be overused, but it certainly describes Dr. Sheri D. Kling's journey to her new role as the executive director of the Beecken Center and associate dean of the School of Theology.

Though Kling began her duties as executive director back in July 2018, her time in Sewanee actually began a year earlier, when she took a job as associate registrar at the University of the South. When she took that job in 2017, Kling had expected that her role might evolve—she just didn't think it would evolve quite so quickly. "I had no idea it would only take a year," she said to me during a recent phone call, laughing.

Kling holds graduate degrees from both the Lutheran School of Theology at Chicago (LSTC) and the Claremont School of Theology (CST) in California, and theological studies have always interested her. Thus a move from central campus over to Hamilton Hall had been on her radar from the start. When she saw the position posted for executive director of the Beecken Center, she knew right away that she had to apply.

"This is perfect for me," she thought. "And here I am. God does works in mysterious ways."

So what was so mysterious about her being a good fit for a position at the Beecken Center?

Long a fan of singer-songwriters like Mary Chapin Carpenter, John Gorka, and James Taylor, Kling had originally hoped for a career in music. Yet in the early 2000s Kling was working in Atlanta doing marketing and communication in the software industry. Worried that her dream of pursuing a career as a singer-songwriter might go unfulfilled, she issued herself an ultimatum: "I said 'If I can't make this career as a singer-songwriter work and pay the bills, then I will have to do something else.'"

She poured her heart and soul into a musical career, but despite some limited success, things just weren't coming together as she had hoped. "I threw myself at the mercy of God," she recalled, "and I just said 'Please, put me where you want me! But what do you want me to do?'" The answer to that question came from an unlikely place.

As a musician, Kling was also leading spiritual retreats and workshops. One day, a local English teacher approached her with a unique opportunity that led to the development of a program for high-school English students that used music to talk about the hero's journey, creativity, and finding one's own voice. The success of this program prompted a friend to suggest that Kling go back to school, get a graduate degree, and consider teaching English. Yet Kling didn't feel that English was the right choice.

"I told my friend that if I were going to go to graduate school, I'd want to study theology," she told me when recounting her conversation.

Kling grew up Lutheran, and for years folks had told her she should go to seminary since she was always interested in theology and the church. In particular, she had a passion for interweaving Jungian psychology with theological and spiritual exploration. Though her "church nerd" bona fides seemed to point toward seminary as a sensical path forward, she didn't think it was right for her. "I just really never felt called to ordained ministry."

Yet her feelings about seminary shifted when she realized she could study theology as an academic discipline without pursuing

News Briefs *(continued)*

a pathway to ordination. That's when she enrolled at LSTC for her master's degree before pursuing her Ph.D. in process theology at CST.

Kling applied to faculty jobs but she knew that, given her work experience, she might have more success if she opened her search to include administrative positions as well. The position in the registrar's office at Sewanee fit her work background and interests almost perfectly—*almost*, in that it didn't fully incorporate her theological interests. Her new role as the executive director of the Beecken Center does just that.

Despite the ostensibly circuitous route to her current role, Kling notes a through line that connects her work in marketing with her vocation as a musician and her vocation as a public theologian: "In a sense, so much of my life has been just about communicating ideas. Communicating ideas in a way that is compelling." The idea that Kling now seeks to communicate in her role at the Beecken Center—the transformative power of the Gospel through an encounter with the living God—is rather compelling on its own.

"How can the work of the Beecken Center serve the mission of the Church and connect people with a transformative relationship with the living God? That is what we're about. If the Beecken Center isn't doing that, then what are we here for?"

As she looks to the future, Kling hopes to bolster the core programs of the Beecken Center (such as EfM, Invite Welcome Connect, and SUMMA) while also continuing to respond to the shifts in the religious landscape and equip folks in congregations—both clergy and laity alike—to respond to those shifts in ministry context. Kling sees a real need outside of the Church for the kinds of things that the Church at its best provides.

"We have a culture right now," Kling observes, "that is very fragmented and divisive—fragmented politically, fragmented socially—and you can just look at all the studies coming out about how lonely we are. There is so much evidence that people are in pain in our culture." Yet Kling sees a powerful response to that pain in the heart of our faith. Drawing on the words of Presiding Bishop Michael Curry, Kling notes that "the reality of this loving, liberating, life-giving God has something profound to say to all of that." How the work of the Beecken Center might address those things is precisely the kind of big question that Kling is interested in exploring as they begin a visioning process for the future.

Yet if Kling's own story is any indication, one doesn't always know what surprises God might have in store. From marketing to songwriting to theologizing, Kling brings a dynamism and flexibility to her role that should serve her and the Beecken Center well amidst the changing context of ministry in the 21st century.

"I believe that no experience is ever wasted," she says. "Maybe it's unusual, but I feel so completely blessed by having the ability to be in a job now that pretty much uses everything I've ever done, even though my journey has not been a straight line by any stretch of the imagination."

God works in mysterious ways, indeed.

Recommended Reading

Dr. Romulus D. Stefanut, Director, School of Theology Library; Assistant Professor of Theological Bibliography

Acting Liturgically: philosophical reflections on religious practice
by Nicholas Wolterstorff (Oxford, 2018)

The Future of Mainline Protestantism in America
ed. by James Hudnut-Beumler and Mark Silk (Columbia, 2018)

Adam and Eve in Scripture, theology, and literature: sin, compassion, and forgiveness
by Peter B. Ely (Lexington Books, 2018)

The Rev. Dr. Rebecca Abts Wright, C.K. Benedict Professor of Old Testament

White Working Class: Overcoming Class Cluelessness in America
by Joan C. Williams (Harvard Business Review Press, 2017)

Tears We Cannot Stop: A Sermon to White America
by Michael Eric Dyson (St. Martin's Press, 2017)

The Color of Law: A Forgotten History of How Our Government Segregated America
by Richard Rothstein (Liveright, 2018)

The Rev. Dr. Benjamin J. King, Associate Professor of Church History and Director of the Advanced Degrees Program

Rough Crossings: Britain, the Slaves and the American Revolution
by Simon Schama (HarperCollins)

The Rev. Dr. Robert MacSwain, Associate Professor of Theology
The Soul of America: The Battle for Our Better Angels
by Jon Meacham (Random House, 2018)

The Extravagance of Music
by David Brown and Gavin Hopps (Palgrave Macmillan, 2018)

The Rev. Dr. William F. Brosend, Professor of New Testament

The Biology of Desire
by Marc Lewis (Public Affairs Books, 2015)

There, There: A Novel
by Tommy Orange (Knopf, 2018)

How to Change Your Mind
by Michael Pollan (Penguin Press, 2018)

The Rev. Dr. Julia Gatta, Bishop Frank A. Juhan Professor of Pastoral Theology

George Washington Carver: A Life
by Christina Vella (LSU Press, 2015)

Dr. Cynthia Crysdale, Professor of Christian Ethics and Theology

Being Mortal: Aging, Illness, Medicine and What Matters in the End
by Atul Gawande (New York: Henry Holt, 2014)

BUILDING THE BELOVED COMMUNITY

By Corey Stewart Hassman, T'17

On Sept. 26 and 27, the School of Theology welcomed Dr. Charles Marsh as the 2018 William Porcher DuBose lecturer. Marsh is a graduate of the University of Virginia and Harvard Divinity School, and is the Commonwealth Professor of Religious Studies at the University of Virginia. In 2000, he founded The Project on Lived Theology, which provides a space in which theologians and scholars from other disciplines collaborate on issues of social justice and civic responsibility. The Project also sponsors research, and regularly publishes on issues related to faith communities and public policy issues.

The first of Marsh's three DuBose lectures was titled Aristocrats of Responsibility: Dietrich Bonhoeffer and the Quest for a New Nobility. Marsh has written two award-winning books about Dietrich Bonhoeffer and has lectured widely about Bonhoeffer's life and legacy.

While the scholarship on Dietrich Bonhoeffer is vigorous, and much is known about the German's life and work, Marsh feels that a critical aspect of Bonhoeffer's evolution as a theologian has been missing from the narrative: what was the catalyzing experience that propelled Bonhoeffer, at the end of his life, to an entirely new understanding of Christian social ethics? The answer, according to Marsh, lies in the black churches of America at the dawn of the Civil Rights era.

Top: Fannie Lou Hamer, an African American sharecropper in Mississippi, is shown during Marsh's presentation. Above: Dr. Charles Marsh addresses the audience in Guerry Auditorium during the 2019 DuBose Lectures.

AN AMERICAN AWAKENING

In 1930, at the invitation of Union Theological Seminary, Dietrich Bonhoeffer, the wunderkind of German theological academia, came to America not expecting to learn much, if anything, from the faculty and students of Union. "He was very condescending," Marsh said in a interview with

Albert Mohler for *Thinking in Public*. "He believed that American Protestant liberalism was no different really than American pragmatism, and in fact shaped by the same pragmatic calculus. He joked that Americans fashioned God in their own image the way someone might design a car in Detroit according to certain tastes and preferences. ... He is dismayed by what he finds to be a sophomoric, really anti-intellectual quality of American protestant theology."

During the time Bonhoeffer spent in the United States, however, his evaluation of American theology changed enormously. Prior to coming to Union Theological Seminary, Marsh told *Thinking in Public*, Bonhoeffer " ... had written these two extraordinary doctoral dissertations on Christian community. He had written beautiful essays on joy and joy of the Lord and the joy of worship and life in discipleship to Jesus Christ. But here's what we discover when we look a little closer at Bonhoeffer around that time: he had no personal experience of those ideas." Bonhoeffer would gain this critical personal experience in two ways during his time at Union. The first was through his interaction with the Abyssinian Baptist Church, New York City, and the second was through field work with his fellow seminarians. As a result of these two undertakings, Bonhoeffer's personal understanding of what it meant to be Christian would undergo a dramatic transformation.

As Marsh recounts in *Strange Glory*, Bonhoeffer visited Abyssinian Baptist Church, the 10,000-member strong Harlem congregation led by the Rev. Adam Clayton Powell Sr., at the invitation of his Union classmate Franklin Fisher. Upon leaving the service at Abyssinian, Bonhoeffer ran into another classmate, Myles Horton, who would go on to co-found the Highlander School near Sewanee, Tennessee. Recalling the meeting years later in his memoir, *The Long Haul*, Horton remembered that Bonhoeffer seemed uncharacteristically emotional and excited when they met on the street, and confessed to Horton that he felt that the service at the Abyssinian Church was his first experience of "true religion." The suffering and resurrection of Jesus Christ were embodied in the church's oppressed and disenfranchised African American congregation, Bonhoeffer felt, yet despite their position on the margins of society, the worshippers at Abyssinian were profoundly joyful. Bonhoeffer was so moved by their faith that he became a common sight at the church, eventually even teaching Sunday School for boys, and classes for the Women's Missionary Union.

The second major transformative event in Bonhoeffer's time at Union Theological was field work, which was largely unknown in German seminary training. In a 2014 interview with *Religion and Politics*, Marsh explained what the field work experience meant to Bonhoeffer: "Beyond his sort of grumblings and mumblings and kind of pompous criticism, he was seeing theology in a strange new light. He'd never in his life seen a professor in a theology faculty at Berlin take a group of students out of the classroom into some blighted neighborhood of the city where there were families who are going through unemployment. It just wasn't part of the German academic scene or theological world." With his classmates and professors, Bonhoeffer visited numerous missions around New York City that fed the poor, ministered to the disenfranchised, and fought for the rights of the American worker.

> Bonhoeffer confessed that the service at Abyssinian Baptist Church was his first experience of "true religion."

The Abyssinian Baptist Church, as it is today, was the location of Bonhoeffer's first experience in the joy of worship.

Witnessing the joyful worship of the Abyssinian congregation, and the efforts of the men and women who were motivated to work for others by a sense of shared identity as children of God, an idea began to take hold in Bonhoeffer. Perhaps there was a different sort of Christian sensibility, more appropriate to the faithful, than the detached and austere ethos he was accustomed to in Germany? Those seeds of thought, planted during Bonhoeffer's time in New York, took root during his post-Union trip through the Deep South, where he witnessed firsthand the oppressive cruelty of the Jim Crow laws, and worshipped in numerous black churches.

When the Bonhoeffer archives, including the personal papers of his closest friend, Eberhard Bethge, were made available at the Staadtsbibliothek zu Berlin in 2007, Marsh was granted access to thousands of documents. These documents included personal ephemera, like bank statements, clothing receipts, and automobile documents, as well as more significant papers, such as correspondence with Mahatma Gandhi. Marsh studied them all, and in doing so, was astounded by the sheer number of articles, notes, and essays regarding American race relations that Bonhoeffer had collected, which far exceeded the volume of papers on any other subject. Furthermore, Bonhoeffer had written often and excitedly from the United States, particularly to Bethge, reiterating his experience of the black churches he visited as being filled with joy and Christly grace, where Christ existed as community.

There is no doubt that Bonhoeffer was profoundly changed by his immersion in race relations in the U.S., Marsh explained to *Thinking in Public*. "When he returns to Germany after this 10-month stay in Union, he returns with dramatically transformed perception of his vocation as theologian, really as his whole identity as a Christian. He falls in love with the Bible. He falls in love with the Sermon on the Mount. He begins to develop these sorts

of networks of Bible studies in Berlin. He starts attending church with an uncommon devotion." For Dietrich Bonhoeffer, the lived theology he experienced in America would dramatically alter the trajectory of his life.

Civil Courage, Costly Discipleship

Back in Germany, Bonhoeffer became increasingly distressed by the lack of opposition to the Third Reich, particularly the manner in which the German churches were silently, if not overtly, complicit in the state's subsummation of the church. He watched with horror as Hitler replaced the tenets of faith with the legends of *das Völk* in order to glorify Teutonic heritage, and positioned himself as a salvific and redeeming figure, rescuing Germany from the humiliation it suffered at the Treaty of Versailles and restoring the nation to its pre-World War I grandeur. So complete was the Reich's infiltration of the church, Marsh reminds us, that for a period of time, Lutheran baptismal prayers ended with a plea that the child "grow up to be like Hitler and Himmler."

To Bonhoeffer's dismay, the Confessing Church, which was comprised of Germany's dissenting clergy and included both Karl Barth and Martin Niemoller among its membership, was silent in the face of Hitler's plan to disinherit, and eventually annihilate, the Jews. "Bonhoeffer, in 1933," Marsh told *Read the Spirit*, "was wanting ... to clearly say that Jesus, whom Christians follow, was a Jew. And he wanted to point out all that should follow from that."

The Confessing Church, however, preferred to argue about issues that had been rendered moot by the infiltration of the Reich into every aspect of German life, such as the rights of the state versus those of the church. This argument no longer mattered, Bonhoeffer claimed. What mattered was the issue of the church and the synagogue, and whether the Confessing Church had anything to say in defense of God's chosen people. Marsh argues that Bonhoeffer was right to be frustrated with the Confessing Church, and explained the organization's frustrating lack of meaningful action to *Thinking in Public*:

"We have, in a sense, created in the United States and throughout the English-speaking world a kind of romantic narrative of the Confessing Church story. In fact, it's a very troubled one from beginning to end. [For instance] ... Bonhoeffer had insisted that this first major confession of the Confessing Church against the Nazification of the German church include a specific reference to Jewish persecution, and in a final draft of that confession that did not actually include Bonhoeffer's participation, the writers deleted Bonhoeffer's phrase, and he was furious. And it showed how much Bonhoeffer wanted to say 'Yes, these theological confessions are important and maintaining the autonomy of the church from state intrusion,' but the church also has to speak concrete word against an immoral state."

The Confessing Church's cowardice, set against the example of the black congregations and the active missions he had witnessed in America, catalyzed Dietrich Bonhoeffer to a new understanding of Christian witness, and a determination to take definitive action. As Marsh reminded *Religion and Politics*, Bonhoeffer's commitment to his new understanding of Christian witness was already taking shape in 1935. When the Nuremburg laws, with their anti-Jewish codicils, were passed, Bonhoeffer argued to the Lutheran pastors that "it was the obligation of the church not simply to bandage the victims under the wheel, but to crush the wheel itself." Crushing the wheel, Bonhoeffer knew, would require action. A few years later, he would understand that it also meant saying "yes" to his brother-in-law's invitation to join an anti-Hitler conspiracy.

In his co-conspirators, Bonhoeffer found the courage and conviction he had witnessed in America: Christian men and women whose faith compelled them to defy a regime that sought to oppress, or in this case, exterminate, a segment of mankind. Although it may be difficult for some historians to reconcile Bonhoeffer's faith with his involvement in the plot to kill Hitler, or even to understand his transformation from pacifist to conspirator, Marsh argues that it is obvious that Bonhoeffer was prepared to act. As he explained to *Thinking in Public*, "I don't think there's any evidence to suggest that Bonhoeffer ever hesitated in his support of an assassination plot on Hitler's life. Now, it's clear that Bonhoeffer, as a Christian and theologian and as a member of this kind of high ethical Bonhoeffer family, felt an obligation to writing various accounts of how and why and under what circumstances, to ramify might be warranted, but all my interviews with family and with friends and with people who knew Bonhoeffer, and looking at anecdotal evidence and testimonies around that time, Bonhoeffer knew in 1939 that Hitler had to be killed, and he used the phrase several times 'killing the madman.'"

The efforts of the conspiracy were discovered, however, and on April 5, 1943, Bonhoeffer was imprisoned by the Nazis. While in jail, he lamented what he saw as the death of religious conviction, and set about to further develop the idea that had taken hold of him in America and crystallized during his work with the conspiracy: the idea of a "new nobility."

Are We Still of Any Use?

The rise of the Nazi regime and the increasing secularization of German society spurred Bonhoeffer, even before he was imprisoned, to wonder whether a role still existed for the faithful Christian. It was not enough to study theology and enjoy the fruits of an academic life, Bonhoeffer felt; the time had come for a new sensibility, a new willingness to participate, among those who professed the faith of Jesus Christ.

Bonhoeffer wrote prolifically on this topic from prison, building on the ideas set forth in his 1937 book, *The Cost of Discipleship*, wherein he warned against the "cheap grace" offered by "comfortable Christianity." This passivity, he argued, had allowed numerous horrors to unfold in history while Christians turned their eyes upward for a divine solution, and it was obvious now that people of faith required a new way of witnessing, which Bonhoeffer described as a "view from below."

This view, he explained, would consider events from the perspective of the margins, through the eyes of those who were outcast and powerless and oppressed. It would inform the new "aristocrats of responsibility," men and women who were marked not by birth or class, but by a shared commitment to living in the example of Jesus Christ. These new nobles, forming a fellowship of the righteous with a willingness to act, would exemplify the humility, toleration, faith, humanity, and sacrifice of Jesus in their own lives.

In a 2014 interview with *The Clarion Ledger* of Mississippi after the publication of his book *Strange Glory*, Marsh explained how his research into Bonhoeffer's life, particularly through primary sources, led him to the irrefutable conclusion that Bonhoeffer was deeply affected by the people he met in America. Returning to Germany from his experiences in New York and throughout the South, Marsh said, Bonhoeffer "would never again consider theology to be an activity confined to the academy, but part of the lived life in Christ." Bonhoeffer's ideas about lived theology would be visible in the form of Civil Rights activists in the U.S., and his ideas about Christian witness, with its view from below, would underpin both the ideas and the ideals that motivated the beginnings of the movement.

Bonhoeffer, after returning to Germany, would never again consider theology to be an activity confined to the academy, but part of the lived life of Christ.

Dr. Charles Marsh signs copies of his recent book at the 2018 DuBose Lectures.

A Return to His Southern Roots

For Marsh, the life and legacy of Dietrich Bonhoeffer has been an academic study, albeit an inspiring and profoundly spiritual one. His interest in the Civil Rights movement, however, is more personal.

Charles Marsh grew up in Alabama, Mississippi, and Georgia. He spent the bulk of his school years in Laurel, Mississippi, a town the FBI characterized as the "epicenter of southern terrorism" during the Civil Rights era. Marsh's father was the minister at the First Baptist Church of Laurel, a church whose congregation included Sam Bowers, the first Imperial Wizard of the White Knights of the Klu Klux Klan.

For young Marsh, God was everywhere; not only in his home and his father's church, but in the rhetoric invoking "God's will" that came from all sides. As he recalled to *The Baltimore Sun* after publication of his book *God's Long Summer*, part of the impetus for Marsh's return to the experiences of his childhood was his desire to "... settle the question of why fair-minded, white evangelicals in the South who nurtured me in the faith, in ways that I'm deeply indebted for, at the same time remained indifferent to, if not hostile to, the suffering of blacks in the Jim Crow South. That to me was a theological question that had become more pressing than any big philosophical/historical problems. I very much wanted to make sense of that."

Marsh's continued interest in the Civil Rights Movement is not surprising, given that he was also a student in Mississippi's first integrated classroom, and watched as his father, after "reckoning with decades of white supremacy, made the decision to walk with Jesus in the way of reconciliation," despite the risks to his life and career. Yet as Marsh delved deeper into his research, which included tense interviews with Sam Bowers, long suspected of master-minding nine murders and at least 75 church burnings, a link between Marsh's professional work and his personal life began to emerge in an unexpected parallel between pre-World War II Germany and the American South during the Civil Rights era. "Understanding the Nazi movement helped me see the historical and theological context for a man like Bowers," Marsh told *The Baltimore Sun*. "In my study of Bonhoeffer, I had begun to understand what was going on theologically inside the minds of 'good Germans' who pledged allegiance to Hitler, what ideas reinforced their loyalty, and what inspired those few

dissenters to see or discern in national socialism the presence of false gods. There is actually a strong parallel between the whole German cult of home and hearth, blood and soil, and what white Evangelicals used to call the 'Southern way of life.'"

In his second DuBose lecture, titled "Better than Church": The Civil Rights Movement and Religionless Christianity, Marsh explores how Christian faith inspired courageous men and women to fight for the rights of black Americans. The Civil Rights movement, which took its inspiration and energy from religious faith, belongs within a theological context, Marsh argues. "I want to look at the movement as an exemplification of non-religious Christianity," he explains. "The Civil Rights movement is America's greatest untapped theological text. One that should be canonical, but one that is largely ignored, or at least, relegated to history departments, or other such disciplines. It holds rich and untapped theological insights which we, in North America in particular, have not yet reckoned with."

Marsh makes no secret of the fact that the redaction of theological principles from the narrative of the Civil Rights movement irks him. "The Civil Rights movement is a canon of Christian faith and practices that is revelatory about insights and perspectives on following Jesus, and that speak to every Christian," he argues. "Historians have flattened the narrative by redacting the religious convictions that inspired and animated the movement and its members."

While there is much to be learned from the major events and well-known acts in the history of the movement, Marsh says, there are also profound theological lessons to be learned in the "small stories,' as he calls them, like that of Fannie Lou Hamer.

A Welcoming Table

Fannie Lou Hamer was an African American sharecropper in Mississippi whose life was circumscribed by a lack of opportunity. She described her days as being bound by darkness, leaving for the fields before the sun was up every morning and returning home after the sun was down, and she experienced the worst of racial oppression, including physical violence. Yet this woman, whom Marsh refers to as "an aristocrat of mercy," heard a sermon in 1962 that connected the movement of the Holy Spirit to the struggle for black freedom. "She heard the call of Jesus ... demanding sacrifice, but a call also promising freedom and empowerment ... " Marsh writes in *God's Long Summer*. The faith of the black church had prepared Hamer for this moment. The church had sustained her wearied spirit when all other institutions had served contrary purposes. While the Jim Crow society was designed to convince blacks they were nobodies, the black churches—even those that remained quiet on civil rights—preached a gospel that embraced the longings and desires of a disenfranchised people."

From that day forward, Hamer was inspired by the life and death of Jesus Christ to seek reconciliation and redemption for every person, even those who oppressed her. "Fannie Lou Hamer believed that God takes worldly form in human lives powered by love," Marsh explains. "Her life was a parable of God's resounding *Yes* and *Amen*." In fact, Hamer was so committed to forgiveness and understanding that even when she was savagely beaten by white policemen, and mocked for having been forcibly sterilized earlier in her life, she would not allow herself to fall into hatred. "It wouldn't solve any problem for me to hate whites just because they hate me," Marsh quotes Hamer as saying in *God's Long Summer*. "Oh, there's so much hate, only God has kept the Negro sane."

Despite the horrific abuse she suffered, and the limits she saw everywhere in her life, Hamer's vision of the Civil Rights movement was of a "welcoming table," providing generous hospitality for anyone who cared for the weak and the poor. At Hamer's table, Marsh says, there were even seats for the oppressors, although Hamer did say that they might "have to learn some manners."

Hamer boldly declared her faith in Jesus, and took comfort from the resurrection that there was nothing left to fear, a sentiment Marsh captured in *God's Long Summer*. "I guess if I'd had any sense I'd a-been a little scared, but what was the point of being scared. The only thing [the whites] could do was kill me and it seemed like they'd been trying to do that a little bit at a time since I could remember."

A Cloud of Witnesses

Much like Dietrich Bonhoeffer, who only gradually came to understand the necessity of Christian action in the face of oppression, Martin Luther King Jr. also began his career determined to avoid entanglement with the demonstrations taking place in his new hometown of Montgomery, Alabama. Fresh out of seminary and in his first posting as a preacher, the expectations of King's father and grandfather, also ministers, weighed heavily on him, and King had no desire to jeopardize what he had only just begun. As Marsh recounts in *The Beloved Community: How Faith Shapes Social Justice, from the Civil Rights Movement to Today*, King had to be talked into taking leadership of the Southern Christian Leadership Conference, which he did only after being assured, erroneously, that the Montgomery Bus Boycott would be short-lived.

Despite historians' attempts to portray the motivations of King, like Fannie Lou Hamer and so many other members of the Civil Rights movement, as something other than theological, there can be no doubt, Marsh says, that for King, the Civil Rights movement began as a spiritual undertaking. "Until 1964," Marsh says, "the Civil Rights movement in the South was unified by its vision and pursuit of the beloved community. This was a movement grounded and animated by the energies and convictions of the black freedom church." To see King's theological understanding of events, Marsh says, one only needs to look at his reaction to the jubilant crowd in Montgomery after the Supreme Court ruling in *Brown v. Board of Education*, in which King reminded the assembled that while victories such as this one were indeed meaningful, the end goal was redemption and reconciliation, and creation of the beloved community.

History has largely redacted the theological underpinnings of the Student Non-Violent Coordinating Committee, as well, Marsh says, but the first meeting of the SNCC in November of 1961 invited "those who love the Lord" to come listen and learn. "SNCC embodied a theology of Christian eclecticism," Marsh explains, "a gumbo of exotic flavors and influences;" nevertheless, the organization was undeniably grounded in Christian beliefs.

Marsh believes that Dietrich Bonhoeffer would have found, in the Civil Rights efforts between 1954 and 1964 and in people like Martin Luther King Jr. and organizations such as SNCC, a "vivid rendering of what he sometimes referred to as 'the fires of divine love,'" and an answer to the question he posed in "After Ten Years" about whether there remained any use for Christians. In the lives of the SNCC members, Fannie Lou Hamer, Dr. King, and thousands of others who participated in the Civil Rights movement out of a desire to bring about reconciliation and redemption, Bonhoeffer would have found not only those who were viewing events from below, but also the "cloud of witnesses" proclaimed in Hebrews 12:1.

> The Student Non-Violent Coordinating Committee embodied a theology of Christian eclecticism, a gumbo of exotic flaws and influence, grounded in Christian beliefs.

And thus, Marsh argues, the testimonials of the people involved in the various Civil Rights efforts contain critical lessons we need to learn now, about the interaction of Christian faith and social justice. "We've figured out a whole lot of big theological problems over the centuries," Marsh says. "We can hold off on some of those for a while, and we can pay attention to this new, in-breaking voice that comes to us through the Civil Rights movement."

Who do they worship?

Marsh's third lecture, Visions of Amen: On the Judgment of God and the Splendor of the World, tackles one of the most perplexing theological questions resulting from the Civil Rights movement, the same question that spurred Marsh to revisit his childhood and interview Sam Bowers: How could both sides of the Civil Rights issue claim God? James Cone, whose work formed the foundation of

Members of the SNCC planning freedom rides and singing, "We Shall Overcome."

liberation theology, often wondered how the white Christian churches could have enslaved blacks and kept them in inhumane conditions, all the while proclaiming God, and he argued that this question was more pressing, and larger, than any other post-Reformation theological question. Marsh, whose childhood memories were haunted by this question, agrees. His quest, as he told *The Baltimore Sun*, has been to understand "how passions for one God could have risen out of the souls of both white and black folks with the force of a tempest, setting neighbor against neighbor, empowering civil rights activists as well as staunch segregationists and rabid racists."

The question of how Southern whites could claim to do God's will and work was a question that vexed Martin Luther King Jr., as well, and is reflected in the speeches he made after 1966, when his vision became centered not on the beloved community, but on the kingdom of God breaking into towns and cities, bringing judgment and upheaval. King did not believe in the existence of a hell of fire and brimstone, as he explained in an interview that appeared in the January, 1961 edition of *Ebony* magazine, but felt instead that hell was something much more commonplace. "I do not believe in hell as a place of a literal burning fire. Hell, to me, is a condition of being out of fellowship with God. It is man's refusal to accept the Grace of God. It is the state in which the individual continues to experience the frustrations, contradictions, and agonies of earthly life." So while King may not have believed in the fiery pit, he did believe in consequences, and made it clear that he felt that the judgment of God would be the natural outcome of the white Christian's persistent and dehumanizing treatment of African Americans.

Yet despite the anger and hatred and violence he encountered, Marsh asserts, King held onto a hope for the return of splendor in the world. Beyond sin and judgment, there was still the possibility of an awakening to repentance, and the potential for restored perception and renewed sight. These possibilities, and the hope they sustained in King, inspired the speech he gave which has come to be known as "I've Been to the Mountaintop," delivered the night before he was murdered in Memphis. As King said in the speech's conclusion, "I just want to do God's will. And He's allowed me to go up to the mountain. And I've looked over. And I've seen the Promised Land. ... And so I'm happy, tonight. I'm not worried about anything."

Peculiar, Rather than Relevant

Given the unrealized objectives of the Civil Rights era, and the fractious times we live in, how does Charles Marsh imagine we might progress, as Christians, towards reconciliation? He explained the foundation of his vision in an interview with *The Other Journal*. "[If] we have any hope of moving forward, we must reaffirm the Christian faith's essential affirmations and seek to live in simple devotion to Jesus. What are these essential affirmations? Practicing hospitality to strangers; affirming the sacred character of all created life; learning how to engage the world as healers and participants rather than as manipulators or as people who control the script; learning to be still in God's presence; keeping the mysteries of the faith from profanation; remembering our citizenship in the global, ecumenical Body of Christ by living as builders of just and human community and working, as King admonished in his extraordinary sermon at the end of the 1956 Montgomery Bus Boycott, toward redemption, reconciliation, and the creation of beloved community. Learning to be peculiar rather than to be relevant."

Marsh also has advice for those who want to understand how to study, and teach, the Civil Rights movement as a theological text: Start small. Simple changes, Marsh says, are the key to the multi-tiered pedagogy that is necessary to bring the African American experience, including its saints and witnesses and their convictions, into white churches. Understanding the connections between the visions of King and Bonhoeffer, and the "cloud of witnesses" both men were searching for, is particularly helpful, since it allows us to see the relationship between the two men. "Bonhoeffer," Marsh says, "like Martin Luther King Jr. 30 years later, was an exemplar of "engaged scholarship," seeking redemption for the facets of society that oppressed and subjugated others, and utilizing the "social energy" of faith to catalyze positive societal reforms."

There are numerous intentional ways that white Christians can include the African American experience and canon in their worship life, as well, Marsh says. "Sunday school. Conversations. Education. Guest speakers that plant the seeds of awareness, of reconciliation. We need to bring back the theological convictions that animated the Civil Rights movement, and restore them to the narrative."

Marsh is fully aware that Sunday morning remains, as Martin Luther King Jr. once characterized it, "the most segregated hour in America." But he points out that it is also the time when reconciliation happens. "When you step into the sanctuary," Marsh says, "you're stepping into something much bigger, which is the global body of Christ, a fellowship of astonishing diversity." Church, he says, reminds us that we are members of this fellowship, and in the case of white Christians, not even the majority member. "We've lost the imagination of the Kingdom of God," Marsh says, "but church reminds us, and reorients us, to the Kingdom perspective."

Furthermore, Marsh explains, we should learn to value stillness, in our own lives, and in the still moments of fellowship that occurred in the Civil Rights movement. "Sitting in silence, not knowing what you're doing next, talking on porches, playing music. ... Spirit-centered stillness was a critical part of the Civil Rights movement," Marsh says, particularly on the occasions when a heroic activist woke up to an ordinary morning. "When the adrenaline rush of action dissipated and all that was left was pure grind, the spiritual nourishment of contemplative stillness, found in the discipline of waiting, was critical."

Koinonia Farm was one of the places where such nourishment was available. Founded by a white Southern Baptist minister from Kentucky, the Farm was a community built around land and Scripture. "It was," Marsh says, "an extraordinary demonstration plot for the reconciled Kingdom of God." Yet Koinonia Farm, where blacks and whites lived and worked together, and which so many activists recalled as crucial to their survival during the years of struggle because it offered a respite in which to rest and regroup, has been footnoted by historians. This is a mistake, Marsh argues. "So many of the activists told me that without Koinonia Farm, they would have gone crazy. It was an essential experience, and a chance to rest in the comfort of what was possible."

Yes, and Amen.

The transformation Dietrich Bonhoeffer experienced after his time in the United States inspires much of Marsh's work at the University of Virginia, as he explained to *Read the Spirit*. "The Project on Lived Theology began as a way to put bricks and mortar on Bonhoeffer's own response to what he found in America in 1930 and 1931. He was amazed to hear students asking: What are faith's social obligations? And, how can we use our skills as pastors and theologians to make a difference and to relieve human suffering? Later, Bonhoeffer said that these experiences helped him to turn from the 'phraseological to the real.' That's the vision of our Project on Lived Theology. It's to create spaces within a major research university where scholars and theologians can work alongside each other and can turn the phraseological into the real."

Fannie Lou Hamer is another inspiration. She once said that Christ was "out there, where it was happening," and Marsh believes that is still true. He finds hope in places like the Perkins House in Charlottesville, named for African American sharecropper-turned-activist John Perkins, who, despite losing his brother to racial violence and enduring a severe beating himself, made the decision to yield any claim to anger or resentment. Instead, Perkins focused his attention solely on reconciliation, relocation, and redistribution, the "three R's" that lead to community (re)development. The house that is named for him honors Perkins by living and working in his example. "For John Perkins, reconciliation comes through the awareness of the brokenness and need in himself and in others. The book we wrote together, *Welcoming Justice: God's Movement Toward Beloved Community*, shows the experiences of a black man and a white man through conversation," Marsh says. "Personal connection, conversation, is what makes reconciliation possible."

Marsh also finds hope in the legacy of people like Will Campbell, the recently deceased Nashville pastor. After Campbell's death, *The Tennessean* reported, "Through the lens of history, the struggle at this point seems clearly divided: Good versus evil, black versus white. Campbell aligned himself with good but refused to dismiss the humanity and essential worth even of those whom many in the movement considered, with good reason, to be the villains." Thus Campbell, who worked for Civil Rights at great personal peril, also pastored members of the KKK. He was the only white member of the Southern Christian Leadership Conference, and even accompanied the black students into Little Rock's Central High, to the jeers and taunts of white protestors, yet he extended reconciliation to everyone, even white supremacists. "You could go to him, and you could talk to him, and you could confess," Marsh says. "He would pray with you."

Marsh points to numerous others who are engaged in work to bring about reconciliation and positive change: Susan Glisson, formerly of the Winter Institute for Racial Reconciliation and now co-founder of Sustainable Equity, Chris and Phileena Heuertz, formerly of Word Made Flesh and now running Gravity, a Center for Contemplative Activism, and the numerous theologians and scholars who have served the cause of redemption and reconciliation by highlighting the theological convictions that motivated so many of the Civil Rights activists. When asked where else he finds hope in today's fractured world, Charles Marsh pauses, folding his hands together under his chin. He is quiet for a moment, then says, "You know, there's a reason to be hopeful in our children." Yes, and Amen.

> Marsh's advice for those who want to study and teach the Civil Rights Movement as a theological text—start small.

Marsh pauses between lectures with seminarians Kellan Day, T'19, and Hannah Pommersheim, T'19.

The Ethos of Evangelism:

Invite Welcome Connect and Spreading the Gospel through Hospitality

By Carly Nations

At first glance, Invite Welcome Connect seems like a simple framework. Yet, its adaptability—born of this simplicity—can accommodate a complex array of ministry contexts. In essence, this simplicity works because it calls us back to the fundamentals of the Church's engagement with the world—evangelism, hospitality, and involvement.

We have all heard the troubling numbers regarding church decline. With each new Pew Research Poll also comes a hoard of articles analyzing the numbers in detail. While most lament the decline of organized religion in America, many attempt to argue that the decline is not the fault of their faith tradition, but rather as something which is unavoidable, ascribing it to particular qualities of a new generation, advancement in technology, or perhaps, most importantly, the problems that arise from fostering an individualistic culture that downplays the need for community.

Yet out of these fears of decline are also born the stirrings of hope. Presiding Bishop Michael Curry, representing The Episcopal Church during his Royal Wedding homily to Prince Harry and Meghan Markle, proclaimed the message of what he has termed, "the Episcopal branch of the Jesus Movement. Someone once said that Jesus began the most revolutionary movement in all of human history. A movement grounded in the unconditional love of God for the world. And a movement mandating people to live that love and in so doing to change not only their lives, but the very life of the world itself." Curry emphasizes that although our culture may demand individualism, the Gospel shows us the need for community. This need to spread the Gospel and change the world is the responsibility of all Christians, regardless of denominational affiliation. Curry's contextual setting of The Episcopal Church as a part of the Jesus Movement lends importance and urgency to the issue of decline. Fighting decline is not just about the survival of churches or of church buildings, but also the importance of the "power in love to show us the way to live."

The Episcopal Church is steeped in tradition. Its long history and complex liturgical practices can seem imposing to the casual visitor, especially when a church relies on tried and true bulletins and books that in and of themselves beg explanation. In many ways, because Episcopalians are so well-versed in their own liturgy, it can be difficult to understand the ways in which the motions, prayers, creeds, and Eucharist can be introduced or explained to a visitor other than through an immersion that takes time and dedication—a dedication that many young people are perceived not to have. Because many in The Episcopal Church assume that dedication to tradition necessitates a steep entry curve, they also assume that their dwindling numbers are an inevitable loss to the more approachable, "seeker-friendly" models posited by Evangelical megachurches across the country. Alternatively, some Episcopal churches have added more contemporary liturgies to try and attract groups of young people who supposedly need these more accessible services, but adding services demands resources. And with much of the Church occupying rural areas of the country, led by largely non-stipendiary clergy, ditching the tradition in favor of a more Evangelical style of worship is untenable for many congregations and, ultimately, will not save The Episcopal Church.

Although there is no silver bullet for the problem of church decline, Invite Welcome Connect seeks to provide a way for finding answers and solutions as to how we can spread the Gospel and strengthen our Episcopal branch of the Jesus Movement.

Founded by Mary Parmer, Invite Welcome Connect was born out of her 10-year experience in newcomer ministry at St. Stephen's in Beaumont, Texas. The

Mary Parmer and two Invite Welcome Connect advisory board members, the Rev. Dr. Hillary Raining and the Rev. Chris Harris, deliver the first keynote address at the 2018 Evangelism Matters Conference. Hosted by Forward Movement and The Episcopal Church at St Paul's, Cleveland Heights, Ohio, the event was attended by 400 Episcopalians from around the world.

methodology was piloted in 2010 in four Diocese of Texas congregations, and within seven years Invite Welcome Connect grew to reach hundreds of parishes in more than 45 dioceses, including the Convocation of Episcopal Churches in Europe. Parmer attributes the initial rapid growth to the network she developed as director of the Gathering of Leaders, a peer-led leadership group of some 500 Episcopal clergy, including bishops, diocesan staff, seminary deans, and school chaplains. Recently, the ministry moved to its new home as part of the School of Theology's Beecken Center, where it held its most recent summit this past summer on the campus of the University of the South. In speaking of her work, Mary Parmer writes, "We need to be agents of imagination in our communities and empower people to take risks, try new things for the sake of the Gospel. In order to expand this important work, a home for Invite Welcome Connect that honors this approach was needed. I am confident the Beecken Center is just the right place for this ministry to thrive, to develop, and to grow."

Through its summits and workshops in individual congregations and dioceses, Invite Welcome Connect provides training for all orders of ministry within the church—bishops, priests, deacons, and laity—on fundamental aspects of growing parishes by empowering congregations to formulate an authentic and approachable representation of their culture. At the core of Invite Welcome Connect remains the Gospel-centered message that Curry has emphasized; yet, the principles extend beyond the specific beliefs and values of The Episcopal Church and enter the more general realm of hospitality— engaging with newcomers in a way that openly shares the best of The Episcopal Church by emphasizing relationship-building.

Parmer lists the core values of Invite Welcome Connect as prayer, intentionality, relationships, and accountability. Bound by these ideas, followers of the methodology are asked to reconsider their evangelism and hospitality efforts through these lenses. However, the challenges of complacency, hypocrisy, intolerance, and fear of change continue to hold parishes back from living into the core values of Invite Welcome Connect and ultimately, the Gospel itself. Thus, through these summits and workshops, Parmer and other speakers show participants ways to address the "sacred cows" of their parishes and empower church members and clergy to usher in change.

Parmer vehemently refuses to call this ideology a "program," in that it does not offer a single, magical solution that quickly and easily solves the problems of every parish. Instead, Invite Welcome Connect relies on the creativity of church members who choose to actively and intentionally embody the principles of hospitality, making this method adaptable to any parish, age group, or location.

Courses for this year's summit included talks led by the Rev. Donna Gerold, Canon Mary MacGregor, the Rev. Matt Holcombe, Catherine Pryor Miller, the Rev. David Romanik, the Rev. Chris Harris, and the Rev. Brent Owens, Jim Goodmann, and Dr. Courtney Cowart. Classes ranged from a wide topic of discussions, some addressing church signage and websites, others addressing programming and organization, and yet others still addressing general church culture. In MacGregor's class, "Greeting is More than Hello," MacGregor not only talked about the ways in which greeters and ushers can embody the principles of Invite Welcome Connect, but she also held practice sessions in which participants of the summit could approach common scenarios and troubleshoot problems. Holcombe in his class, "Are You Ready?" talked to participants about the hard realities of inspiring change in churches. Encouraging leaders to "focus on transition, not change," Holcombe talked through the stages of grief as they might appear in a church attempting to rebuild its culture of hospitality. Meanwhile, Miller walked her classes through the actual physical processes of those changes in a discussion on how to transform digital presence, signage, and advertising in her class "Cracking the Invite Code."

Invite Welcome Connect relies on the creativity of church members who choose to actively and intentionally embody the principles of hospitality, making this method adaptable to any parish, age group, or location.

Among the participants of this year's summit were 200 Episcopalians, representative of all orders of ministry as well as all age ranges. The youngest participant was 12 years old, attending the conference with her mother who was passionate about hospitality and Episcopal ministry, and who believes it is her own responsibility to actively see the mission of hospitality realized in her home church. Members of the Diocese of Georgia, led by the Rev. Canon Frank Logue, who himself has spearheaded Invite Welcome Connect in Georgia, showed up in force.

Along with Bishop Scott Benhase, Logue has helped the Diocese of Georgia to become one of the first dioceses to implement these strategies diocesan-wide. When asked about the decision to formally subscribe to Invite Welcome Connect, Logue emphasized that participating actively in Invite Welcome Connect was a helpful way to shift a culture. Is there an intentional way of helping people connect with this church? For Logue, engaging with what he calls the "ethos" of Invite Welcome Connect demands an intentionality that moves beyond the parish and extends to diocesan accountability. Thus, Invite Welcome Connect is a practice that not only impacts how parishes share the Gospel, but extends into the pastoral leadership of bishops who are looking for ways to support their priests in missional change. Logue noted that, although in many ways, Invite Welcome Connect challenges leaders in the Church to change their thinking, the inherent creativity within the ethos is life-giving — "Invite Welcome Connect is not a set program — 'do this and find life.' Rather, it's 'attend to these things in a way that fits your context.'" The flexibility inherent within Invite Welcome Connect means that each parish can focus on cultivating a culture of hospitality that fits their individual needs and matches their individual skills.

Although a church's average Sunday attendance (ASA) may be small, Logue and Benhase are looking for success markers in parishes that set them apart, markers of health and vitality that go beyond the numbers. For Logue, the parishes that he sees fully "buying-in" to Invite Welcome Connect are doing so by equipping laity. Although the processes of change can be difficult for many parishioners, Logue noted that "The typical negative feedback is 'we tried it and it didn't work,'" but in churches where "people get intentional about these things, there's a correlation between that and the church thriving." Thus, the success of Invite Welcome Connect is inherently dependent upon creating an investment in which all members of the church feel that their contribution is necessary.

In the closing plenary for the 2018 Summit, Logue emphasized that "everywhere you and I go we are surrounded by people who are masking deep pain," but "there is only one balm in Gilead … life changing, world-changing love is found in Jesus and it is as far away from a program for a church as you can get." Logue points out that the Gospel of Jesus is good news to the world, but if the church continues in its self-concern, then "the church isn't dying, we're killing it by focusing on the institution as an institution."

Canon Logue emphasized that when new members approach the church, "We promise them Jesus, and then we offer them affiliation in a club. I think we need to find a way to actually promise them Jesus, and then offer them Jesus." Offering people Jesus looks like sharing the Gospel of Jesus. But in order to share the Gospel, members of the church must be not only equipped to share the Gospel but also understand the ways in which God's love is transformative and necessary to the lives of our neighbors.

In his own closing remarks, University of the South's Vice-Chancellor John McCardell sought to seat the University within the tradition of Invite Welcome Connect's hospitality, and further emphasized the University's commitment to continuing that dedication to the Gospel through the culture of the Episcopal tradition. Citing the recent "decision made by our Board of Regents to bring the School of Theology and the Beecken Center back to where it began on the center of campus," McCardell noted that the historical trajectory of Sewanee is to embrace the ministries of The Episcopal Church and to occupy a prominent place in the tradition of the whole Church. McCardell sees this move as "an affirmation by this University of our historic, unique, and treasured connection with The Episcopal Church" rather than running away from religious traditions as many other universities (and especially many other traditionally Episcopal universities) have done.

Those who visit Sewanee know that it is a place unlike any other. Once called "Arcadia" by William Alexander Percy, the University of the South has always provided a place of respite for those who once called it home. Yet, perhaps the most important quality of Sewanee is not its ability to bring people back, but its insistence that sending people out is as equally important. The lessons of hospitality that one learns while in Sewanee do not only apply while one is there, but rather stretch far beyond the boundaries of the Domain and into the hearts and minds of each former undergraduate, theologian, or faculty member. Thus, the inclusion of Invite Welcome Connect as a presence on the University's campus is a natural fit. In providing a place to which people often return, Sewanee reminds us that our mission to spread the Gospel is one of community—establishing relationships in our homes as well as maintaining the relationships that give us life.

As Invite Welcome Connect begins its tenure at the School of Theology, the hope of new ministry serves as a reminder that the love and community we seek has always been present within those people and in those places where we seek Christ. In the words of the Rt. Rev. J. Neil Alexander, dean of the School of Theology, "If life in Christ is everything we say it is, then why wouldn't we want everyone to have it? I think about that question a great deal. I believe that is precisely the question that should motivate all of our efforts at evangelism, outreach, and growth for the Church. Such efforts are never about us really, but about those who are hungry to know what we know. Consequently, I don't think of Invite Welcome Connect as a program. I think of it as a call. It is a clarion call to the Church to make sure others come to know who we know (Jesus) and what we have (abundant life).

Invite Welcome Connect is a ministry of transformation that equips and empowers congregations and individuals to cultivate intentional practices of evangelism, hospitality, and connectedness rooted in the Gospel directive to, "Go and make disciples of all nations." (Matthew 28:19). A central part of spreading the Invite Welcome Connect message is to expand the ministry by identifying gifted teachers and leaders throughout The Episcopal Church to become certified Invite Welcome Connect facilitators and coaches. Facilitators will be trained to conduct intensive workshops around the country and provide support to participating parishes and dioceses. Coaches will be trained to support the implementation, visioning, and application of Invite Welcome Connect in a parish or community setting. To become a certified facilitator or coach, a comprehensive 10-step process must be completed that includes an application process and hands-on training. Facilitator and coach certification guidelines, training dates, and locations can be found under the Facilitator-Coach tab on the Invite Welcome Connect website: invitewelcomeconnect.sewanee.edu.

PROJECT ON

SLAVERY, RACISM, AND RECONCILIATION

BY RACHEL ERDMAN, T'13

In his paper presented to National Episcopal Historians and Archivists conference this year, the Rev. John Runkle relates an event that occurred in July of 2016 at the gathering of the Union of Black Episcopalians (UBE). The gathering was held in Christ Church Cathedral in New Orleans, Louisiana, and at the opening Eucharist, the bishop of Louisiana, the Rt. Rev. Morris K. Thompson, expressed some of the significance of the Cathedral's hosting of the meeting, addressing the congregation:

> *Today we gather with the heirs of the African Diaspora, in the Union of Black Episcopalians, to celebrate, to grieve, to confess, and to move a step closer towards God's vision of reconciliation and wholeness.*

Hosting the UBE in the New Orleans Cathedral, though, went beyond a simple act of solidarity. As Thompson explained in his address, there was a great wrong that needed to be righted at Christ Church. In the church, in the midst of this gathering of faithful men and women descended from enslaved peoples, there stood a chair, a bishop's cathedra, which by its presence repudiated the redemption of the people in the congregation because

> *... [t]his chair, built by the hands of slaves and owned by our very own Bishop Leonidas Polk for his use in fulfilling his duties as Bishop of the Diocese of Louisiana, [was] a physical reminder of our complicity in this evil system.*

Thompson proclaimed repentance, prayed for forgiveness, and begged for purgation on behalf of the Church for its complicity in the sinful acts of slavery and racism.

The culmination of these words was a powerful sign of reconciliation. Thompson motioned Presiding Bishop Michael B. Curry to be seated in the cathedra saying,

> *My brother, on behalf of the clergy and people of this diocese please be seated, that today we may continue the work of reconciliation, that this symbol of authority may be redeemed as a true symbol of unity in this house of worship.*

Curry himself then began the Eucharistic prayer:

> *O God, you made us in your own image and redeemed us through Jesus your Son: Look with compassion on the whole human family; take away the arrogance and hatred that infect our hearts; break down the walls that separate us; unite us in bonds of love; and work through our struggle and confusion to accomplish your purposes on earth; that, in your good time, all nations and races may serve you in harmony around your heavenly throne; through Jesus Christ our Lord.*

This event—and specifically this moment—Runkle calls "a powerful expression of collective reconciliation. The congregation, consisting of both black and white Episcopalians, joined together in acknowledging and confessing the sin of racism before God and each other. The cathedra, made by the hands of enslaved people, [was] re-consecrated by an African American bishop, a descendent of slaves, who then [took] his rightful seat in it."

The "physical reminder" of the Church's complicity in slavery and racism would no longer be tolerated, or ignored, or even hidden away in shame; instead, the reality of the evil was brought to light and the cathedra—which should always have been a sacred, holy item—was cleansed, renewed, and redeemed.

This story, from more than two years ago, is important to the University of the South's School of Theology for a number of reasons, not the least of which is that as Episcopalians, we rejoice when any step is taken toward justice and reconciliation in society and in our Church. Even more directly, though, it is a potent reminder that we, too, are complicit in the legacy of slavery and racism. Bishop Leonidas Polk was a founder of the University, who consecrated the 1860 cornerstone of the school. Polk and others like him originally founded and planned to build the University of the South on a slave-based economy and were defenders of slavery—Polk himself died as a Confederate general in the Civil War. Polk's friend and co-founder of the University, Bishop Stephen Elliott, called slavery a "sacred charge" and "a great missionary institution ... arranged by God." At the time of the second founding, however, in 1866, slavery had been abolished in the aftermath of the Civil War.

In the past, the University has, understandably, sought to downplay its historic connection to slavery and slaveholders, but that is beginning to change. Instead, it is joining a growing movement within The Episcopal church, a movement that shows itself in events like the UBE gathering and, more recently, during this year's General Convention, where TEConversations were held to discuss race and racism. It is a movement toward racial healing, reconciliation, and justice, to help us become what Curry calls "the Beloved Community." Key

Some of the members of the Project on Slavery, Racism, and Reconciliation pause for a moment beneath the stained glass windows in All Saints' Chapel. Pictured from left to right: Murdock Jones, T'20; Hannah Pommersheim, T'19; Woody Register, C'80; and Kellan Day, T'19.

PROJECT ON
SLAVERY, RACISM,
AND
RECONCILIATION

The Kirby-Smith monument was installed in 1939 and was dedicated by then Vice-Chancellor Guerry in 1940. The plaque was moved to the cemetery on Oct. 26, 2017.

to these efforts are four main frameworks: telling the truth; proclaiming the dream; practicing the way of love; and repairing the breach.

Telling the Truth

The University is working to take a lead in the efforts to "tell the truth" about its past connections to slavery and racism through its new Project on Slavery, Racism, and Reconciliation, headed by Woody Register, C'80, the Francis S. Houghteling Professor of American History. The School of Theology is proud to be a major contributor to this project, with three seminarians—Hannah Pommersheim, T'19; Kellan Day, T'19; and Murdock Jones, T'20—participating as members in the working group, and the Rev. Dr. Benjamin King, associate professor of Church history, assisting in research.

The Project on Slavery, Race, and Reconciliation expresses the University's commitment to be a part of the wider church's efforts to pursue racial reconciliation. According to the Project's website, " ... a more complete understanding and recognition of that history [of connection to slavery] and its legacies will enable us to ... realize our pledge to be an inclusive university of and for the diverse citizenry of the 21st-century South." While the Project's mission is technically secular, it reflects the same commitment made by The Episcopal Church to "live into being the Jesus Movement by committing to evangelism and the work of reconciliation—beginning with racial reconciliation across the borders and boundaries that divide the human family of God." (*A Framework for Anti-racism and Radical Reconciliation Training in The Episcopal Church*, produced by the Executive Council Committee on Anti-Racism, December 2017)

Register acknowledges that the fact that the University of the South's founding fathers were slaveholders or defenders of slavery as an institution is a bit of "old news," but what hasn't been explored, he says, is "the *centrality* of slaveholding to the founding of the University. ... There's more that we need to know about the men who pledged sometimes their lives but definitely their wealth to the [creation of the University of the South]."

Just as it is in the Church's path toward racial reconciliation, exposing and acknowledging—essentially, confessing—Sewanee's historical connection to slavery and racism is the foundational step to meaningful repentance and change. As Pommersheim, a member of the Project's working group, points out, it is "doing the historical work, the truth-telling that needs to happen before Sewanee can be a truly welcoming place. ... Sewanee's history is Episcopal Church history, and it affects a lot of us." Pommersheim is optimistic that the University can become a leader in efforts toward racial reconciliation by "doing the work that leads to concrete changes in how we interact with each other."

Bringing a Dark History into the Light

That truth-telling begins with intensive research. Register says that the main building block of the project is the "vigorous research [that] expands the scope of historical investigation of the founding of the University [in order to] answer some of the most important questions, so we understand our history better." To that end, the working group began (and continues) a deep-dive into primary sources that shed light onto the founding of the University of the South as (according to the project's website) "an institution of The Episcopal Church that was founded by slaveholders, for the benefit of slaveholders, and to serve and advance a slaveholding society—a civilization based on bondage."

This research closely mirrors the efforts going on at the national level within The Episcopal Church. For example, Curry led a pilgrimage to Ghana to visit the slave-forts or "castles" where captured Africans were held before embarking on the horrific trans-Atlantic journey toward slavery. The Anglican Church actively blessed these slave-forts; in fact, services were held in a chapel that sat above a dungeon where captured slaves were tortured. In a video series sharing the pilgrimage experience, Curry, as well as the Right Rev. W. Andrew Waldo, Bishop of the Diocese of Upper South Carolina, and the Rev. Canon Stephanie Spellers, the Presiding Bishop's Canon for Evangelism, Reconciliation, and Creation Care, express the profound impact of their visit. Curry says in the video that he hopes that "this journey will help us to reclaim and reface a common history ... a painful past ... to turn in a new direction and face a new future." Spellers adds that "race is so hard for us to work with in America ... because there's still so much we have not talked about." The pilgrimage and the resulting video is an example of profound truth-telling necessary for change to occur.

Vice-Chancellor of the University of the South John M. McCardell Jr. and Joe DeLozier, C'77, P'16, chair of the Board of Regents, dedicate the EQB Monument at Sesquicentennial Park as part of the University's celebration of Foundation Day and the 150th anniversary of welcoming its first nine students in September 1868.

There are many examples of the same kind of truth-telling on the University's campus. For instance, King is supporting the project's efforts by researching the ways in which Bishop Charles Quintard campaigned for funding among Anglicans in his two trips to England after the Civil War. Some people may be familiar with the complicated relationship that the Church of England has had with slavery. The country itself remained neutral during the U.S. Civil War, and never recognized the legitimacy of the Confederacy as a nation; moreover, explains King, virtually everyone in England "was in principle against slavery." Furthermore, Anglicans were enthusiastic that Christianity had gained a foothold within the black community and were eager for it to blossom. Nevertheless, many English people supported the Confederacy and there was an inherent racism in the way that many of the English elite (including Anglican clergymen) thought of the prospect of emancipation. As King puts it, some argued the South offered the best chance for a "gradual" elimination of slavery. They feared that the sudden loss of slavery as an institution would undo the Christianization that had occurred on plantations, leaving the former slaves in a state of "heathen chaos." Thus, in his efforts to raise funds for the University after the war, King says, Quintard "tapped into [Anglicans'] desire to evangelize and support the church" in the American South. "Some donors gave because they saw the University as a means of retaining the antebellum racial order even though slavery was gone, while others gave because of the catholic vision of the Anglican Communion that Quintard represented."

In addition to the work that has come out of the project to find and make public examples of how the University of the South was complicit in racist policies, the project also seeks to broaden its connections with the larger University community and the region, as well as the work of The Episcopal Church. Most recently, it partnered with the University of Tennessee Chattanooga (UTC) and the Ed Johnson Project in Chattanooga to host a series of events called "The Lynching of Ed Johnson in Chattanooga: A Critical Discussion of the History of Racial Violence in the U.S." The series—two lectures and a documentary—brought awareness of the horrific mob lynching of a man wrongly accused of rape in 1906, but was also meant to "inspire awareness about continuing issues

PROJECT ON
SLAVERY, RACISM, AND RECONCILIATION

surrounding racial injustices in the Chattanooga area," according to Susan Eckelmann Berghel, assistant professor of history and director of Africana studies at UTC, as quoted in the press release for the event.

Campus, Community, Church

Register is enthusiastic about the reception the project has received on campus, in the community, and even within the Church, especially because the project has only just finished its first year of a six-year endeavor. A student version of the project is already in preliminary stages; the Rev. Dr. Robert Lamborn, T' 94, the rector of Otey parish in Sewanee, wants to develop a collaboration, and the church has hosted campus forums on race and reconciliation; and Dr. Catherine Meeks, executive director of Absalom Jones Center for Racial Justice in Atlanta (and who also spoke during General Convention) is very supportive of the project, coming to speak at Sewanee and allowing Register to come to the Center to discuss it. Meeks is eager for the Center to help spread the word about the work that's being done at the University because it is so interconnected to what's happening at Absalom Jones. She hopes "that Episcopalians would be conversant in the research and history that's being done [for the project] and will ask themselves 'what does this mean for us as Episcopalians going forward toward racial healing?'"

Dr. Catherine Meeks hopes "that Episcopalians would be conversant in the research and history that's being done [for the project] and will ask themselves 'what does this mean for us as Episcopalians going forward toward racial healing?"

The project is making connections to the wider Church in a number of other ways, too. Pommersheim was able to represent the project at the University of the South's booth during the 79th General Convention and said she was pleased that "people who sought her out were excited to see the University involved in these church-wide efforts [toward racial reconciliation]."

Pommersheim also attended the talks at General Convention given by Meeks, as well as by Arno Michaelis, a former leader of a worldwide racist skinhead organization who now works to get people out of similar hate groups, and the Rev. Nancy Frausto, who is a "Dreamer" who came to the United States without documents as a seven-year-old child. Pommersheim said that the talks were very inspiring, and that it was "good to hear the issue of racial reconciliation framed through stories and individual experience ... [that] help[ed] to make it feel more alive and relevant." Stories and individual experience are a cornerstone of the national Church's efforts to build the Beloved Community, as in the StorySharing Campaign that, according to Spellers, works to create "circles of people who can share stories with each other—stories about faith, race, and difference—in a way that's safe, respectful, and faithful." The sharing of stories isn't a simple purging that doesn't accomplish anything, or a kind of one-upmanship of personal pain. Instead, Spellers says, it's one step in a process toward living in a world that "looks like the dream of God ... [it's] cloaked in the presence of God, in the desire to form real community and strengthen bonds of trust with one another [in order] to grow as reconcilers in Christ."

The Project on Slavery, Race, and Reconciliation is in many ways the University's own story sharing campaign, but it's also an effort to honor Speller's appeal for "white folk [to stop running] from the stories of their ancestors and the reality of their own privilege." It's about bringing to light the darkest parts of our own history and facing them head-on. The project has just entered into a trial membership with a crowd-sourced transcription website called *FromThePage*. *FromThePage* will allow the larger Sewanee community to contribute to the project's work, to become more than just an observer, but also help people to come face-to-face and wrestle with the school's history. As the website points out, "Alumni, parents, friends—anyone can log in, read, and transcribe the documents that we have found," and Register says the project made a big push for volunteers during Homecoming, Founders' Day, and other alumni events.

Register and the rest of the team are encouraging participation from the School and the community, but it's especially important to make sure the voices of people of color are included. Historically, there have been very few people of color at the School of Theology (though in the last 10 years, this has begun to change). Part of the mission of the Project is not just to expose the School's history of racism, but to bring to light the stories of people who experienced it firsthand. To that end, Register traveled to Norfolk, Virginia, to interview the Rev. Joseph Green, one of the first two African American graduates of the University of the South. Green, along with his cousin, William O'Neal, received a master of sacred theology from the School of Theology in 1965. In the interview, Green said that the Sewanee he encountered in those years was a severely segregated environment, as Jim Crow as any place he had ever lived: "I just hoped Sewanee would have been different, I don't know why I should have thought that ... that it would have been more open."

Though the seminary faculty were welcoming, the white people in town were not, and campus housing was still segregated. Green developed his closest friendships with the black residents of town, particularly those who worked in the dining hall and cleaned the residences. As he recalls, "The people I talked to, the black people (and I knew them best), they looked for the day when all that [segregation] stuff would be broken down, and they were so glad to see us [African American students] there, and they thought that was the beginning of something great. It would grow in numbers, and not just a few people here and there [at Sewanee]."

Green is very pleased that Sewanee has changed for the better since his day, particularly because the numbers of students of color are growing, and they are gaining recognition as student-leaders. And while Green applauds the University for "taking a hard look at its history" through the Project, he said it's important to remember that throughout that history, change has happened less because the University had encouraged it than because of the actions of African American students in his day and still today. "By the time we graduated," he said, "everything was open. This was forcing the issue, and only because people forced it, it happened."

Facing the Future

What's vital to recognize about the Project on Slavery, Race, and Reconciliation is that the intensive research into Sewanee's difficult history is only the starting point—it's the foundation upon which the rest of the six-year program will stand. Just as how the process of becoming the Beloved Community cannot stall at "telling the truth" without then "proclaiming the dream," the project seeks to live into the "reconciliation" part of its mission by "consider[ing] the obligations that Sewanee's history places on us in deciding how we can become a more equitable, inclusive, and cohesive university community—one that aspires to the high ideals of our motto, *Ecce Quam Bonum*" (from the project's website).

Nevertheless, Register is adamant that the legacy of the project isn't his or his team's alone to decide. What the community decides to do with the knowledge it receives from the historical research will have to be decided together, with strong input from people of color, because they are the ones who have suffered most from the legacy of slavery and racism that has haunted not just the school, but the entire region. It could be that the ubiquitous Confederate memorials and tributes will be taken down, as they have been in the public spaces of Baltimore, another place where racial tensions run high—breaking out in violence after the death of Freddie Gray. Bishop Eugene Taylor Sutton, the first African American bishop of the diocese of Maryland, supported the move to take down Confederate memorials (three of which had Episcopal clergy speak at their dedications), saying in a recent interview, "Now that the statues are removed, the space is clear for us to tell a more complete, more hopeful story."

The University's All Saints' Chapel, where there are a number of Confederate images throughout the stained-glass windows, may follow the lead of St. Paul's Episcopal in Richmond, Virginia, where School of Theology alum, the Rev. Molly Bosscher, T'08, serves as associate rector. Once known as the "Cathedral of the Confederacy," the church has worked hard toward racial reconciliation, forming the History and Reconciliation Initiative in 2015, after the shooting at Emanuel African Methodist Episcopal Church in Charleston, South Carolina. St. Paul's chose to remove a small number of items featuring Confederate imagery, but as Linda Holt and Charles Graham, two leaders of the initiative, point out in a 2017 op-ed:

> *The key is that we have not let the addition or subtraction of memorials be the sum and signal of our work. That would have been hollow work indeed. Instead, we stepped back and opened ourselves to learning. Our process, then, has ranged far beyond the location of memorials because the new knowledge about our past, present, and future, and how it empowers us to understand our city, feels far more consequential.*

The University's six-year Project on Slavery, Race, and Reconciliation commits to not only confronting our past, but to using that knowledge to inform our future.

The Project on Slavery, Race, and Reconciliation reflects that same level of commitment to not only confront our past, but to use that knowledge to inform our future. To that end, Pommersheim and Day received a Gessell Fellowship for a project on Confederate imagery in Episcopal parishes. They are developing a curriculum to train parish leaders—clergy and laity—to have conversations within the community on what to do with the memorials. Their object is to teach best practices for getting community support for reflecting faithfully about the memorials, but also to create strategies for groups that can't simply remove offensive images. "What if you're a smaller parish that can't afford to take out a window, what kind of options do you have?" Pommersheim points out. She and Day are hoping to get grant money to implement the curriculum.

Whatever the University decides to do with its Confederate imagery—whether they are removed as the National Cathedral in Washington, D.C., did, or if they are redeemed as Christ Church Cathedral, New Orleans, re-sanctified the bishop's cathedra—they cannot be ignored anymore, and our role in the pain inflicted on millions of God's children through the sins of slavery and racism cannot be ignored. As Register says, the six-year Project on Slavery, Race, and Reconciliation is meant to insure that the University not only recognizes the sins of its past, but also "takes direct and purposeful action that will ... impact the South ... informed by an understanding of our history—what we have done to make this region what it has been, and what we can make it in the future."

DEBATING A CONTROVERSIAL ISSUE FROM A THEOLOGICAL PERSPECTIVE

By Ryan Currie, C'13, T'18

It's July 17, a beautiful day on the campus of the University of the South, and 51 high-school students are arriving to debate a controversial resolution. What that resolution is, they don't yet know. Since its beginning in 2012, the SUMMA Student Theological Debate Society, a program of the School of Theology's Beecken Center, has had a tradition to not reveal the question up for debate until the first day of the summer camp session.

On the afternoon of their arrival, before the big reveal, the campers move in small groups from their residence halls to the welcome area in Hamilton Hall to shady spots outdoors, meeting their counselors and fellow campers. All the campers have changed into SUMMA t-shirts, colored according to how many times each student has come to camp. The 19 returning campers, including SUMMA's first four-year student, Drew Fox of Madison, Mississippi, are not only visible by their colors, but also by the elated smiles and hugs they share with the friends they made at previous camps.

For Fox, it was, above all else, the people that called him back to SUMMA. He can't help but be nostalgic now that his last year as a camper is here. He remembers by name a litany of camp friends, counselors, nurses, and others from years past. "We're only together for eight days, but I feel like these people will be my life-long friends. As cliché as that sounds it's still really important to me." Fox participates in other programs not unlike SUMMA: summer camp at Bratton-Green, Mississippi's diocesan camp, and other school-based debate groups. But SUMMA fosters a strong sense of community around a purpose that seems to be more and more extraordinary, and therefore more needed, in the lives of 21st-century teenagers: speaking the truth in love.

Zaige Wills, a second-year student from Shreveport, Louisiana, and one of the most confident of debaters, is much more enthusiastic about this summer than he was the last time. He hadn't wanted to come at first. "My grandmother told me about SUMMA," Wills says. Wills's grandmother, who lives in Chattanooga, found out about the camp from friends of hers who are Sewanee alumni. She thought it sounded like a good opportunity for Wills to open his mind and grow in his faith. "She made me apply," says Wills, "which I'm happy for now, even though I wasn't too happy about her forcing me. After I stepped into Quintard Dormitory, and I was greeted by the counselors yelling, 'Hey!'—you know, that energy, that enthusiasm. I opened myself up to meeting new people. I'm glad that my grandmother introduced me to SUMMA."

Wills echoes Fox in talking about what a unique arena for thoughtful debate and theological growth SUMMA has become for him. When he's not at camp, what Wills misses in discussions with classmates and others is "actually sitting down with one other person who doesn't believe the same thing as you and getting to the truth. Debate is two people trying to find out the truth. Most of the time argumentation is ugly and uncultured, results in yelling and insults. It's very polarizing when people don't agree. What I miss is the environment of peace and love fostered by SUMMA." Such an environment will be much needed for the debating of this year's resolution.

The Very Rev. Dr. Christoph Keller III, SUMMA's founder and dean of Trinity Cathedral in Little Rock, Arkansas, gives the opening presentation on the camp's mission, its day-to-day activities, and the kind of debate practiced here. As slide after slide goes by with rules, policies, and schedules, the campers look around restlessly, leaning towards their neighbors to whisper guesses at what the resolution might be. Some reflexively reach into pockets to pull out their phones, but to no avail: campers are not allowed to use them during the educational sessions. Anticipation builds. Keller seems to enjoy the electricity in the crowd, stalling a little longer than necessary before he pulls up the long-awaited next slide, which reads, "RESOLVED: Churches should be gun-free zones." A few groans and exclamations of "What?!" go up from the crowd, and at least a few of the students shake their heads or hang them in their hands. In the words of one camper, this resolution feels "a little too real."

Although their backgrounds and experiences are remarkably diverse, that reaction is shared by many. This year they have come from 14 states, the District of Columbia, and the People's Republic of China. Some are Episcopalians, some from other Christian denominations, some other religions, and some with no religious affiliation at all. They range from ninth to 12th graders and across the gender and sexual orientation spectrum. Yet they now hold at least two things in common: they have willingly come to a theological debate camp, and they have grown up in an era of unprecedented gun violence, taking place far too often in schools. The campers who have returned for a second, third, or fourth time might feel the reality of this resolution even more, since one of their fellow debaters survived the Marjory Stoneman Douglas High School shooting earlier this year. During dinner, Fox is asked for his

Emma Spicer laughs at a skit given by the campers during the talent show. For her talent, Spicer plays the piano (inset).

reaction to the resolution. "I'm from Mississippi," he said, "I don't talk to anybody about gun control."

Wills was also hesitant about the political pitfalls of the resolution. "If this was a political debate camp, it would be very simple: you'd have the Democrats over here and the Republicans over here, and I probably wouldn't even know half of the other campers."

In contrast, Emma Spicer of Eagle Lake, Texas, daughter of Amy and Stephen Spicer, T'14, remembered thinking, "Ooh—this is going to be fun." This is Emma's first year at camp. She first heard about SUMMA from her parents when they returned home from the DuBose Lectures with Rowan Williams in October 2016, but Emma was not able to attend until this year. "At home," she said, "I'm not part of a debate group. I'm homeschooled, and so my friend group is relatively small and mostly younger than I am. In order to have an intelligent conversation, I have to go to adults, who often don't treat me as an equal, or I don't feel like I can debate with them. Or I don't have those discussions at all." She feels comfortable debating with her father and her youth group, and now with other campers, "people," she says, "whom I've grown to care about and trust and really respect."

That mutual care, trust, and respect is fostered by design at SUMMA camp. Every day begins and ends with worship modeled on the Daily Office. With help from the chaplains, the campers and counselors lead the prayers and music. Some have brought their own ukuleles or guitars or play the chapel's piano. Many participate by singing, serving as ushers, or offering to read the appointed scripture. The mornings are devoted to theological study in lectures, led by Keller or the occasional guest, and seminars, led by University faculty, seminary graduates, and other teachers drawn from the wider Episcopal Church. In the afternoon, the students have a variety of free time activities to choose from: flag football, hiking, admission visits to the College of Arts and Sciences, jam sessions, and hammock time. They are allotted an hour-and-a-half before supper for individual debate preparation.

Many of the students look forward to the evening activities, which bring together every camper and counselor for one purpose: sheer adolescent fun. Thursday features a massive kickball scrimmage and ice cream sundaes. Another favorite is movie night at the SUT (aka the Sewanee Union Theatre). The undoubted highlight, though, is the camp talent show, *SUMMA's Got Talent!* In addition to the to-be-expected yet unexpectedly good songs and skits, there are other, more *eccentric* acts: a Mongolian throat-singing rendition of the Lord's Prayer in Aramaic; a live ASMR experience (it stands for Autonomous Sensory Meridian Response and describes the tingling sensation created by recordings of very soft, repetitive noises—just look it up on YouTube); and one camper's demonstration of perfect pitch. More remarkable than the diversity of offerings, however, is the overwhelming show of support from the audience of fellow campers. Standing ovations are more the rule than the exception, and every performer leaves the stage beaming.

Drew Fox excites the campers during a kickball game.

In the afternoon, the students have a variety of free time activities to choose from: flag football, hiking, admission visits to the College of Arts and Sciences, jam sessions, and hammock time.

The energy level is high the night before their first debates. The spiritedness of the talent show is in contrast to the sobriety and professionalism of the debate tournament. Students trade their t-shirts and shorts for suits, ties, skirts, and dresses. Debates are conducted according to strict rules of competitive debating in front of a judge, who offers no feedback during the debate. Some rounds draw an audience of nearby family members or faculty and staff of the School of Theology, but the debates are not concluded with applause. Instead debaters and audience wait in patient, nervous silence, while the judge tallies points and then finally announces, "Congratulations to both sides. This was a win for the affirmative." Between rounds the campers get updates from their friends, work on debate prep, or try their best to relax.

As in the talent show, though, every student shows support and respect and receives it back. The way SUMMA decides the winners and losers of the tournament restrains the students' excited competitiveness. Rather than a knockout tournament in which winners advance to the next bracket and losers quit debating, campers debate as team members of their small groups. Each debater argues both the affirmative and the negative. The two teams with the best combined record are recognized, as are individual debaters who go undefeated. The highest honor of the camp, however, is the SUMMA Prize, which is given to a debater who has best expressed the spirit of "speaking truth in love while debating with skill and intellectual distinction." The campers, counselors, and others elect the SUMMA Prize winner, who receives a trophy with a cash scholarship and who is recognized at the camp's closing Eucharist. In the case of a tie the prize is shared.

Zaige Wills makes a forceful point during his time at the debate podium. Students were given the resolution of gun control at this year's camp.

While the prize went to only one student this year, third-year camper Ellie Robinson of Orange, Virginia, the values it celebrates were vividly apparent in many other campers. Although this year's resolution was exacting to debate, and although it has a tragic urgency for teenagers in our current state of affairs, it is encouraging to see them engage it faithfully and theologically among friends and trusted teachers. When I asked Emma what she would take home after SUMMA, she told me "I think I'll take back my arguments. The conversations I have are like this. They're theological, but they're also largely based in the world, in the world but not exactly of the world."

Wills laughs when asked the same question. "Emma kind of stole my answer. At SUMMA we prepare weapons to defend what we believe in, which are words and not actual weapons." Wills also takes away an understanding of the other side. He can't support a churchgoer carrying a gun into the sanctuary, but he recognizes the security concerns many Christians have, including his uncle, pastor of a church in Dallas, Texas. "Of course, the security of the church is paramount. It's like a shepherd defending the flock. The main thing I'll take back is just seeing the argument from the other side, seeing it from the side you don't necessarily agree with. Having been around people who empathize with that other side of the argument, you can empathize with them."

Fox said, "Sometimes religion seems to be far away from the world. Theology can be in its own realm and not always applied to the real world. This topic of guns? St. Augustine, Thomas Aquinas, Karl Barth, they don't talk about it. Not even the Bible! What I'm taking away from this topic is a strengthening of my opinion and also deeper sensitivity and understanding. I know now what my heart tells me to believe."

SUMMA has given these remarkable students a way to find their own strong voices. Their voices are theologically-grounded, faithful, and speak with empathy, sensitivity, and understanding. In short, they speak with love. What is now more needful than that?

EfM's Intersects 'The Way of Love'

By Kevin Cummings

Where are you in your feelings today?

What kind of tree do you feel like?

What kind of spice?

The "icebreakers," or initial introductions that begin every Education for Ministry (EfM) gathering can vary, but the questions allow for creative exploration of what each group member feels in the moment. What follows are myriad discussions of theology, faith challenges, ministry, and Christian tradition, all in the goal of building a stronger spiritual foundation and clearing a path—a path that coincides nicely with the current Jesus Movement program in The Episcopal Church known as "The Way of Love."

The Way encourages Episcopalians to muster renewed focus on living the model that Jesus established in the first century by outlining the formula in seven simple steps: "turn, learn, pray, worship, bless, go, and rest." Presiding Bishop Michael Curry says the practice promotes deeper study into Christ's teachings and following the "loving, liberating, life-giving way of Jesus."

EfM is one of many official partners in the Church's Way of Love effort and Karen Meridith, executive director of EfM, said the 43-year-old program is simpatico.

"When people are participating in EfM they're actually addressing all of these areas that are in the Way of Love and we do it in our own particular way, centered on our rhythm of study, reflection, and worship," she said. "I'm not just educating myself for ministry, I'm living into this way of love."

EfM is a four-year program for lay people that focuses on the Hebrew Bible, the New Testament, the history of Christianity, theology, and ethics. Each week for 36 weeks, groups of up to 12 people gather for introspection, theological reflection, and discussion of weekly readings.

A prime example of the program's congruency with The Way of Love is evident in the first step, "turn," which encourages people to "pause, listen, and choose to follow Jesus."

"'Turn' is the desire to take stock of how you're living and to adjust to be more in line with how Jesus asked us to live," Meridith said. "EfM does that by thinking theologically, by putting the whole of our life into conversation with the whole of the Christian tradition and saying, 'How do these things together tell me the right way to live? How do I make good ethical decisions about my life? How do I know when I need to change?"

Theological reflection, a key and constant component of EfM, addresses these questions to help people decide on the faithful way to live. A commonality of people who join EfM is being at a crossroads, at a point of turning in their lives, Meridith noted, adding that at General Convention she often hears stories from people about how the program changed their lives.

Another part of the Way of Love is the "learn" step, which EfM—founded at the School of Theology in Sewanee, Tennessee—features in abundance.

"We're not people who say you can open the Bible and the instructions will tell you exactly what to do. We're people who take scripture, tradition, and reason together and say, 'Now how can I live a faithful life?'" Meridith said. "And to me a faithful life is one that's oriented toward what Jesus advocated, which was the flourishing of creation, harmony, care for all creation and being aware of who's on the margin and making room in the middle so the people on the margin come into the center."

"Bless," which the Way of Love literature defines as "sharing faith and unselfishly giving and serving," is another vital part of EfM.

"Bless is a way of talking about evangelism as well as the Jewish concept of being a blessing to others," Meridith said. "When we practice sharing our stories and listening to stories of others, we are practicing forming relationships that extend us to other people, crossing boundaries, allowing us to hear a different perspective, ministry *with* rather than ministry *to*. It kind of gets us outside of our own selfishness, where we think the world revolves around us."

"Go" may the most important aspect of EfM and the Way of Love encourages, "cross boundaries, listen deeply, and live like Jesus."

"Go is also about relationship building, reaching out to others, and not staying in your safe place," Meridith said. "It's about noticing where the world is broken and looking for ways to repair that brokenness. In EfM we talk about being called to journey with God in addressing the needs of the world."

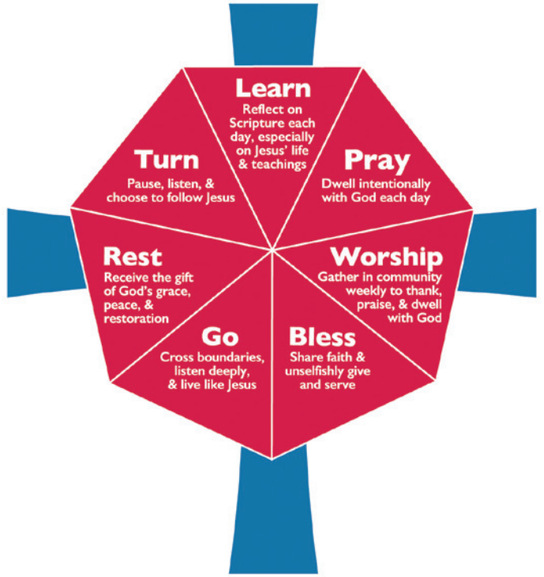
People do not have to wait until they graduate from EfM to do ministry, Meridith noted, adding that people are performing and developing ministry the entire time they are in the program.

"Part of what we are doing is identifying the gifts and strengths of one another," she said. "We might identify something that someone has been talking about for a while and recognize that this is a call and affirm that call."

A few examples of calls answered by past EfM participants and graduates include working in hospice care, serving in public office, and starting a food assistance program that distributed expiring, but still good, food from a retail-store chain.

"Ongoing discernment, that listening for God's call and ongoing attention to where faith and your life intersect, are part of living into the ministry that God calls us all to at Baptism," Meridith said. "That is why EfM functions in some ways as a rule of life while people are in it and why we encourage people to develop their own rule of life in the course of the program, so that when they go out from EfM they have a structure or way of thinking about how to be intentional about continuing to follow Jesus."

Admittedly, the "rest" aspect may be the weakest link between EfM and the Way of Love, but Meridith said the importance of taking a break, playing, and rejuvenating yourself is an aspect EfM recognizes as vital to the "go" part of ministry.



Presiding Bishop introduced the Way of Love: Practices for a Jesus-Centered Life to The Episcopal Church during the opening Eucharist at the 79th General Convention in Austin, Texas, this past July. It is designed to be spare and spacious, so that individuals, ministry groups, congregations, and networks can flesh it out in unique ways and build a church-wide treasure trove of stories and resources. Resources, both printed and online, supporting the practice may be found at episcopalchurch.org/explore-way-love.

Two Million Dollar Gift Supports New School of Theology Building

Upon her death in September 2017, Mabel Hancock Holt left a bequest of approximately $2 million to the University of the South, a gift that, because of her many contributions to church life, will be designated for the School of Theology building project. She was an accomplished and generous woman who was an educator, a scientist, a photographer, and a musician. She was known for her love of books and life-long learning, her wonderful sense of humor, and her strong faith. Her participation in Education for Ministry (EfM) inspired her gift to the University.

Holt grew up in Martinsville, Virginia, and completed a two-year degree at Stephens College in Columbia, Missouri. She then returned to Virginia and completed an undergraduate degree at what is now James Madison University. She was a popular and active member of the Tri-Sigma Sorority and was elected president of her senior class.

After college, Holt worked at Yale University in charge of the chemistry and photography labs in the zoology department, but after two years, she returned to Virginia. There she attended every session of a life-changing, two-week seminar at a local Episcopal church at which a number of well-known theologians spoke. She was especially interested in hearing discussion of the scripture "Come now, let us reason together, sayeth the Lord …." It was to be key in helping her to resolve her issues in blending her beliefs in science and religion. Following that study, she earned a second undergraduate degree in religion.

Holt made scores of friends throughout her life wherever she played, studied, or worked. People who knew her delighted in her finely tuned sense of the ridiculous, which could border on hilarity. She was a cause of joy wherever she went.

Continuing to explore her faith, Mabel graduated from the Presbyterian School of Christian Education with a master's degree in English Bible in 1957. Shortly afterwards she completed coursework at Southern Baptist Seminary and accepted a position as circulation librarian with Union Theological Seminary. That job inspired her to return to school to earn a master's degree in Library Science at Drexel University, specializing in theology. After earning the MSLS in 1966, she took a position at the Richmond Public Library as head of the reference department. She was regarded there as having a scholar's knowledge in her chosen field of theology. After thoughtful soul-searching and discussion with her childhood Baptist pastor, Holt changed her church membership, with her pastor's blessing, to The Episcopal Church In 1968.

In 1970 Holt moved to the Chester branch of the Chesterfield County Public Library (CPPL), initially as a branch librarian. She was interviewed during that time and was quoted as saying, "I really think … of libraries as being almost living things."

Holt retired in 1988 as coordinator of adult services and head of the reference department of CCPL's Central Library. She then volunteered to establish a library, from scratch, at Richmond Hill, an ecumenical retreat in Richmond, Virginia. During the same period, she also volunteered at the Virginia Historical Society. In 1991, Mabel moved to The Colonnades retirement community in Charlottesville, Virginia, where she kept an active social life for many years, including completing the four years of study in Education for Ministry. She continued to enjoy singing, scheduled activities, and especially being outside on walks and drives in the countryside until the end of her life.

Stronger Truer Sewanee Campaign

God is so good! When we started the School of Theology part of the *Stronger, Truer, Sewanee* campaign, the original target was between 15 and 18 million. We decided to take a leap of faith and try to raise 25 million. Thanks to the faithfulness of God's people—individuals, parishes, and dioceses—we have crossed that threshold. We have surpassed our goal! But we are still at work to achieve even greater things for the future of God's mission at the School of Theology.

If you look at the chart below, you'll see that we have exceeded our goal in every area except for facilities. Scholarships and program development are mission critical. Undesignated gifts are essential for healthy operations. But we are still about four million short on what is needed to move the School of Theology back to the physical center of the University. We are not discouraged! God has blessed us and led us this far and we will make it all the way. You are reading this because you are interested in the School of Theology. Have you made your best gift? Might you introduce us to someone who might be interested in being our newest benefactor? God is so good … and God has just begun to show us his greatness!

+Mal Alexander

Educating Tomorrow's Church Leaders: Progress by Priority

In addition to the campaign objectives shown below, alumni, parishes, dioceses, and friends have given $5,932,751 through outright and planned gifts that have not yet been designated. The School of Theology's goal of $25 million includes $4 million for such undesignated gifts.

Seminary/Beecken Center Facilities

Goal $15,000,000 • **Raised $10,172,874** *(*$909,030 additional available for building from Sewanee Call Campaign)*
Moving the School of Theology to central campus is important both symbolically and for enhancing the education of seminarians and college students alike. It is safe to say that gifts to this project will have a profound impact on the future of the Church.

Academic/Beecken Center Programs

Goal $3,000,000 • **Raised $4,776,675**
While new programs were created through gifts and grants made through the *Stronger Truer Sewanee* campaign, funds to sustain these programs can still have tremendous impact on the life of the Church.

Scholarships for Seminarians

Goal $3,000.000 • **Raised $4,488,086**
Forty percent of the funds counted in the *Stronger Truer Sewanee* campaign for scholarships have been committed through planned gifts, which promises a strong future. Donors wishing to support today's students can make an impact by providing gifts for current scholarships.

CLASS STEWARD LETTER

I remember the first time I heard this part of the University of the South's prayer at the Founders' Day Convocation: "and raise up to the University, we humbly pray Thee, a never-failing succession of benefactors." I remember snickering a little and then immediately chastising myself: why not pray for financial resources?! I'd been through enough fall parish pledge drives to realize that maybe local congregations ought to pray those words, at least from September through Advent!

I was the humbly grateful recipient of funds that covered my tuition and fees my three years in seminary, enough to keep my family from incurring debt, enough for us to skinny our way through three years on one income while I focused full-time on my M.Div. Real living benefactors generously gave so that I could serve the Church.

The New Zealand Prayer Book offers a couple of deceptively simple prayers about generosity:

> *Jesus,*
> *Receive our love and worship.*
> *Show us how to give you what we have,*
> *for nothing is too big or small*
> *for us to offer, or for you to use. (p. 584)*

> *Christ of the new covenant,*
> *give us the happiness to share,*
> *with full measure, pressed down,*
> *shaken together and running over,*
> *all that you give us. (p. 616)*

Indeed. Whether you received as I did: my full seminary education paid for by Sewanee's benefactors, or what you received was partial scholarship support to make what you had enough, or even what you received was not financial support but the fullness of your theological education and transformation into a priest, my hope is that you prayerfully and generously give "what you have" back to Sewanee. No gift is too big or small. It has been my happiness to share on a monthly basis some of my treasure with the school that helped form me, and I pray it is yours as well.

Peace and blessings,
The Rev. Vicki Tucker Burgess, T'03

1950s

The Rev. **Loren Benjamin Mead**, C'51, H'84, died on May 5, 2018, at age 88, in Falls Church, Virginia. He received a bachelor's degree from the University of the South, a master's degree from the University of South Carolina, and was a 1955 graduate of Virginia Theological Seminary. He was ordained deacon in 1955 and priest in 1956. In 1984, he received an honorary divinity degree from the University of the South.

Mead founded the Alban Institute in 1974, which continues today as Alban at Duke. Mead worked for racial justice and reconciliation throughout his career. Besides marching with a delegation of white pastors in support of Martin Luther King after the death of Medgar Evers, he played a leading role in the desegregation of Chapel Hill, North Carolina. At the end of his life, he was working on a manuscript about an ex-Confederate Civil War chaplain who left The Episcopal Church to serve African American congregations in post-reconstruction South Carolina. A prolific author of many books, his last publication, *The Parish Is the Issue: What I Learned and How I Learned It* (2015), refocused on his work with congregations as the future direction.

The Rev. **Austin M. Ford**, T'53, died Aug. 18, 2018, at age 89, in Atlanta, Georgia. He graduated from Emory University with degrees in Greek and English and received a master of divinity from the School of Theology. Ford's fight for social justice began while he was a student at Sewanee when in 1952 the school's trustees barred admission to black students. Although Ford stayed to graduate, he protested the decision. Upon graduation, Ford served churches in the Atlanta area until, in 1967, began a new ministry called Emmaus House. While at Emmaus House he established and directed a range of programs for children, teens, adults, both young and old.

The Rev. Canon **John Coming Ball, Jr.**, C'46, T'58, died April 26, 2018, at age 95. He received both his bachelor of science degree in chemistry in 1946 and theological education at the School of Theology. He served as a first lieutenant submariner in the U.S. Navy during WWII. As an Episcopal priest he served churches in South Carolina, Georgia, Texas. He was appointed canon pastor for the Diocese of South Carolina by Bishop Allison. John was very involved in Cursillo in both the Diocese of South Carolina and Texas.

1970s

The Very Rev. **James Chester "Chet" Grey III**, T'70, died April 14, 2018, at age 72. He received a bachelor of arts degree in English history from Emory University in 1967 and a master of divinity degree from the School of Theology in 1970. He served churches in Georgia and South Carolina, and was formerly dean of Trinity Cathedral in Trenton, New Jersey. He also served as a Navy Reserve Chaplain. Following his retirement he lived in Vale, North Carolina, before moving to Washington, North Carolina.

1990s

The Rev. **Adrian A. Amaya**, T'99, died April 15, 2018, at his home in Syracuse, New York, at age 51. He received a bachelor's degree in English literature from the University of Texas in San Antonio before graduating from the School of Theology. He was the assistant rector at St. Bartholomew Episcopal Church in Corpus Christi, Texas, a rector of St. Philips Episcopal Church in Beeville, Texas, and for the last 10 years served as the rector of St. Mark the Evangelist Episcopal Church in Syracuse, New York. He was passionate about church ministry especially Kairos prison ministry.

2000s

The Rev. **Charles Jonathan Cowan Clark**, T'03, died March 2, 2018, in Winchester, Tennessee, at age 69. He graduated from Western Kentucky University in 1970, received his M.Div. from Vanderbilt University in 1975, and received his D.Min. from the School of Theology in 2003. He was ordained by the Princeton Kentucky Presbytery in April 1975 and pastored churches in Kentucky and Tennessee before coming to Winchester in 1978, where he was pastor at the Winchester First Cumberland Presbyterian Church for 34 years.

The Rev. **Marcus Thomas Cunningham Jr.**, T'06, died Aug 25, at age 55 in Ripon, Wisconsin. He graduated from the University of Wisconsin, Green Bay, and received an M.Div. from the School of Theology in 2006. He served congregations in Ohio and Kansas, was rector of Trinity, Oshkosh, and then rector of St. Peter, Ripon and St. Mary Chapel, Wautoma. He also served as chaplain for various police forces.

Fontaine: a Bright Light for EfM

By Kevin Cummings

When Fontaine Fontaine died on April 18, 2018, she left behind a legacy as both a priest and social justice activist, but also as a long-serving force for Education for Ministry (EfM).

Fontaine, 76, was passionate about lay ministry and for almost four decades dedicated her heart and energy to EfM, an international four-year program of discernment and theological study for laity. Fontaine was involved in the program as far back as the 1970s and began mentoring in 1984.

John de Beer, a veteran mentor trainer who first met Fontaine in the 1980s, said she found her outlet in EfM.

"She had a lot going on inside of her and was having a hard time giving voice to it. Of course, that wasn't true for most of her life," he said laughing. "She was really thoughtful and very well read and had a huge heart for other people."

EfM not only allowed Fontaine to express and understand her own spirituality, but she loved fostering the spiritual education of others.

"It gives laity a good grounding in their theology. It makes it *their* theology rather than just something they receive," she said in an interview with The Episcopal Church's website in 2005. "They begin to operate out of that stance…. EFM makes for more reflective people in the world, in all kinds of settings."

She worked most of her church career in the Diocese of Wyoming before moving to the coast of Oregon (her home state) around 2012, where she left retirement to be an interim priest at several parishes.

Sissie Wile, who has served as both EfM interim director and director of training from 2004–11, noted that Fontaine was a pioneer in developing the EfM online program. Fontaine mentored the very first class, which graduated in May 2005, according to The Episcopal Church's website.

Fontaine also served on a strategic planning committee for EfM, Wile noted, adding that she was a tremendous resource for other mentors.

"She was always giving of her time to help someone else understand an aspect of the program that was a question for them," Wile said. "She looked beyond her own territory or locale and wanted to help the program in such a broad way."

Kay Flores, who worked with Fontaine in developing EfM online, first met her longtime friend when Fontaine served as the interim priest at St. Stephen's Episcopal Church in Casper, Wyoming.

"Fontaine was a good friend, and I miss her," Flores said. "The world of EfM and the world of The Episcopal Church seems eerily quiet without her regular sharing of news and information with all of us."

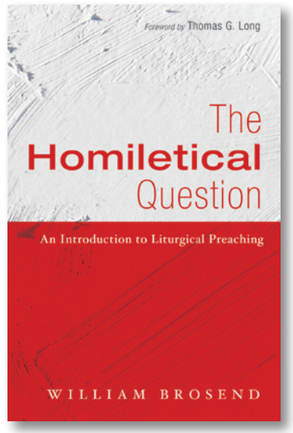
Mary Thomas Watts, who lives in Ohio, worked in the EFM office in Sewanee when the program started in 1975. She became an EfM mentor in the late 1980s, and worked as a trainer until 2013.

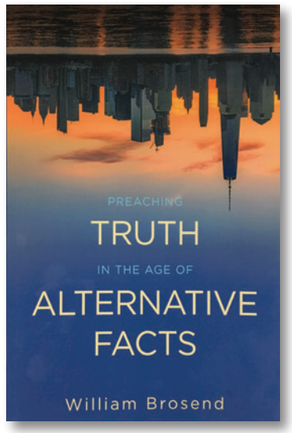
"Fontaine was abundantly discerning, patient, kind, forthright, and ever and always generous," Watts said. "Her passion for EfM and her dedication to her students, fellow mentors, and colleagues in the training network strengthened the program and enriched the wider Church. I loved her wit and her candor, and that she welcomed the candor of others. She was my favorite kind of friend."

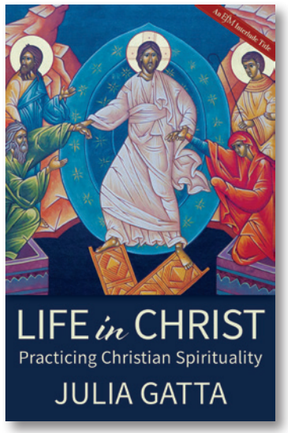
Fontaine started seminary at Harvard University when she was 50 years of age and was ordained a priest in Lander, Wyoming, in 1996. A native of Portland, her parishioners and rich network of friends held remembrances in both Oregon and Wyoming after she died.

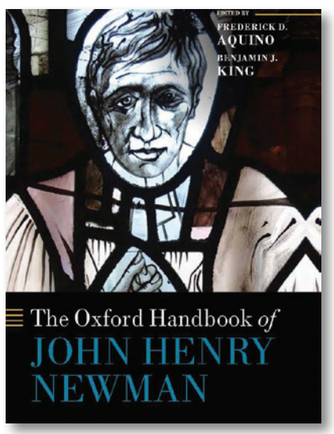
OUR FACULTY HAS BEEN BUSY!

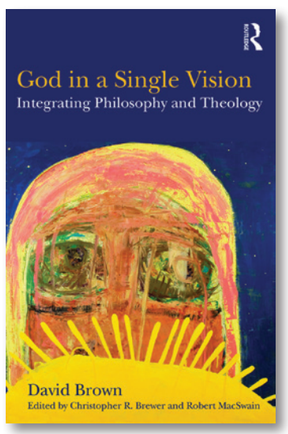
Check out these new publications from William Brosend, Julia Gatta, Benjamin King, and Robert MacSwain.

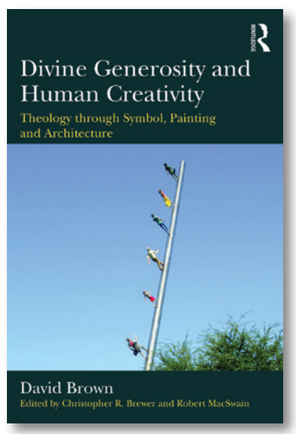












SEWANEE
THE UNIVERSITY OF THE SOUTH
THE SCHOOL OF THEOLOGY

EDUCATION FOR MINISTRY

Theological education is the birthright of all the baptized.

EfM is a unique parish-based program of theological education designed to help laity to become theologically informed and articulate. Through study of scripture, history, theology, ethics, and spirituality, small groups read and reflect on how God is calling them to work in the world.

THE BEECKEN CENTER
SHAPING FAITH INTO ACTION

Invite • Welcome • Connect®

INVITE WELCOME CONNECT

Invite Welcome Connect is a transformational ministry that equips and empowers clergy and lay leaders to cultivate intentional practices of evangelism, hospitality, and connectedness. Our tools and resources will help your congregation invite new members to church, welcome those who are coming, and empower members both new and old to connect the gifts God has given them to do the work of the Church in the world.

THE BEECKEN CENTER
SHAPING FAITH INTO ACTION

SUMMA
STUDENT THEOLOGICAL DEBATE SOCIETY

THEOLOGICAL DEBATE CAMP

Theological Debate Summer Camp

SUMMA camp offers an opportunity for high school students to build their faith through intellectual channels. Campers learn theology, critical thinking, and public speaking while engaging with cutting-edge topics in science, social ethics, and religion.

THE BEECKEN CENTER
SHAPING FAITH INTO ACTION

SEWANEE
THE UNIVERSITY OF THE SOUTH
THE SCHOOL OF THEOLOGY

University of the South
335 Tennessee Avenue
Sewanee, TN 37383-0001

NONPROFIT ORG
U.S. POSTAGE
PAID
MEMPHIS, TN
PERMIT NO. 225

2018 School of Theology Graduating Class

The School of Theology's 2017–18 academic year came to a close May 11 with a Convocation for the Conferring of Degrees in All Saints' Chapel. The joyous two-hour service convened with incense and all of the pomp and circumstance that The Episcopal Church has to offer. The School of Theology conferred various degrees on 29 students. Seniors Jeremy Carlson and Melanie Rowell graduated *optime meritus*.

CTS	Susan C. Brown
CTS	Walter James Buzzini, IV
DAS	Stephanie Lynne Elizabeth Donaldson Fox
DAS	Janice Lynn Head
DMIN	Nathan C. Brown
DMIN	Michael Patrick Hoffman
DMIN	Andrew Carl Keyse
DMIN	James Bradley Shumard
MA	Howard Walker Adams
MA	Richard Culbertson
MA	Olufunmilayo Durotoluwa Odidi
MDIV	Regina Brewster-Jenkins
MDIV	Christopher M. Bridges
MDIV	Holly Jean Burris
MDIV	Joseph Gilbert Butler
MDIV	Michael David Winslow Cannon
MDIV	Jeremy Lloyd Carlson
MDIV	Ryan Daniel Currie
MDIV	Sinclair Conrad Paul Ender
MDIV	Margaret Elizabeth Langford Farr
MDIV	Mark Paul Harris
MDIV	Arthur Lavon Jones, III
MDIV	James William Louttit
MDIV	James David Marrs, Jr.
MDIV	Lisa Marie Meirow
MDIV	Melanie Gibson Rowell
MDIV	Warren Thomas Swenson
STM	Nicholas Michael Caccese
STM	Jonathan Stepp