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Editor's Introduction

D. Brian Austin

The 2012-2013 academic year was certainly memorable for the Carson-Newman community and very special for me personally. In the spring of 2012 I was humbled and shocked to be named the Distinguished Faculty Member for the year. Thus I was privileged to carry the ceremonial mace at several different functions and to deliver the address at the opening luncheon for the new academic year. And, since *Carson-Newman Studies* always leads off with that address, I edited my own work for inclusion in this year's journal (a rather odd sensation, honestly).

The journal this year ends with a poem by English professor Susan Underwood, written in honor of a momentous change in our beloved institution—the beginning of Carson-Newman *University*. Aptly, her beautiful words celebrate what has *not* changed at C-N—the transformative relationships between professor and students.

In between, the reader will find much to meditate on and to think about. Religion professors Chad Hartsock, Christine Jones, and Andrew Smith share their inspiration and expertise as they broach, respectively, hope in the darkness, Christian liberal arts and service learning, and a key episode in American religious history.

Highly acclaimed 1959 C-N alumnus Kenneth Dean was kind enough to accept our invitation to deliver the Carlyle Marney lecture this past year. His remarks about his time at C-N and some wonderfully revealing vignettes about Carlyle Marney himself round out this year's journal. Rev. Dean's lifelong commitment to peace, justice, and a deeply lived Christian ethic flow through his words, as they did through Marney's as well.

I offer sincere thanks for editorial assistance to our wonderful Administrative Assistant Linda Rosser (I can't imagine the third floor of Henderson Hall without her!), for help in data entry, and to proofreading whiz David Austin for careful attention to detail. So any flaws that remain are mine alone.

Measurements, Mysteries, and the Moment

D. Brian Austin

[Distinguished Faculty Address delivered August 17, 2012]

[Disclaimer: the words that follow are elliptical, probably preaching to choir, and *definitely* preaching to myself—all of which *can be* good things.]

Sometime a little over 400 years ago, leading thinkers in the West decided that the best way to understand living things was in terms of the multitude of dead things of which they are allegedly made. So we began to break apart, analyze, reduce, and quantify everything. Soon this became the predominant paradigm for all forms of knowing. To the point that if a thing could not be so analyzed, if it failed to be fitted into our equations, our countable categories, then its very reality was denied. Galileo famously insisted that mathematics was the language in which creation was written, and thus that if one could not read that language then one could not understand anything. Galileo is rightfully celebrated for pointing his telescope to the heavens and thus providing observational evidence of a heliocentric solar system, but his much more revolutionary and pervasive notion was that nature's hidden springs and joints were uniquely revealed by thoroughgoing quantitative analysis. The other two members of the holy (or unholy?) trinity of modern Western thought, Descartes and Newton, further developed and popularized this mathematical universe, with Newton even envisioning God primarily as the Great Geometrician.

Newton in particular just loved counting things. As a boy outside his family home, Woolsthorpe Manor in Lincolnshire, England, he would run and jump as far as he could both with the wind and against the wind, in order to give a quantity to the wind resistance he encountered. This obsession, along with a yeoman's dose of industry and sheer brilliance, led Newton to revolutionary insights now known as the three laws of motion, the inverse-square law of universal gravitation, the component theory of light, differential calculus, and integral calculus. He claims to have reached the key insights in all these areas during a few short weeks in 1666, during a plague-necessitated vacation from Trinity College, Cambridge. And our world was forever and dramatically changed. Without Newton, for example, the Mars Rover "Curiosity" would not now be astounding us with its reams of data from the surface of Mars.

Problems with Counting

But there are some problems endemic to every effort at counting things. Thinkers have been aware of these problems at least since Plato, but the mind-blowing scientific and technological successes of the Galileo/Descartes/Newton paradigm have largely shoved those problems to the margins of philosophical discussion for most of the last 400 years. I want to read and write in those margins for a few minutes today and challenge the notion that only the measurable can be real or worthwhile. Whether we are talking about ACTs or SLOs, GDPs or QEPs, obsession with quantifiable outcomes not only hides important realities from us, it presents the very real danger of enervating our spirits to the point where hospice becomes the only remaining therapy. One way that this happens is through the loss of *the moment*.

One of the problems with counting is that only abstract things can truly be counted. In quantifying any set of things, I am but picking out some characteristic shared by those things and, for whatever my immediate purpose, determining how many things share that characteristic. For the purposes of counting I must, by definition, ignore those characteristics in which the things I am counting *differ*. The same thing happens whenever I name a set of any kind—I am abstracting from the concrete reality only the characteristics of interest to my current purpose. So if there are approximately 400 persons in this room, then that number (400) and that label (persons) are used for some purpose that picks out one or more characteristics that we share in common (such as ingestors of food, so that Aramark may prepare the appropriate quantities), ignoring the incredible number of characteristics that we do *not* so share. That is fine, of course, for the purposes of food preparation by the catering staff, but becomes problematic if we begin to take that one characteristic as our essence. We are surely more than only “food ingestors.” Each of us, in our essence, is unique—unique and therefore fundamentally uncountable. If we think that we have captured a person’s essence with a label (such as “Gentile” “Samaritan” “Liberal” “Fundamentalist” “Homosexual,” etc.), or any number of collected labels, then we have done violence to her or his spirit (as an aside, herein lies much of the Gospel message of the unique value of every individual). While it may seem rather obvious that human beings are unique and thus defy categorization, that may not seem to be the case with other entities we experience.

The Moment

You've probably heard the snippet of alleged folk wisdom that sees each moment of our time on earth like a precious bank account with only a certain number of seconds in it, and thus we should strain every nerve so that not a precious second is wasted. This rather unfortunate analogy implies that every second, every moment, is importantly the same as every other one. With dollars in a bank account, for practically any purpose, they *are* the same. If you're buying a book for \$100, it makes no sense to distinguish the fiftieth dollar from the fifty-first; they are the same. But such is profoundly *not* the case with the moments that make up our lives. The clock time of the scientist is not the lived time of the human person. To see it as such trivializes and demystifies the depth that we can reach in the moment. Each moment, just like each person, is unique. As Mircea Eliade observes in his seminal work on the phenomenon of religion, *The Sacred and the Profane*, one of the key marks of religious person is that he or she does not see time or space as homogeneous in the way that modern natural science does for its purposes. For the religious person, there are sacred times and sacred spaces. For the purposes of the physicist, there are four dimensions, three of space and one of time. There is no important valuative difference between one point on a Cartesian coordinate plane and any other point, between a moment that has passed and one yet to come. Newton's laws of motion work just as well in "forward" or in "reverse."

But such is not the case with lived time. German existentialist philosopher Martin Heidegger made this point well in his unique and compelling monograph *Being and Time* (1927). He speaks of lived time in terms of its three *ekstases*—the three ways it "stands out" to an existing individual. The three *ekstases* are familiar enough: past, present, and future. But he argues that for the existing person, these are experienced as vastly different from one another. The past is fixed, immutable, locked down and able to produce in our experience feelings of nostalgia or remorse. The future is the opposite: open, undetermined, completely unknown to us and thus capable of producing both hope and anxiety. Though the seconds on a clock tick identically and relentless from past to future, the "taste in our mouths" of future and past are decidedly distinct. But what of the present? It, too, is radically different from the past and the future. It is here and gone, fleeting to point of not even existing. It has no measureable duration yet contains within it the whole depth of our experience. It is the only time we can literally experience, since the past is gone and the future is not. The present, indeed, is a most perplexing paradox.

Being Fully Present

The present moment is of infinitesimal duration, yet we are capable of being blessedly lost in it. We are also capable of forsaking it, of never really living because we prefer the relative comfort of the more easily conceptualizable and quantifiable past and/or future. We all know persons who prefer to “live in the past,” whether in the self-flagellation of remorse or the moribund fantasy of nostalgia. I have visited and am at times tempted to return to those lands. And we know others who “live in the future,” consumed by the hope of some alleged perfected state yet to be reached or by the anxiety that awaits the inevitably falling sky. Indeed it is part of who we are to reflect and to project, to look backwards and to look forward. But the “has been” and the “will be” can, and often do, so absorb our attentions and energies that we do not fully live in our present. And such future-dwelling and past-dwelling can become habituated in us to the point where we become “moment-blind” and thus blind to our own selves, to others, and to Kingdom of God that is always at hand. For millennia, philosophically minded and religiously minded thinkers have warned of the perils of exchanging the moment for the mess of pottage that is a life lived in the foregone or in the forthcoming. Because in ancient cultures as well as contemporary ones, there are powerful pressures driving us to settle for a deferred existence, one that may be nameable and quantifiable, but which is deaf to the mysterious music of the moment. To live in the present is to give up the comfort of counting.

Philosophical Affirmation of the Moment

Though space will not allow much development here, the ancient Stoics strongly championed an approach to life that avoids the spiritual turmoil brought on by regret or anxiety. They proffered a prescription whereby each moment in life could be experienced just that like that moment in which everything is maximally perfect. Most of us have experiences of this sort, in which we harbor no doubt that we are in the right place and have no desire whatsoever to be anywhere or anywhen else. Those moments are completely full, they are abundant life, they regret nothing and wish for nothing more. One of mine came during my very first college course, when as a high school sophomore I enrolled in an American Government course at Jefferson Community College, taught by Dr. Duncan. The moment was a stunner for me, a person whose bearing has always leaned toward the anxious. I was then and am now amazed by that feeling of peace and assurance that I was where I was supposed to be, both metaphorically and literally. I did not recognize the spiritual dimensions of that experience at the time, but I do now.

Early modern stoic philosopher Baruch Spinoza, a man filled to overflowing with the *ruach hakadosh* (Hebrew for “Holy Spirit”) knew how to find that kind of peace and to abide in it. True acquiescence of spirit, he argued, can only be found in the *amor Dei intellectualis*, the intellectual love of God. To this end he wrote *The Ethics*, a philosophical masterwork in the tradition of “philosophy as a guide to life.” Our blessedness, in part, he says, consists in this: that we do not will that the world conform to our desires, but that we will that the world be exactly as it is, *in this moment*. Is there any other sensible attitude to embrace *in the moment*? Though it is paradoxical, this attitude need not lead to quietism—Spinoza and many others who shared this view were world-changing revolutionaries. And they were this largely *because* they treasured the moment as moment, and were not acting out of a desire for or fear of some conceivable outcome. Spinoza completed his masterpiece, locked it away in his desk, and left instructions for a friend to retrieve it and seek its publication after he died.

Spiritual Affirmation of the Moment

The blessedness of the moment fully lived has also been a staple of major movements within all the great religions of the world. Again, I can only offer a brief taste. At the basis of key teachings in Hinduism and Buddhism is the insistence in the *Upanishads* and the *Bhagavad Gita* that we not fret over the results of what we do, but rather live in the assurance that we are living faithfully in the moment. Believers are enjoined to do the right thing and not to count the cost, because the results of our faithfulness are not up to us—we have no say in how our actions in the moment will affect ensuing moments. There are very many passages like this one in the *Bhagavad Gita* (2:47-8): “Set thy heart upon thy work, but never on its reward. Work not for a reward; but never cease to do thy work. Do thy work in the peace of Yoga and, free from selfish desires, be not moved in success or in failure.” This advice can apply to practically any of our endeavors—I use the illustration of a golf shot. All I can do is hit the best shot I can; after the ball leaves the clubface, its flight is beyond my control. I may talk to the ball while it is in flight or rolling on the green, but I know that this is in vain. And if I actively *worry* where it will land, then I am torturing my psyche with a completely futile anxiety. I do have a score at the end of round—a quantifiable outcome, if you will—but if thoughts of that outcome invade my consciousness during the swing, the shot will go awry.

Contemporary Buddhist monk, peace activist, and author Thich Nhat Hanh expresses well the manner in which this teaching is

central to Buddhism in his marvelous little book *You Are Here: Discovering the Magic of the Present Moment* (Trans. Cherab Chödzin Kohn, Boston: Shambhala, 2010. This book a couple of years ago lowered my diastolic blood pressure by seven points, kept me off of blood pressure medicine, and helped me get closer to Jesus). Among the many celebrations of the mysterious magic of being fully alive in the moment is this one: “The teaching of the Buddha tells you clearly and plainly to make this the most magnificent and wonderful moment of your life. This present moment must become the most wonderful moment in your life. All you need to transform this present moment into a wonderful one is freedom. All you need to do is free yourself from your worries and preoccupations about the past, the future, and so on” (119). Martin Luther King, Jr. nominated Thich Nhat Hanh for the Nobel Peace Prize in 1967.

Of course we find a closely related kind of insight from Jesus, when in the lesson on the mount he instructs his disciples to “strive first for the Kingdom of God and his righteousness, and all these things will be given to you as well. So do not worry about tomorrow, for tomorrow will bring worries of its own. Today’s trouble is enough for today” (Mt. 6:33-4 NRSV). Of course I realize that the aims of the *Gita* and of Buddhist philosophy are importantly different from those of Matthew’s Jesus, but I do think they share the basic insight that we should do what we are supposed to do today, and do it to the best of our abilities, *because we are supposed to do it. Period.* Concern with rewards, punishments, outcomes, results, etc. will only poison our souls and our efforts.

Thich Nhat Hanh’s work has often been compared with that of the well-known Christian monk, mystic, and peace activist Thomas Merton. The two men admired each other greatly and they actually met once in Kentucky in 1966. They are both rightly cited as momentous figures in the 20th century’s rise of “engaged spirituality.” Let me close this penultimate section with Merton weighing in on the relationship of present work to future outcomes. In a letter from January of 1966 Merton wrote:

Do not depend on the hope of results. When you are doing the sort of work you have taken on, essentially an apostolic work, you may have to face the fact that your work will be apparently worthless and even achieve no result at all, if not perhaps results opposite to what you expect. As you get used to this idea, you start more and more to concentrate not on the results but on the value, the rightness, the truth of the work itself. And there, too, a great deal has to be gone through, as

gradually you struggle less and less for an idea and more and more for specific people. The range tends to narrow down, but it gets much more real. In the end, it is the reality of personal relationships that saves everything.

Current Cultural Threats to Being Really Alive

Despite continued and concerted efforts to listen to my own advice, I still have trouble living fully in the present. I still worry about things. And one of the things that concerns me the most is the nearly inexorable pressure placed on young persons (and on us), to measure our worth according to some nameable result, some bottom line statistic that must be met. This kind of pressure is relentless on our students, on us, and on the wider culture that insists on countable, nameable, documentable outcomes. This pressure, along with the culture of busyness and ubiquitous but maddeningly shallow “communication,” is nothing less than a threat to our very souls. We are awash in messages that would have us confuse means with ends, hoop-jumping with personal fulfillment. Professor Mark Edmundson, in a recent article in *Hedgehog Review* (14.1, Spring 2012), puts it well:

Universities now teem with people who must do what people who work in corporations do: be responsive to their superiors, direct their underlings, romance their Blackberries, subordinate their identities, refrain from making mistakes, keep a gimlet eye always on the bottom line. Organization men and women have come . . . many of our students—not all, many—are already organization men and women. Though “organization man” is not the name in favor now; the current term of art is “leader.”

Edmundson laments that we seem to be creating a generation of “hoop-jumpers”:

But who is a leader? A leader is someone who is drawn to organizations, learns their usages, internalizes their rules. He merges his identity with that of the organization. He always says “we.” He starts at the bottom, a leader in training. Then he progresses, always by gradual steps, as close to the top as his powers will allow. He begins “mentoring” other leaders. In his ascent, he is assiduous to get along with people. He blends in like a white moth on a white-washed picket fence. Everyone likes him. He gives no offense, and, where possible, he takes none. He questions the presiding powers, but in the manner of

a minor angel, inquiring into the ways of his more opulently fledged brethren.

This may be a bit hyperbolic, but not much. As long as our eyes remain set on jumping through the next hoop we will miss the mysterious spiritual depth of the moment, the wonder of the unique and priceless person in the room with us, our own infinite depth and our connection with the Kingdom of Heaven that is at hand, that is in *this* moment. But we may win “Best in Show.”

Conclusion: How Much Does a Nameable Outcome Matter in the Moment?

Even the ostensive “ultimate” possible outcomes are not immune to the critique I am presenting.

So let us go back to a time just before Galileo and Descartes, to 16th century Spain, and one of my favorite works of mystical verse, whose author remains, most appropriately, anonymous. The famous poem is sometimes called “Sonnet to Christ Crucified” and sometimes called “It does not move me to love you, God” after its first line. Please allow me first to read it in Spanish, so that you may get a sense of its simple, lyrical beauty, and then offer a translation.

No me mueve, mi Dios, para quererte
el cielo que me tienes prometido,
ni me mueve el infierno tan temido
para dejar por eso de ofenderte.

¡Tú me mueves, Señor! Muéveme el verte 5
clavado en una cruz y escarnecido;
muéveme ver tu cuerpo tan herido;
muévenme tus afrentas y tu muerte.

Muéveme en fin, tu amor, y en tal manera
que aunque no hubiera cielo, yo te amara, 10
y aunque no hubiera infierno, te temiera.

No me tienes que dar porque te quiera,
pues aunque lo que espero no esperara,
lo mismo que te quiero te quisiera.

And now my translation:

The heaven you have promised
Does not move me to love you, my God.
Nor do fearful threats of hell
Dissuade me from offense.

It is you who move me, Lord,
To see you nailed and mocked upon a cross,
Your broken body moves me,
Your humiliation and your death.

Your love moves me, in the end,
In such a way that were there no heaven and were there no hell,
I would love you and revere you precisely the same.

I need no reward in order to love you,
So even if that in which I hope I may hope no more,
Just as I love you now, I would love you then.

So what of heaven and hell? In the moment, I honestly do not care. When I am living as I should, freely invested in the mysterious moment, absorbed in and radiating the love that begat and conceived this universe, I do not care one whit how “it all turns out.” Nothing is further from my mind and heart than “outcomes.”

In that moment when I am blessed with the singleness of heart that works in and through the divine love made manifest in our Lord Jesus Christ, my “eternal destiny” in the future does not matter to me *at all*.

In those infinitely deep and infinitesimally brief moments when I am united to the Ground of Being and to the other beings whom I am called to love, those moments in which the grace of God allows a visitation that transcends my unique brokenness and that of the world around me, thoughts of a future heaven or hell are worse than absurd.

For the moment knows neither nostalgia nor hope, neither remorse nor anxiety. The moment is the treasure of the unspeakable and the uncountable. It is in the moment that “the doors of perception of are cleansed” and “all things appear as they are—infinite.” The moment sees “a World in a Grain of Sand/And a Heaven in a Wild Flower”; it holds “Infinity in the palm of [its] hand, and Eternity in an hour”

The moment worries not about what it will eat or what it will wear (or about how its students will perform on the exit exam). Because as my pastor and friend John Mark Wiggers oft observes, our faith is not about believing the right things about what happened a long

time ago so that we can receive a prize in some indeterminate future; it is about seeking the Kingdom of God *right now*. The Kingdom is Heaven is at hand. Never any more than *right now*. So if I may be allowed a closing, near-rhyming couplet to affirm what you, my friends, do with your students *in the moment*, because *you are good at it* and because *you are called to do it*:

May we live for the Kingdom at hand,
And may living for outcomes be . . . Left Behind

Constanza de Castilla

Mary Baldrige

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Though little is known about Sor Constanza de Castilla's early life, she was born sometime between 1395 and 1405 in Castile.¹ As the granddaughter of Pedro the Cruel, King of Castile, Constanza by all rights should have assumed the socially privileged role of royal princess. However, due to the political overthrow and assassination of her grandfather by his illegitimate half-brother, Enrique of Trastámara, Constanza was never to fulfill the duties of her royal blood. In 1388 Constanza's first cousin, Catherine of Lancaster (another granddaughter of Pedro the Cruel), married Enrique III, heir to the throne of Castile, thus uniting the illegitimate Trastámara line with the legitimate and opposing Castilla line. As part of the marriage contract, Juan — the son of Pedro the Cruel, and who would become Constanza's father — was returned from exile in Gascony to Spain where he was imprisoned. He later married his jailer's daughter and had two children: Constanza and Pedro. Constanza and her brother likely grew up in the milieu of their father's prison apartments.

From birth, Constanza's legitimacy as heir to the Castilian throne made her a potential threat. In an age when dynastic and political marriages were common among the nobility, it was not beyond the realm of possibility that the man she married would use her lineage in order to further his own political ambitions. The perceived threat that Constanza posed to the future of the Castilian monarchy presented a dilemma for the reigning Trastámara monarchs. Because of this dilemma, and at the urgings of his wife (Constanza's cousin), King Enrique had Constanza placed in the Santo Domingo el Real convent in Madrid. Constanza professed as a nun of the Dominican order around 1406.²

By 1416, only a decade after becoming a nun, Constanza was already prioress of Santo Domingo el Real, the largest convent in

¹ Castile was one of the kingdoms of present-day Spain.

² Ronald Surtz, *Writing Women in Late Medieval and Early Modern Spain* (Philadelphia: University of Pennsylvania Press, 1995) 42.

Madrid.³ She was at most in her early twenties and possibly still a teenager when she assumed this role. Angela Muñoz Fernández speculates that her relationship with the royal family helped her to attain this position at such a young age.⁴ Regardless of the manner in which she became prioress, fifteenth-century chronicler Pedro de Gratia Dei records that Constanza subsequently lived a very pious and active life.⁵

The years of Constanza's rule as prioress (1416-1465) correspond to a period of material splendor for the Santo Domingo el Real convent. During these years the convent received considerable economic support from the monarchy, which allowed it to grow in size and status.⁶ The primary architectural endeavor that Constanza undertook was the completion of the main chapel, which had begun a century earlier by her great-grandfather, King Alfonso XI. Constanza personally oversaw the completion of the chapel and celebrated the event by having tombs constructed for both her father and grandfather. She then had their remains moved from their respective resting-places and brought to Madrid, where she erected a memorial in their honor.⁷

Throughout her life, Constanza maintained a good relationship with the royal family. Her first cousin, and queen of Castile, Catherine of Lancaster, acted as a sort of mentor to Constanza, and she was often in the royal court. There Constanza formed part of a circle of women that included Teresa de Ayala, the prioress of Santo Domingo el Real of Toledo, who had been a mistress of Constanza's grandfather, Pedro I, and her daughter (by Pedro I), María. This circle also included Queen Catherine (who was co-regent of Castile during the minority of her son Juan II) and her confidants Leonor López de Córdoba and Inés de Torres. According to Angela Muñoz Fernández, the relationship between these women represented for Constanza "the cusp of a relational structure, of matronage, that the prioress sets in motion through her efforts and personal actions."⁸ This circle of friendship formed a support network for the women, and especially for Constanza.

³ Ana María Huélamo San José, "El devocionario de la dominica Sor Constanza" *Boletín de la asociación española de archiveros, bibliotecarios, museólogos y documentalistas* XLII.2 (1992) 137.

⁴ Angela Muñoz Fernández, *Acciones e intenciones de mujeres* (Madrid: Horas y Horas, 1995) 128.

⁵ Fray Luis G. Alonso Getino, "Centenario y cartulario de nuestra comunidad" *La ciencia tomista* 59 (1919) 130.

⁶ *Ibid*, 129.

⁷ *Ibid*, 134-135.

⁸ Muñoz Fernández 129. My translation.

With the help of these relationships she was able to take control of her daily life, work towards the rehabilitation of her familial origins, and affirm herself as subject rather than object.⁹ These achievements were, in many ways, unusual for a woman of the late Middle Ages. Constanza took an active role in her life and wielded authority of her own.

Constanza's professional life was also characterized by power and prestige. During her priorship various popes and other Dominican authorities granted her numerous spiritual and material prerogatives, both personal and for her community, that place her in a surprising position of power and personal autonomy.¹⁰ Among the authorities granting these privileges were the popes Martin V, Eugene IV and Callistus III.¹¹ The Dominicans Fray Luis de Valladolid, the Vicar General of the Dominican Order, and Fray Juan de Zamora, the Prior Provincial, also granted a variety of privileges to Constanza.¹² Among these privileges are that Constanza did not take a vow of enclosure and was allowed to come and go from the convent as she pleased. While the vow of enclosure was considered one of the most important vows that a nun could take, Muñoz Fernández recognizes that the 1298 papal decretal *Periculoso*, which attempted to regulate and normalize the practice of enclosure, did not have a generalized effect at this point in history. However, the extent to which Constanza was allowed freedom of movement around Madrid and within the royal court itself is noteworthy. In fact, Constanza's movements were not restricted to Madrid. She was allowed to travel to the Dominican convent in Toledo to visit with her cousins and to check on her personal holdings.¹³ In addition to freedom of movement, Constanza was also allowed certain freedoms in dress, in diet, and in lodging. She was not required to strictly follow the dress code of the Order, nor was she required to maintain dietary restrictions. She was also permitted to make the convent a comfortable place for her personal habitation, and to have overnight visitors from outside the convent.¹⁴ While the wording of some of these concessions seems to be based on Constanza's health, no documentary evidence remains to suggest that she was in poor health. In fact, her very longevity seems to suggest the opposite. Therefore,

⁹ Ibid.

¹⁰ Ibid, 130.

¹¹ Getino, 132.

¹² Muñoz Fernández, 130-132

¹³ Ibid, 130.

¹⁴ Ibid, 131.

the idea that these concessions were permitted for Constanza's comfort must be considered.

The concern of the Church authorities for Constanza's comfort indicated that they understood that Constanza's situation was unusual. In fact, besides being granted various privileges, Constanza was also exempted from certain duties. She was not required to attend all of the offices of the convent and could have a friar administer mass in her personal chambers when she was not able to go to the chapel. She was also allowed to choose her own confessor from either within or from outside of the Order.¹⁵ In addition, the nuns of her convent were given permission "to say the hours in the manner that seemed best to Constanza."¹⁶ These privileges demonstrate that Constanza had an unusually high level of power and autonomy. She took on certain responsibilities and roles that were unusual for a woman of her time, such as adding new buildings to the convent and writing a prayer book. Constanza retired from her role as prioress in 1465, probably due to her advanced age, and died in 1478.¹⁷

The Translated Prayer -- Prayer on the Life and Passion of Christ

The prayer translated here is the opening prayer of Constanza de Castilla's Libro de devociones y oficios (Book of Devotions). This particular prayer is the longest section of Constanza's prayer book, comprising approximately one-third of the total work.¹⁸ The translated prayer is based on the life and passion of Christ, and is made up of forty-four prose chapters of varying length, each of which presents some aspect of Christ's life or passion. Each chapter begins with one of two invocations in Latin: "Ihesu, miserere mei" ["Jesus, have mercy on me"], or "Ihesu, parçe michi" ["Jesus, spare me"]. Both of these phrases are, as Ronald Surtz notes, characteristic of prayers and litanies (62). Each of the forty-four chapters is a self-contained prayer. In other words, the entire prayer presented here is actually a thematically-unified composite of shorter prayers, tracing Christ's life from His incarnation, all the way to the Pentecost, ten days after Christ's ascension into Heaven.

¹⁵ Ibid, 131-132.

¹⁶ Ibid, 137. Muñoz Fernández notes the importance of this privilege because it introduces "subjective models of women in the ordering of spiritual work and of time" (137). Translations are mine.

¹⁷ Surtz, 44.

¹⁸ As a point of comparison, the next longest section of the Libro de devociones y oficios is only one-half the length of this prayer, and most other sections are less than ten percent the length of this prayer.

In translating this work, I have attempted to maintain Constanza's phrasing and punctuation as closely as possible. However, some slight changes were necessary in order to facilitate understanding of linguistically complex sections. In addition, since Constanza lived a life steeped in the liturgies and offices of the Church, and was thoroughly immersed in the language of the Church, she often shifts between old Spanish and Latin. In this translation, the Latin sections have been left in that language, since most of them have been lifted, word for word, from either the Bible, or one of the Church liturgies. I recognize that the Latin sections contain a number of spelling irregularities. I have left these as written, as I believe they reflect the fluid nature of language in the Middle Ages.

THE PRAYER ON THE LIFE AND PASSION OF CHRIST

The following prayer was composed by a sister who is a great sinner of the Order of Preachers of St. Dominic. And she beseeches that all those who pray it will grant her part of their devotion. And she beseeches that our Lord make her a participant of their worthiness. This prayer should be said before communion.

First chapter

Ihesu, have mercy on me, by the virtue of Your holy incarnation, when it pleased You to descend from the bosom of the Father to the sacristy of the Glorious Virgin, taking on, in her innermost parts, a suit of flesh, remaining imprisoned there nine months. Lord, since it pleased You, Word of God, to humble Yourself for me by dressing in such a poor form, I beseech You, by the greatness of Your humility, that You free me from the sin of pride which I, through my own fault, fall into often. And give me the virtue of complete humility so that I recognize my great wretchedness as a gift. *Quia ego sum pulvis, cinis, vermis et non homo, opprobrium hominum et abiectio plebbis.*

Second chapter

Ihesu, have mercy on me, by the virtue of Your holy birth, when You powerfully glorious emerged from the closed virginal womb, You gave us God and human to liberate us from the obligation of death. Lord, I adore You, God and excellent human, since for me, Your slave, it pleased You to be born in such a poor and ignoble place,

wrapped in a few cloths and placed on Your small, cold chest between two animals in the manger. Lord, I beseech You, by the holy birth that You cleanse my heart of all hatred and animosity and grant me the virtue of ordained charity that I may act as did St. Dominic, our father.

Third chapter

Ihesu, have mercy on me, by the virtue of the holy name Ihesu that You were named on the eighth day when it pleased You to be circumcised as a sinner, yet being God and human, Your precious blood spilled for our redemption, You shed tears of pain from the new wound that You received fulfilling the law to which You were not obligated. Lord, since You suffered so tenderly for me, Your slave, I beseech You to grant me the grace that Your name Ihesu may be written on my heart as it was on the heart of St. Ignatius.

Fourth chapter

Ihesu, have mercy on me, by the virtue of Your holy presentation made in the temple by your mother, the Virgin, forty days after your birth, she fulfilled the law that You were not required to fulfill. She offered You to the hands of Simeon the Just who so desired to see You, knowing that You were the promised Messiah. And after he saw You, he received You with great reverence, joy and devotion saying: "*Nunc dimictis servum tuum, Domine, secundum verbum tuum in pace.*" Lord, I beseech You to fulfill my worthy desires as You did for this righteous one.

Fifth chapter

Ihesu, have mercy on me, for the obedience that You showed the first year of Your birth when the Glorious One and Joseph went with You to the land of Egypt for fear of Herod; where for seven years You lived in exile, a pilgrim, poor, timid, unappreciated, ashamed; in the days of Your journey, both coming and going, You suffered fatigue, hunger, thirst, cold and heat, being very young and fragile, the Glorious One being a delicate maiden, and poor Joseph being old. Powerless, lacking the necessary provisions, You passed through the harshness of the desert. Lord, since it pleased You to flee the mortal king for me, I beseech You, by the greatness of Your power, that You remove the obduracy that inhibits my service to You, just as You Yourself brought the Israelites out of the power of Pharaoh. And give me the virtue that I fulfill Your commandments and those of my order so that I might be obedient to You, as was St. Peter when he went to Rome to die on a cross.

Chapter VI

Ihesu, spare me, for the holy sacrament of baptism that You received when You sanctified the waters of the River Jordan and gave them regenerative properties, the Holy Spirit descended upon You in the form of a dove. The Father's voice told You: "*Hic est filius meus dilectus in quo michi bene conplacuit.*" And St. John, filled with fear, did not dare to touch You, prostrating himself at Your feet with great reverence, knowing that You are God, he said: "*Sanctifica me, Salvator.*" Lord, I beseech You to cleanse my spirit of its many stains, and to cast from my heart all carnal filth and grant me the virtue of complete cleanliness, as You granted to St. James the Just, because I take joy in You.

Chapter seven

Ihesu, have mercy on me, for the trial that You passed through when for forty days and nights You fasted in the desert without eating or drinking, away from the sight of Your mother, finally it pleased You to suffer hunger and thirst since You wanted to be tempted by the enemy, like a true human, for the greater good. And You, King, defeated him through Your own power, and disdained that one that had been thrown out of heaven by Your order. Lord, since it pleased You to suffer these trials for me, I adore You, God and human, victor in the desert, and I beseech You to grant me the virtue of firm steadfastness so that I might always defeat the temptations of the enemy and of the world and of the flesh, just as You freed the three young men from the flames of the furnace.

Chapter VIII

Ihesu, have mercy on me, by the virtue of the very powerful, excellent and marvelous works that You did, the great trials that You suffered in the thirty-three years that You lived in the world. Lord, by the virtue of Your own works, I beseech You to remove from me the sin of idleness that reigns in me and continually hinders me from Your work, and direct me to serve You with diligence as did St. Joseph and St. Martha.

Chapter IX

Ihesu, have mercy on me, for the duty that You took upon Yourself the Thursday of the supper, when as an example to us of humility You kneeled and washed Your disciples' feet, and afterwards with warm-hearted love You instituted the holy sacrament of Your glorious body in memory of Your sacred passion. And You gave plenary power to the priests to consecrate it. And You ordered spiritual

food to all of the faithful that worthily receive You so that they might have You in this life both in memory and in company. Lord, I humbly beseech You, who justifies sinners, to cleanse and justify me as You know is necessary for me according to my many grave errors, the greatness of my sin, and the great coldness and separation from You that is in me, as You did in St. Catherine of Siena. Since I, grave sinner, am not worthy to receive You nor to lift my eyes before Your holy majesty, and knowing my many sins I confess: *Peccavi et super numerum arene maris, multiplicata sunt peccata mea, et non sum digna videre altitudinem celi, pre multitudinem iniquitatis mee quoniam irritavi iram tuam et malum coram te feci.*

Chapter X

Ihesu, have mercy on me, by virtue of the pain with which You took leave of Your disciples the Thursday after the supper, very troubled and anguished with fear of death, You separated Yourself from them. You prayed to the Father saying: "*Tristis est anima mea usque ad mortem.*" Lord, for me Your slave You were compelled to be alone and anxious on the Mount of Olives, I beseech You, since You are eternal life, to give me grace so that I desire to die for Your love and that I turn away from the conversations that are harmful to my spirit and from the business of the world that troubles me, as You turned St. Paul from persecuting Your Christians.

Chapter XI

Ihesu, have mercy on me, by the merit of the virtuous prayer that You prayed when with great humility You knelt, Your holy face upon the ground, and with great agony and affliction of the flesh You said: "*Pater, si possibile est transeat a me calix iste.*" Lord, since for me Your slave You suffered such great fear, I beseech You to grant me the virtue of strength in the fearful hour of my death and when my spirit will be placed in close battle because of various temptations of the devil. And I pray that You turn away from my mind all doubts and evil thoughts in which my wayward nature can dwell, *ca propter peto cum David: Illumina occllos meos ne unquam obdormiam in morte; ne quando dicat inimicus meus: Prevalui adversus eam.*

Chapter twelve

Ihesu, have mercy on me, by virtue of the terrible trial through which You passed when, upon thinking of the death You would have to suffer, You sweated drops of blood being afflicted by the battle of the flesh and the spirit. You, powerful King, were victorious saying: "*Pater, non sicut ego volo set sicut tu.*" Lord, since for me Your slave

You suffered such supreme fear, I beseech You, by the virtue of that precious blood that You sweated for me, to console me when my spirit is in conflict and confusion because my evil works will be declared before You, my own conscience will accuse my deeds and my enemies will call on You to bring me to justice. Lord, in that hour I pray that in Your mercy You will show Yourself as pious God and human to me, as You did to St. Catherine the martyr when You visited her in jail and healed her wounds.

Chapter XIII

Ihesu, have mercy on me, for the trial that You suffered when, with the fear of death and as a human feeling alone, You awoke the disciples saying: "*Non potuitis una ora vigilare mecum? Vigilare e orate quoniam tribulacio proxima est et non est qui adiuvet.*" This You said to them, my Lord, begging them to accompany You so that Judas, who was gathering armed men to capture You, meek Lamb, might not find You alone. Lord, since for me Your slave it pleased You to suffer such strict solitude, I beseech You, in the hour when my strength falters and my heart is pierced with the pain of death, that by Your grace You visit me and You awaken my soul and not let it sleep in sin; that when I must pass through this valley of tears that I not be obstinate or persist in any error, but awaken in fervor and in Your love to go to You my Savior, for You are life, and do not delight in the destruction of the evil ones.

Chapter XIII

Ihesu, spare me, for the trial that You suffered when with sovereign obedience You aligned Your will with God's, You could say: "Father, the salvation of human lineage is necessary *quod unus moriatur homo pro populo ne tota gens pereat*, You want me to pay for their sins, Your sentence will be executed in me, I accept it. And I ask You to help me and not forsake me in this conflict so that I might be the victor and reconcile Adam and his children with You. *E non mea voluntas set tua fiat.*" When the prayer was finished, the angel Your servant comforted You with great reverence. O immortal and loving King, I adore You, conqueror of the flesh who obeyed death to give me life. My Lord, because of this harsh sentence that You fulfilled for me Your slave, I beseech You to align my will with Yours as You aligned Yours with the will of the Father. And in my last hour, when I see the fearful sight of my enemies that will bring conflict against me for the grave sins that I committed in times of great fear, since You are powerful, that I might say: *Factus es michi, Domine, mi refugium et Deus meus in adiutorium mee.*

Chapter fifteen

Ihesu, have mercy on me, for the trial You suffered when, with warm-hearted love You offered and gave Yourself to the Jews that came to capture You. And to fulfill our redemption, everlasting King, You approached them, and calling Judas a friend You lowered Your excellent head and gave him Your precious mouth, that he might give you [the kiss of] peace. And You said twice to the Jews: "*Quem queritis ego sum.*" And for the defense of Your own You said: "*Si ergo me queritis sinite hos abire.*" Blessed are You, powerful Lord, that You offered Yourself to death for me, I beseech You, *que numquam cessem querentibus te*, to grant me the virtue that my heart always be tied to You all of my life as was St. John in the acts and torments that he suffered to the tomb.

Chapter XVI

Ihesu, have mercy on me, for the trial You suffered when the Jews dishonorably arrested You at the hour of matins, furiously and without courtesy they put a rope around Your neck and tied Your hands behind You. With all cruelty they pulled out Your hair, and some pulling from behind and others from ahead they took You to the priest Annas' house, and in front of him they accused You of many wrongs. Then his servant Malchus, whose ear You healed, slapped Your face so hard that it made a loud noise and bruised Your face, saying: "*Sic respondes pontifici?*" And You, King of Heaven, with a feeling of great pain said: "*Si male locutus sum, testimonium perhibe de malo; si atem bene cur me cedis.*" Blessed are You, my Lord, eternal God, that suffered this for me Your slave. Therefore, Lord, I beseech You to grant me virtue to suffer for Your reverence and to love all afflictions and pains and trials both corporeal and spiritual as St. Lawrence suffered the fire being placed on the grate over live coals.

Chapter XVII

Ihesu, have mercy on me, for the loneliness that You suffered when You were abandoned by Your disciples and You saw the power of Your enemies that persecuted You with slander, mockery, numerous cruelties and false testimonies. Lord, since You suffered this for me Your slave, I beseech You to grant me virtue to always cease to offend You because of Your reverence and love, and cleanse my heart from the sins of envy and malice, into which I easily fall, and confessing I say: "*Peccata mea, Domine, sicut sagite infixae sunt in me, set antequam vulnera generent in me sana me, Domine, medicamento penitencie, Deus.*"

Chapter XVIII

Ihesu, spare me, just as You forgave St. Peter who denied You three times, yet You contemplated him with eyes of mercy, thus I similarly beseech You to contemplate me with eyes of mercy since I have often denied You and committed grave offenses because of my evilness. Since I too have failed to keep Your faith and hope, I confess knowing my many errors: *Tribularem si ne sciren misericordias tuas, Domine, qui dixisti: "Nollo mortem peccatoris set ut magis convertatur e vivat," qui cananeam et publicanum vocasti ad penitenciam, Magdalen remisisti peccata multa et Petrum lacrimantem sucepisti misericors Deus.*

Chapter XIX

Ihesu, have mercy on me, for the dishonor You suffered when the Jews insultingly took You to the house of Caiaphas, pushing You this way and that, beating You, and blaspheming You with great reproach. And he [Caiaphas] asked You if You were the Son of God. And since You, with great humility, answered: "*Ego sum*," he maliciously tore Your clothing saying: "*Blasfemavit*." And with his approval they spat in Your face, that is *gloria sanctorum*, they pulled out Your glorious hair; some hit You in the neck, others slapped You in the face, which is *refeçio angelorum*, saying: "*Profetiza quis est qui te percusit*." Lord, since You suffered this for me, I beseech You to grant me the virtue of complete patience so that I may suffer all of the insults, hurts, jeers for You, as You granted strength to the apostle St. Thomas when he was disemboweled, and free me from the sin of ire and from all cruelty by the merits of St. Primus and St. Felician.

Chapter XX

Ihesu, have mercy on me, for the anguish that You suffered at the hour of prime when Pilate, against justice, gave false sentence for which You were whipped. Lord, I beseech You to free me, Heart of Mercy, from the darkness which fills my mind. And grant me grace to judge justice and right as is pleasing to You; and if it be necessary, that I die for Your truth and justice, as did St. John the Baptist.

Chapter XXI

Ihesu, have mercy on me, for the punishments that You suffered when You received the crude beatings with great pain, Your body stripped, wounded with fearful and cruel wounds giving Your precious blood by which You fulfilled the prophecy of Isaiah: "*Quis est iste qui venit de Eoden, tinctis vestibus de Bosrra?*" Lord, since You

suffered this for me Your slave, I adore You and I beseech by the merit of these wounds, that You deaden all of my bad thoughts and that You grant me complete faith as You did the thief on the cross.

Chapter XXII

Ihesu, have mercy on me, for the dishonor that You received when Pilate, like a witless man, ridiculed You by making You dress in purple, and placed on Your head a crown of sharp thorns that pierced Your holy brow, fulfilling the prophecy of King Solomon: "*Filii Iherusalim, venite et videte regem coronatum.*" And to reproach You more they covered Your face, which is the splendor *Dei Patris*, with a cloth. And making fun of You as You knelt they said: "*Ave, rex Judeorum.*" And they hit You with a cane so many times that they stupefied You and split open Your excellent head. And not content with these cruelties, with loud voices they cried out: "*Crucifige, crucifige eum.*" And You, good Ihesu, so tormented, very humbly suffered it all for me, Your undeserving slave. Therefore, Lord, I beseech You, with all the humility that I can, to grant me virtue so that I adore You with due reverence when I see Your form on the altar and I delight in that vision. Like St. Thomas the doctor, I adore You and contemplate Your works.

Chapter XXIII

Ihesu, have mercy on me, by the obedience that You worked when, after Pilate asked You presumptuous and arrogant questions, with hypocrisy he washed his hands knowing Your innocence. Afterward, fearing Caesar, he passed the sentence that You be crucified, such a harsh sentence that You obeyed with pleasing will in order to fulfill our redemption. Lord, since for me Your slave You denied Yourself, You, the creator, being obedient to the creature, I beseech You to free me by Your powerful hand from the sin of hypocrisy and all falsehood that gives death to the soul, as You freed St. Peter from the waters of the sea.

Chapter XXIII

Ihesu, have mercy on me, for the fatigue that You suffered carrying the heavy cross on Your shoulders, that did not keep Your enemies from punishing You more. And they accused You of falsehood, calling You thief, evildoer, enemy of God. You, being the true God, suffered this for me Your slave. Lord, I beseech You to grant me virtue that my tongue be clean of all murmuring, and that my ears be deaf to the words that cause me to sin, that I may hear Your praises and the divine offices with diligence. *Gloria, laus et honor tibi sit, rex*

Christe, redemptor nostre, filii David.

Chapter XXV

Ihesu, have mercy on me, for the great weight You suffered seeing Your grief and pain-stricken mother following You, leaving the city of Jerusalem. You heard her cries, knowing that she was disturbed and anguished. Seeing You in the power of Your enemies, who were taking You to Your death on the cross between two thieves, the grieved Lady hastened to get to You, crying and sobbing. Lord, feeling her pain, Your heart was grieved with a sorrow so great that You fell to the earth, as a human weakening of natural strength, tired of many torments and pains that You had withstood without any rest all the night and day. Thus tormented with the natural love of a child, to console her You turned Your face to her; You spoke to the women that accompanied her: "*Filie Iherusalim, nolite flere super me.*" And the sad mother, when she saw Your wounded body, Your obscured, spat upon face, Your thorn-crowned head, Your bruised cheek, Your down-cast eyes, she did not recognize You. So she may have asked the Jews: "What man is this that You take to kill with such haste and shame?" And they responded: "Woman, what do you ask? Don't you recognize this man to be your son Ihesu that they call our king?" The Lady could have said: "Sirs, let me approach to see if it is Him, for of my son it is written: *Speciosus forma pre filiis hominum.*" And since they did not let her approach You, her heart was tormented with unmeasurable pain. Lord, since for me Your slave it pleased You to suffer so much and to torment You mother, I beseech You by Your love to give me a good end.

Chapter XXVI

Ihesu, have mercy on me, for the shame You suffered when You were stripped and left nude before all of the village. Lord, since for me Your slave You gave Your body to their punishment and Your clothes to be cast for lots, I beseech You by Your complete poverty, to grant me grace that I might despise all superfluous riches for Your sake. And free me from the sins of covetousness and vanity so that I may cast off the superfluous clothing and adornment of vanity by which I offend You, and that I recognize my rejected wretchedness that is always inherent in my nature, and that I follow You, good Ihesu, in poverty of spirit as did the apostles.

Chapter XXVII

Ihesu, have mercy on me, for the multiple pains that You, Lord, suffered at the hour of sext when the Jews, full of cruelty,

crucified You, merciful Ihesu. Not respecting Your excellence, the executioners put You on the cross and lowered it into the ground. And You, *rex mirabilis, Deus et homo*, You fulfilled the commandment without any obstinacy. Quickly You turned Your back to the cross, offering Yourself for us You would say: "*Pater, adiuva me; factus sum obediens usque ad mortem propter filios Adami.*" You opened Your royal arms; You extended Your holy hands which they nailed. And then they fell upon you, my redeemer, like hungry dogs. One took Your right hand; he nailed it. Another took the left and pulling it with great force, dislocated Your arms and back. Others took Your holy feet without mercy; they pulled until they dislocated Your holy legs. And with three strong nails and vigorous strokes of the hammer, they pierced and folded Your hands and feet on the cross by Your will. And the cross being driven into the ground, You were lifted high so that the common people might know how Your enemies took complete vengeance on You. Be glorified and praised, my Lord, that You showed in that hour such charitable powerlessness, being God all-powerful. You, Lord, my Savior, Bishop consecrated on the altar of the cross, with supreme patience, Your mouth clenched, Humble Lamb, You were sacrificed for us as a true human. Wounded, broken, disjoined, nailed, You cried tears of pain from the terrible wounds that You suffered, because You were folded on the wood, stretched, weakened in human substance, fulfilling the prophecy of David: "*Fixerunt manus meas et pedes meos, dinumeraverunt omnia ossa mea.*" And thus martyred, lamenting with great pains, You said to the Father: "*Deus meus, Deus meus, ut quid me dereliquisti?*" With strong affliction as a human that suffered with pains so strong and supreme that no heart can imagine, yet the divinity that is part of You strengthened You and never left You. Lord, since for me Your slave it pleased You to be a martyr, suffering pains on the cross that exceeded all of the suffering of the martyrs, I adore You, God and human, hung suffering on the cross. And I beseech You, by the reverence of the grave pains that You suffered from the three nails, to give me the virtue to fulfill the three vows that I promised You, as St. Helena fulfilled them.

Chapter XXVIII

Ihesu, have mercy on me, by virtue of the pain that You suffered from the wounds in Your hands and feet, by the breaking of Your flesh, skin, and veins, by the contraction of the nerves, by virtue of the running blood, *fons pietatis*, that it pleased You to give so abundantly and without scarcity for me, although only a drop could save the entire world. Lord, I beseech You, for the excellency of Your

five wounds, that You condescend to me the five virtues that I need, which I lack: clear devotion, knowledge of my sins, perfect contrition for them, true confession of the tongue, and complete satisfaction to work until my end, as did St. Mary of Egypt.

Chapter XXIX

Ihesu, have mercy on me, by virtue of the dishonor and great punishment that You suffered when You, creator of the world, were hung on the cross by two nails, Your body stripped and displayed between two thieves. As if you were an evildoer You were mocked and blasphemed by those who said: "*Va qui destruis templum Dei, si rex Isrrael est, descendat nunc de cruce.*" Lord, since for me Your slave You suffered so many insults, I beseech You to control my tongue that it praise You and not offend my neighbor, and cleanse it from all lies so that I might do Your will.

Chapter XXX

Ihesu, spare me, for the example that You gave us, praying for those that hurt You when You said: "*Pater, ignoce illis quia nesciunt quid faciunt*", Lord, I beseech You to give me grace to forgive in my heart all that injure me, both living and dead. I revoke all the contrary things I think or say. And I beseech You to pardon them just as I want to be pardoned by You, since I gravely offend You by my malice, ignorance, weakness, and inattention, because I am a great sinner.

Chapter XXXI

Ihesu, have mercy on me, by the mercy that You showed by forgiving the thief, telling him: "*Hodie mecum eris in paradiso,*" Lord, I beseech You that it please Your clemency to pardon me, since You know that I do not know how to call upon You or know You with the faith that this thief called upon You. But, just as I am, worthy of eternal death, I believe that Your mercy is no less today for me than it was for him. Lord, remember that I am Your servant, marked with the sign of Your cross, and I confess Your faith.

Chapter XXXII

Ihesu, have mercy on me, for the very intimate pain that You suffered taking leave of Your beloved mother, who You contemplated with anguish and pain and with grave sorrow that lacerated Your heart, as it did the one that You so loved; lamenting You showed her the wounds that You had in the body that You received from her, desiring to say: "Lady mother, behold here is your son that you conceived of the Holy Spirit, and without pain as a virgin you gave birth. And you know

that I was always humble and obedient to you. And now you see my great shame that I do not deserve. I entreat you, for my love, be strong and have patience, the hour is approaching in which I must die. I commend you to my Father that He console you until the third day that I am apart from you. I commend you to St. John, my disciple, take him as a son." *E adversus ad dicipulum dixisti: "Ei, ecce mater tua."*

And Your sorrowful mother, her arms opened, her body bent, obeyed Your commandment, her head inclined, with her hand she made the sign of the cross over You, but she could not respond because her tongue was silenced. Her spirit was deadened, her heart was made a ball of pain at the foot of the cross when she saw Your nude body being nailed and heard the vigorous blows of the hammer that pierced Your hands and feet. She saw how Your body was hung on two nails, how the blood ran abundantly from Your wounds, how Your body and face were so deformed that no human mind could know them, how You were mocked and blasphemed. And she heard Your loud and tearful clamor to the Father, saying that You were forsaken by Him. Full of pain, she wanted to speak to You and draw near to You; but she did not have the strength nor the fortitude to do it. She received the blood that ran from You with great reverence. And watching You with great love, her heart was lacerated, pierced by a sharp sword, her soul anguished to such a degree that the Lady received a martyrdom of pain, because she felt the torments that You received along with You, as if of one flesh with You. And her pain multiplied to You pain upon pain.

E posumus credere that St. John, Your beloved disciple that was present at all of the torments that You received, he suffered such a great pain that he would lose his senses, pull out his hair, hit himself on the face and chest with repeated cries and abundant tears, to such a degree that on that day he was a martyr. The Magdalene with surpassing love, two sisters of the Glorious One with a natural kinship, Martha compelled by kindness, all with great love and pain tore out their hair; lacerated their faces, arms, hands and chests; with sharp cries they bitterly mourned the cruel and dishonorable death that You were suffering, fearful that the Glorious One would give her own soul that same day.

Lord, since for me, Your undeserving slave, it pleased You so much to suffer, and that Your mother, Queen of Heaven, that same day was martyred a supreme martyrdom, I beseech You, for Your cry to the Father and for the martyrdom that the Virgin Your mother passed through, I pray that You grant her to me as an advocate in my life and death, that she be my intercessor.

Chapter XXXIII

Ihesu, have mercy on me, for the bitterness You suffered when in pain You said "*Siçio*," and they gave You a mixture of gall and vinegar, *fons ortorum, puteus aquarum vivençium*. Lord, since You are so good and it pleased You to suffer thirst for me, I beseech You to give me the virtue of abstinence and separate me from the sin of gluttony into which I fall, and make my heart worthy of feeling the pain of Your passion to contemplate, feel, and mourn the pain that You suffered as did St. Francis.

Chapter XXXIII

Ihesu, spare me, by virtue of the words that You, Ihesu, eternal life, said with the oppression of death at the hour of nones: "*In manus tuas, Domine, comendo spiritum meum*." In that moment Your holy spirit was separated from Your holy body. I truly believe that Your divinity was always with You on the cross and in the sepulchre and descended to hell with Your spirit. Lord, since for me Your slave You desired to die, being eternal God, I adore You, true living God, and I beseech You, by the excellence of the merits that You deserved in the thirty three years of Your glorious humanity, and for the reverence of the death that You suffered for me, I pray that You pardon me from all of the sins that I have committed against You, against my soul, and against my neighbors since I learned to sin to the present moment. And in order to attain it I reverently say: "*Domine Ihesu Christe, Filii Dei unigeniti, pone passionem, crucem et mortem tuam inter iudicium tuum et animam meam, nunc et in ora mortis mee largiri digneris. Qui vivis, et.*"

Kyrie eleison, Kyrie eleison. Christe eleison, Domine, miserere. Christus Dominus factus est obediens usque ad mortem. Qui passurus advenisti propter nos. P. Christe eleison. ψ Qui expanssis in cruce minibus traxisti omnia ad te secula. P. Christe eleison. ψ Qui prophetice promisisti: ero mores tua, o mors. P. Christe eleison. Domine, miserere. Christus Dominus factus est obediens usque ad mortem et cetera. Kyrie eleison. Kyrie eleison. Domine, miserere. Christus et cetera. Credo in Deum Patrem, et cetera.

Supplication

Most excellent Lord, dying on the cross You were the victor, and I offer You as many praises as I can, just as the angelic spirits praised You with the joy of our redemption saying: *Gloria in exçelsis Deo, et in terra et cetera. Bendiçio et claritas, sapiençia et graçiarum accio, honor, virtus, et fortitudo Deo nostro in secula seculorum, amen. Graçias agamus Domino Deo nostro. Dignum et iustum est, vere*

dignum et iustum est, equum est salutare nos tibi semper et ubique gracias agere. Domine sante, Pater omnipotens, eterne Deus, per Christum Dominum nostrum.

Supplication

Lord, since You loved sinners so much that it pleased You to redeem them on the cross, I, Costança, Your unworthy slave, adore You and bless You with all my understanding, memory and will, with the heart and the tongue. With all the powers that You gave me, I submit to You, I give You infinite praises and thanks for the death that You received for me. And I beseech You, with the most humility that I can, to receive my soul and my body, all of which I offer You according to what You gave me so that You fulfill in me Your complete will, as You are creator and I am creature, and that You guide me in Your service for whatever course You know is most beneficial for me, even if it be displeasing to me. Lord, do not contemplate my laziness and forgetfulness nor my boldness and the ingratitude with which I turn away from You, not wanting to think or know Your benefits and favors which You continually give me like a blind, sick lamb, that walks alone without a shepherd, that is You, Ihesu, my redeemer; that You know that because of my pride and vanity I have committed many mortal sins, I have broken Your commandments and I have never fulfilled the vows that I promised in perfection. I sinned with my five corporal senses committing with them perversities and numerous errors as is clear in Your sight. And You, my Lord, see that I often fall into dangerous snares and into the lake of death by my own great fault, and because of my powerlessness I cannot lift myself from them if Your hand of mercy does not lift me and the chain of Your love does not force me out of my laziness and harshness. Lord, as a mourner that is in danger, I beseech Your clemency that You soften the hardness of my heart and dedicate it to Yourself, and make it fit for Your grace since You are so powerful. *Crea in me cor mundum et spiritum rectum innova in visceribus meis.* Otherwise I will remain wounded and dead. *In Deo, Domine, reminiscere miseracionum tuarum.*

And do not forget or abhor this worm of vile material that offers herself to You and submits as captive, and throws herself at Your feet like the Magdalene, asking for Your mercy and pardon. *Domine, miserere michi peccatrice;* since because of my defectiveness I do not ask it with so much repentance and contrition as she did, Lord, the disgrace is mine. You alone are the one that pardoned her. Since my poverty and blindness is great, with great necessity I call You doctor. Remember that because of Your clemency, alleluia, You created me in Your image and You brought me the law of grace to live in this state of

religion without my deserving. And now I perish full of sin with many numerous and heavy stains. Lord, since You were human and know the weakness of our sick flesh, You do not marvel at my inconstancy, because You know that I am conceived, born and raised in sin. My nature is inclined to sin, cowardly and lacking in all good things. Since, Lord, You behold my dangerous afflictions, heal me, see my needs and help me. Do not hope in my non-existent virtue and strength; You know that I cannot serve You without You. I truly believe: *Quod si vis potes me sanare*. Lord, I do not ask for riches nor days of life nor other temporal goods, but that You pardon me, as You did the Magdalene, so that I not be cast among those that do not bless Your holy name, that such as I am, I desire to bless You forever no matter where my soul is.

Chapter XXXV

Ihesu, have mercy on me, for the wound which was made in Your side when You, true pelican, consented that Longinus open You with a lance and blood and water flowed forth. Lord, I beseech You to free me from the sin of vengeance, for which the Jews gave You such a harsh death. Censuring them the temple of Your body says: "*Popule meus, quid feci tibi aut in quo te coaristavi? Responde michi. Quia eduxi te de terra Egipti, parasti crucem Salvatori tuo? Agios o Theos. Agios isquiros. Agios athanatos, eleyson ymas. Santus Deus. Sanctus fortis. Sanctus et immortalis, miserere nobis. Quia eduxisti per desertum quadraginta annis, et magna cibavi te, et introduxi in terram satis optimam, parasti crucem Salvatori tuo? Agios. Sanctus. Quid ultra debui facere tibi, et non feci? Ego quidem plantavi te vineam meam especiosissimam et tu facta es michi nimis amara, aceto namque mixto cum felle sitim meam potasti, et lançea perforasti latus Salvatori tuo? Agios. Santus.*"

Chapter XXXVI

Ihesu, have mercy on me, for the solitude that Your mother felt when she saw You dead, and wanting to lower You from the cross, she had no one to help her nor a tomb in which to place You, so embarrassing was Your poverty. And as the Glorious One implored to Our Lord to provide that which is necessary, then came Nicodemus and Joseph; they offered themselves to do her command and they brought all of the necessary items. They helped St. John lower You holy body; at the hour of vespers they placed You in the arms of the Virgin, Your mother. She received You with great reverence. Lord, since for me Your slave it pleased You for the Glorious One to pass through such great pain, I adore and bless You in her arms. *Benedictus es, Domine Deus patrum nostrorum, et laudabilis et gloriosus in secula. Et*

benedictum nomen glorie tue quod est sanctum et laudabile et gloriosum in secula. Benedictus es in templo sancto glorie tue. Et laudabilis. Benedictus es super tronum sanctum regni tui. Et laudabilis. Benedictus es super sceptrum divinitatis tue et laudabilis. Benedictus es quia ambulasti super penas ventorum. Et laudabilis. Benedicant te omnes angeli et sancti tui. Laudabilem et gloriosum in secula. Gloria Patri. Laudabili et glorioso in secula. Sicut erat. Et laus et honor et potestas et imperium. Benedictus es, Domine Deus patrum nostrum. Et laudabilis.

Chapter XXXVII

Ihesu, spare me, by virtue of the last service that Your mother the Virgin did for You when she covered Your glorious head with the shroud and anointed Your glorious body with precious ointment and wrapped You in a sheet. With great love and reverence she kissed Your holy mouth. And, though nauseated with sadness, St. John and the Marys kissed Your feet, taking leave of Your presence. And they helped put [Your body] in the sepulchre at the hour of compline, in order to fulfill Your work and so that You rest from Your labor in peace. Lord, since for me Your slave You desired to be buried in an earthly tomb belonging to someone else, I adore You and I beseech You to arrange my death for me. *Benedicite omnia et cetera.*

Chapter XXXVIII

Ihesu, have mercy on me, by virtue of the faith that the Glorious One had in the three days that Your holy body was in the tomb, awaiting Your resurrection, and the comfort she gave Your disciples that were sad and fearful. Lord, I, Your slave, beseech You, by the excellence of the Glorious One's heart, to free me *ab omni inquinamento peccati, ignorancie, fragilitatis, et malicie quod est peccatum in Spiritum Sanctum.* And grant me complete hope in You so that I might die confessing Your faith, as St. Peter the martyr did when he received martyrdom.

Christus factus es pro nobis obediens usque ad mortem. P. Mortem autem crucis.

Prayer.

Respice quesumus, Domine, super hanc famulum tuam, pro qua Dominus noster Ihesus Christus non dubitabit manibus tradi nocentium et crucis subire tormentum.

O powerful cross, I adore you because you were worthy have Our Redeemer suffer upon you; you are blessed, wood that was the punishment of the Son of God and instrument of our redemption. O

glorious cross, make me worthy to know your excellence and to delight myself in praising you as did St. Andrew, so that you always be my guard. And free me from my visible and invisible enemies and all of their false imaginings, craftiness, artifices, deceitful intrigues, and mortal snares. O holy cross, because of you I ask for mercy from the One that was crucified on you, that He give me the hour of my death as a shield between me and my enemies when earnestly they accuse me of faults and they want to steal away my soul to take it with them to the place where there is no redemption. Virtuous cross, for the victory that God achieved on you, free my soul from their power. *Salve, cruz preciosa que in corpore Christi dedicata es et ex menbris eius tanquam margaritis ornata. Sucipe me pro amore illis qui pependit in te magister meus Christus. O cruz inenarabilis. O cruz inextimabilis. O cruz laudabilis que per totum mundum refulgens non me dimittas eramtem sicut ovem non abentem pastorem. O cruz fidelis, inter omnes arbor una nobilis, nulla silva talem profert fronde, flore, germine: dulce lignum, dulces clavos, dulce pondus sustinens.*

Hymn

*Vexilla Regis prodeunt,
fulget crucis misterium,
quo carne carnis Conditor
suspensus es patibulo.*

*Quo vulneratus insuper
mucrone dire lancee,
ut nos lavaret crimine,
manavit unda sanguine.*

*Beata, cuius brachiis
secli pependit precium,
statera facta corporis,
predanque tulit tartaris.*

*Impleta sunt que concinit
David fidelis carmine
dicendo nacionibus
regnavit a ligno Deus.*

*O crux, ave, spes unica,
hoc passionis tempore
auge piis iuticiam,
reisque dona veniam.*

*Arbor decora fulgida,
hornata Regis purpura,
electa digno stipite
tam sancta membra tangere.*

*Te, suma Deus Trinitas,
collaudet omnis spiritus,
quos per crucis misterium
salva, rege per secula,
amen.*

Antiphon

Super omnia ligna cedrorum tu sola excelsior in qua vita

mundi pependit, in qua Christus triumphavit, et mors mortem superavit in eternum per signum crucis.

Prayer

Omnipotens sempiternae Deus, qui humano generi ad imitandum humilitatis exemplum salvatorem nostrum carnem sumere et crucem subire fecisti, concede propitius ut et pacientiae ipsius habere documenta et resurrectionis consortia mereamur. Per eundem.

Chapter XXXIX

Ihesu, have mercy on me, by the powerful work that You accomplished when Your soul descended into hell and by Your word You broke the doors, You visited the holy fathers and cheered them with Your presence, and brought them out of the darkness in which they had been. Lord, I, Your slave, beseech You, by the virtue and love of the Glorious One, to free my soul so that it not be cast into the deep lake of hell, although I often deserve it.

Benedictus Dominus, Deus Israel, quia visitavit et fecit redemptionem plebi suae.

Canticum angelorum.

Te Deum laudamus, et cetera.

Lord, for this mercy that You performed for those that were in limbo, I beseech You to have mercy on all of the souls that are in purgatory, especially those of my father and mother, of my lord the king Don Pedro, and of my lady the queen Doña Catalina, and of my lady Doña María, and of all those whom I have charge over, all of the souls that suffer. And I pray for the reverence of Your passion to remove them from their suffering and take them to glory.

Chapter forty

Ihesu, spare me, by the resurrection when in Your own virtue You powerfully left the tomb like a strong lion, glorious rising sun of justice, it pleased You to appear and console Your Glorious mother who desiring to see You said: "*Esurge gloria mea; esurge psalterium et citara.*" You indeed said: "*Esurgam diluculo.*" And You, Lord, appeared to her with great splendor, the banner of Your victory in Your right hand, You said: "God save You, queen of heaven, be happy that I defeated the cross and freed the sinners from the power of Satan. I arose, You will live with me in glory forever. Very beloved mother, behold and see here the holy fathers that bless You and give You thanks, because I redeemed them with the flesh that I received from

You." The Virgin happily and reverently adored You saying: "*Gloria tibi, Domine, qui surrexisti a mortuis, Deus meus es tu et confitebor tibi, Deus meus es tu et adorabo te, quia convertisti plantum michi in gaudium michi et circumdisti me leticia. His est dies quam fecit Dominus, exultemos et letemur in ea.*"

Lord, I beseech You, by the joy that You gave to the Glorious One with Your presence, give me grace, so that I follow, bless and praise You with diligence. *Christus resurgens ex mortuis iam non moritur, mors illi ultra non dominabitur quod enim vivit Deo.* *ψ Dicite in nationibus. P. Quia Dominus regnavit a ligno. Prayer. Deus qui odierna die per Unigenitum tuum eternitatis nobis aditum devita morte reserasti, vota mea que perveniendo aspiras ecciam ajuvando proseguere. Per eundem. Antiphon. Regina celi, letare, alleluia. Quia quem meruisti portare, alleluia. Resurrexit sicut dixit, alleluia. Ora pro nobis rogamus, alleluia. ψ Ora pro nobis, sancta Dei genitrix. P. Ut digni. Prayer. Oremus. Graciam tuam quesumus, Domine, mentibus nostris infunde, ut qui, angelo nunciante, Christi Filii tui incarnationem cognovimus, per passionem eius et crucem ad resurrectionis gloriam perducamur. Per eundem.*

Lord, I ask for mercy that You console and aid the people that are in tribulation. Especially those in my charge and whom I love. Give them grace that they live and die in true penitence. And especially I beseech You, by our lord the king Don Enrique, that You strengthen him in virtue and increase his life and free him from betrayal and increase his kingdom.

Chapter XLI

Ihesu, have mercy on me, by the joy that the Marys had at the sight of the angel, informed of Your resurrection, and St. James the lesser when he saw You resurrected, and the Magdalene when You appeared to her in the garden and You said: "Mary." And she with great happiness responded: "Master and Lord," knowing that You were the one who had forgiven her sins and completed her in grace. And with joy she said to Your disciples: "*Resurrexit Christus spes mea, præcedet vos in Galilea.*"

Chapter XLII

Ihesu, have mercy on me, as You forgave St. Peter and consoled him with Your presence when he was sad and crying over his sin. Lord, I Your slave beseech You to give me the grace to bitterly mourn all of my sins like him. And I ask You for the mercy to remove from my heart all doubts against Your faith and all bad thoughts, as You removed doubt from St. Thomas when he placed his fingers in

Your wounds and was confirmed in the faith. And Lord, gladden my heart in Your works, as Your disciples were gladdened at Your resurrection.

Chapter XLIII

Ihesu, have mercy on me, by virtue of the solemn ceremony that You performed, forty days after Your resurrection, when You took leave of the Virgin and Your disciples: gloriously and powerfully Your holy humanity and virtuous divinity ascended to heaven. In Your infinite virtue You left the right hand of God the Father with God the Holy Spirit, three people in one God as I believe, adore and confess. And I wait for that day of judgment when You will come and judge the living and the dead, God and human. Lord, I, Your slave, beseech You to judge me on that day according to who You are and Your own condition and not according to my works, by the virtue of Your beloved heart. And because of the merits of the Virgin do not remember my sins.

Hymn

*Eterne Rex altissime,
Redemptor et fidelium,
quo mors soluta deperit,
datur trihunphus gratie.*

*Tremunt videntes angeli,
versa vice mortalium:
culpat caro, purgat caro,
regnat Deus Dei caro.*

*Scandens tribunal dextere
Patris, potestas omnium
collata est Ihesu celitus,
que non erat humanitus;*

*Tu esto nostrum gaudium,
qui es futurus premium,
sit nostra in te gloria,
per cuncta semper secula.*

*Ut trina rerum machina
celestium, terestium
et infernorum condita
flectat genu iam subdita.*

*Gloria tibi, Domine,
qui escandis supra sidera,
cum Patre, Sancto Spiritu,
in sempiterna secula. Amen.*

Antiphon

*O Rex glorie, Domine virtutum, qui trihunphator hodie super omnes celos ascendisti, nec derelinquas nos orphanos, set mictre promissum Patris in nos Spiritum veritatis, alleluya. **ψ** Elevata est magnificencia tua, alleluya. **P.** Super celos, alleluya. **Prayer.** Concede quesumus, omnipotens Deus, ut qui hodierna die Unigenitum tuum redemptorem nostrum ad celos acendisse credimus, ipsi quoque mente in celestibus habitemus. Per eundem Dominum.*

Chapter forty-four

Ihesu, have mercy on me, by the advantageous work that You did ten days after Your ascent, when the Holy Spirit descended with a great sound and tongues of fire upon the Glorious One and the apostles and excited and comforted them. Lord, I Your slave beseech You to cleanse my understanding from the darkness that I am in and to excite my heart to Your desire O God Holy Spirit who is sovereign light. And grant me contrition, fear and trembling to receive You with reverence, humility and cleanliness as corresponds to my salvation. I also beseech You to send Your grace on all of the ladies of this monastery and to increase their virtue and give them a good end, since You know my great defect that I am negligent in ruling them, nor am I worthy nor capable of correcting them because of my poverty of knowledge and judgment. Lord, fulfill what is lacking in me, thus I pray that You command them and me to Your service.

Hymn

*Veni, Creator Spiritus,
mentes tuorum visita,
inple superna gracia
que tu creasti pectora.*

*Tu septiformis graciae,
dextre Dei tu digitus,
tu rite promissum Patris,
sermone ditans guttur:*

*Ascende lumen sensibus,
infunde amorem cordibus,
infirma nostri corporis
virtute firmans perpeti.*

*Qui Paraclitus diceris,
dopnum Dei altissimi,
fons vivus, ignis, caritas
et spiritalis uncio.*

*Hostem repellas longius,
pacemque dones protinus,
ductore sit te previo,
vitemus omne noxium.*

*Per te sciamus da Patrem,
nogscamus atque Filium,
te utriusque Spiritum
credamus omni tempore.*

*Sit laus Patri, cum Filio,
Sancto simul Paraclito,
nobisque mittat Filius
carissima Santi Spiritus. Amen.*

Prose

Veni, Sancte Spiritus, et emitte celitus lucis tue radium. Veni, Pater pauperum, veni, dator munerum, veni, lumen cordium. Consolator obtime, dulcis spes anime, dulce regrigerium. In labore requies, in extu tenperies, in flectu solacium. O lux beatissima, reple

cordis intima tuorum fidelium; sine tuo numine nichil est in omine, nichil est innoxium. Lava quod est sordidum, riga quod est aridum. Sana quod est saucium. Flecte quod est frigidum. Rege quod es devium. Da tuis fidelibus in te confidentibus sacrum septenarium. Da virtutis meritum. Da salutis exitum. Da perenne gaudium. Amen.

Antiphon

*Veni, Sancte Spiritus, reple tuorum corda fidelium et tui amoris in eis ignem ascende, qui per diversitatem ligarum multarum gentes in unitatem fidei congregasti. ψ Emitte Spiritum tuum et creabuntur. **P.** Et renovabis faciem terrae.*

Deus, qui corda fidelium Sancti Spiritus illustracione docuisti, da nobis in eodem Spiritu recta sapere et de eius semper consolatione gaudere. Per eiusdem.

I, Costana, confess that I am a grave sinner, full of great sins and without virtue; that I am not worthy of receiving any of the kindnesses that I have requested. Therefore, with all the humility that I can, I beseech all of the saints named in this prayer to offer your works and deaths for me, beseeching to Our Lord that for your merits He might hear my petitions and grant me mercy according to His will.

“And the Darkness Shall Not Overcome It”

J. Chad Hartsock

[Baccalaureate Address for the Carson-Newman Class of 2013]¹⁹

My friends, you have made it. Well, let’s not jump the gun; it is just Tuesday, and some of you have a lot of miles to travel between now and next Friday. Some of you guys still have a lot of papers and projects in between you and the finish line, and you are secretly sitting in these pews hoping that the mojo of simply wearing the cap and gown will translate to real life grades the next few days! And some of you are sitting here on the verge of a bachelor’s degree, yet you still lack the sense to iron your cap and gown before chapel, and frankly that worries the rest of us a bit. But congratulations are in order nonetheless.

So first, friends, let me say how honored I am to be speaking today. This is an honor chosen by the vote of the senior class, and I do not take that lightly. No doubt, some of you put my name down because you thought I would say something funny, or you are hoping I will say something scandalous, and some of you are sitting there right now with your fingers on your cell phone waiting to tweet something I say. If I am being honest with you though, there are a lot of awards that we throw around this place, but the ones that mean the most to me are the ones chosen by the students, those of you sitting here in this room today. These kinds of honors matter so much to me because it affirms that I—and we as a faculty—really are accomplishing what we set out to do here. Carson-Newman is different than most places, and it is a place that transformed my own life when I was a student. I still tear up with gratitude when I think about what folks like Don Garner or Ross Brummett or the dozens of others still sitting in this room did to change my life. And my goal has always been to do the same—to love students and to pour my own life into yours, and so it is with the many faculty seated on either side of you today. Your affirmation of that today is meaningful to me, and I hope you also hear our affirmation of you in the days to come.

¹⁹ This address was originally given at the baccalaureate service at Carson-Newman University, April of 2013. The manuscript that appears here has been slightly modified to reflect the shift from an oral presentation to a written one. My thanks to the class of 2013 for the opportunity to give the address, and my best wishes to them in all they will do in the future.

So what shall we say today, here, in a venue that is both a worship service and a celebration leading up to graduation day? Let's start with the world you are about to enter, and it is not pretty.

You are entering a world that is bleak. Ugly. Broken. Dark. And I am not even talking about the job market that has so many of your stomachs in a knot. We, the grownups, owe you an apology, because we are handing you one ugly, fractured mess.

Where shall we start? How about wars—how many are we currently involved in? They keep telling me we are out of Iraq, but I am not so convinced that is true. We are still fighting in Afghanistan, even though we already eliminated Bin Laden. We have pirates off the coast of Africa. There are Mexican drug cartels fighting full-blown wars in our western states, and if Time magazine was correct last week, then apparently we are about to start bombing North Korea or Iran soon, and maybe both. It is ugly out there, and your world is filled with hate.

Or take another example, like guns and bombs. Just about every time we cut on the news, someone is opening fire in an elementary school or college campus, and now people are setting off bombs in the streets during the Boston Marathon. Sometimes, I am not so sure that we are *really* all that appalled by the hate and violence. I know I am not supposed to say that out loud, but it is true. I mean, sure, we post the obligatory sad facebook status, but in truth I think we are jaded to our world, used to it, and sometimes even sadistically entertained as we stay glued to the 24-hour coverage of it.

We certainly do not seem very serious about fixing that world either, because we just keep on droning people all over the planet. Or when someone tries to do something to prevent gun violence in our schools or on our streets, we kill that, usually with such logically airtight arguments as “guns don't kill people, people kill people,” and we unleash a barrage of facebook memes whose single-panel logic we find to be so unassailable that the entire philosophy department could not argue against them. So we do not fix the problems. That is an ugly world you get to inherit.

You enter a world filled with poverty. What are the stats now? Every time I look them up, the percentage of people who are homeless or living below the poverty line skyrockets again. Children are starving to death all over the world. And two blocks away. Whole continents are ravaged with diseases that are easily treated, or that can be prevented altogether with simple things like medicines or clean water, yet we are largely too self-centered to solve those problems. We do not even pay attention to the sad commercials anymore. Slavery, of all things, is at an all-time high, especially when we consider the ridiculous numbers on sex trafficking and things like that.

We are handing you one broken, busted up, ugly world, and it is a world that pretty much all of us knew about and wanted to fix when we graduated, and most of us have not given up yet—not by a long shot—but we have not gotten there yet either. So here you go, you are welcome.

So what are you going to do when you get out into that nasty reality? You certainly do not get to hide from it—even if you head off for more school or move back in with mom and dad—because the ugliness finds us all eventually. Sooner or later, the darkness of your world demands your attention.

We do not want you to spend the rest of your life living by the rules of the dark world you are entering. We do not want you to spend your life trying to justify how you somehow are not contributing to the darkness and making it worse. You are better than that. We deeply believe that you are better than that. The fact that we are handing you a degree next week means a lot of things, but one thing it certainly means is that we place our hope in you that somehow *you* can be the light that shines into our world in the places we cannot, that you can be people who fix our world rather than perpetuate its problems. We believe that.

This is not some sort of feel-good ra-ra speech about how you have all this potential, where we read Dr. Seuss's "Oh the Places You'll Go," or something like that. Most of you came to Carson-Newman in the first place because you have big dreams of being the light that shines in dark places. You want to do work that really matters in the world. You want to give your life to something that changes the lives of others. That does not make you unique though, because lots of people in lots of colleges want the same thing, and lots of people are hearing talks right now about how you can be the one who changes the world.

This is not one of those speeches, because I am not sure that stuff is really true. If it were true, then all the stuff I just said in the last few paragraphs would not still be true, and would not still be getting worse, because somebody would have listened to one of these speeches by now.

Here is why you get to be different. It is because you have learned some things here that not everyone gets to experience in one college education.

You just got a liberal arts education, and I know you griped about your Liberal Arts course, but that liberal arts education taught you a lot of things. It taught you that everything has to do with everything else, and that the best people in the world realize that all knowledge is integrated. It also taught you that no one can teach you every answer in the world, but you can learn how to learn and how to think. You get to take that skill set with you.

You attended, and in many ways shaped, the college that gets to be called #1 in the nation in terms of community service. And that does not even count all the missions and ministry that a lot of us do that the federal government did not count in its ranking system, yet we still won that award! You have learned from experience what I heard your classmate, my student and friend, Curtis Atkins tell me during his Bonner senior project—that there is no greater cure to the evils of our world than volunteerism, a selfless giving of ourselves for the sake of others. You learned and experienced that here, and you take that with you.

You also learned to do all of that from a perspective of faith. You do these things because you have learned that the Gospel Jesus brings to the world is a Gospel that cannot merely exist in your heart and in your head, but it has to exist in your hands and your feet too. Christ did not call us to subscribe to the correct doctrine; Christ called us to pick up a cross and follow. That is the kind of light that the darkness cannot overcome, and that is why you are going to be different.

But do you know why I know that you can be the ones to shine light into the darkness of our world? Because you understand *resurrection*. We do not live with a *crucifixion* faith, one where darkness gets to win. We have a *resurrection* faith, where life gets the final word. The good news of the resurrection is that darkness does not get to overcome, no matter how dark the darkness seems. Resurrection has already won.

Hate does not get to win; love wins.
Injustice does not get the last word; grace does.
Power does not get its way in the long run; sacrifice does.
Condemnation does not get the last word; forgiveness does.
Fear does not get to win; Courage does.
Ugliness does not get to win; beauty does.
Death does not get the last word in our world; life does.
Darkness does not win; light does.
And crucifixion does not get the last word; resurrection does.

And that is the word that I bring to you today—*resurrection*. You enter a world that is dark, but our faith is one of resurrection, one that says darkness does not get to overcome.

My dear friends, the value of your life will never truly be measured in the dollars you earn, nor the awards you get, nor the titles you will hold. The value of your life will be measured in the lives that

you change, the love that you give, and the resurrection you speak into your world.

My life is truly better because I have gotten to walk this little piece of the journey with you for a short while. May that be true of all you encounter as you go from here. And may you go from here to shine light into a dark world, knowing that darkness will not win, and death will not have the final word. Resurrection wins, and resurrection is the final word. May you be resurrection for your world.

A Good Fit: Spiritual Formation, Christian Higher Education, and Service-Learning

Christine Jones

[Russell Bradley Jones Lecture delivered March 7, 2013]

When I was a young girl, we moved into a new house and I got a new bedroom. My room was painted off-white like every other room in my childhood home, but I was allowed a striped wall paper with “dusty rose” flowers. My mother prepared the room one day when I was at school. I had no idea that my room would be ready, complete with new bedding and new furniture – my dream came true, I got a canopy bed. I felt extra special because my room was the first of the three children’s rooms to be finished. Once I settled into my new room, I began the task of looking for small things to decorate the walls and shelves and dresser tops. When my mom and I went to flea markets, antique shops, and craft fairs my eyes were peeled for dusty rose accessories. I found many items that fit, but one stands out to me still, a plaque that was roughly 8x10 and the perfect shade of dusty rose with flowers scrolled around a single phrase. I cannot remember where I found it (probably at the local fall craft festival) but I do remember the quote so elegantly inscribed on the face of the dusty rose plaque, “Give your hands to work, and your heart to God.” Your hands to work and your heart to God . . . I’m sure the perfect dusty rose color drew me to the plaque but the words, which called me to give my heart to God, likely, solidified my interest in purchasing the plaque. You see, I loved God and was excited about the possibility of hanging such a perfect plaque on my wall. My mom allowed me to purchase it, which means it was inexpensive, and I promptly hung the plaque on my wall above my nightstand. It hung there until only a few years ago when my mother redecorated the room – apparently dusty rose was tired and out of style.

As a child, I never thought deeply about the sentiment on the plaque, it satisfied me enough to know that it mentioned God, but as a young adult I often pondered the words, especially when I would return home for a visit. “Give your hands to work and your heart to God.” As I read and remembered the words, I pondered the relationship between hands and heart, work and God. I often wondered if the plaque had it wrong – the way I understood the quote, work life and spiritual life seemed to be expressed as two separate things connected to different parts of our being. Work is tied to the physical and God is tied to the emotional or spiritual. That is, after all, how many Christians live. Our

work lives and our religious lives are carried on in two different places and we rarely ask what difference they make for each other.

There is certainly a tendency in our culture to think of hand and heart in much different ways. How does that thinking impact our service to others? It seems to me that service to others can be a great combination of heart and hand and is best done as a result of giving our hearts first to God. In fact, those of us who have given our hearts to God are called to follow the example of Jesus whose love for God and others often manifests itself in acts of service. The witness of scripture, from Abraham to Moses to the prophets to Jesus, proclaims that a relationship with God always has two dimensions, a vertical dimension involving loving God and a horizontal dimension involving loving other people. When a scribe asks Jesus what is the first of all of the commandments, Jesus sums up the entire Old Testament Law with two commands. In Mark 12:29-31, “Jesus answered, “The first is, ‘Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ The second is this, ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these” (all Biblical quotations are from New Revised Standard Version).

Today, I want us to think more about service to others. Carson-Newman, in its identity as a Christian Liberal Arts University, is not only concerned about service for the sake of service; it is also concerned about service as it relates to both the spiritual and intellectual formation of its students. Carson-Newman has recently launched a new service-learning program called *c-nvolved* that has the potential to impact spiritual and academic growth. While service-learning is by no means unique to Christian institutions, we have a unique vantage point because we have the opportunity to include discussions of spiritual formation as it impacts service. In order to understand better the relationship between spiritual formation and service and to understand better the concept of Christian Higher Education and our unique opportunities, I will begin by defining and discussing what I mean by spiritual formation first and then look more closely at the concept of Christian Higher Education. I will conclude with a closer look at service-learning as it relates to spiritual formation and Christian Higher Education.

Spiritual Formation: Definition and Discussion

The concept of spiritual formation is in no way a recent development, though we have experienced an increased concern with spirituality recently. There are numerous definitions that seek to capture the essence of spiritual growth. The definition I find most

compelling refers to spiritual formation as “a process of being conformed to the image of Christ for the sake of others.”²⁰ Many aspects of this definition, penned by Robert Mulholland, speak to me, especially, of course, the concern for others. Let’s take a closer look at the four aspects of this definition.

Process – Mulholland begins with the idea of spiritual formation as process. Many of us speak of journeying with or toward God or seeking God, all of which are process statements. We do not simply accept God’s grace and then magically become whole persons willingly seeking and obeying God. That would be nice, but that is not reality. When we accept God’s grace we begin a life-long relationship that involves all of our life. If we expect to find quick fixes for our brokenness, we will be disappointed. If we assume that simply perfecting the right technique will bring instant maturity, we are mistaken. Our journey with God is filled with growth spurts which are easily evident in our lives and stagnation that, though it may seem otherwise, is shaping us at deep levels that we may not understand for years. The process of spiritual formation is not optional and it has an incredible impact upon all that we do.

Mulholland states it this way:

Everyone is in a process of spiritual formation! Every thought we hold, every decision we make, every action we take, every emotion we allow to shape our behavior, every response we make to the world around us, every relationship we enter into, every reaction we have toward the things that surround us and impinge upon our lives – all of these things, little by little, are shaping us into some kind of being. We are shaped into either the wholeness of the image of Christ or a horribly destructive caricature of that image – destructive not only to ourselves but also to others, for we inflict our brokenness upon them.²¹

The process is not easy and we do not always move toward God, but we are all “in process.” But what are we in the process of doing?

Being conformed – Note well that the definition does not say that we are conforming ourselves! We are being conformed; it is not in our control, but rather in God’s control. We often approach the world around us as if we are in control – the world is an object to be used for

²⁰ M. Robert Mulholland, Jr., *Invitation to a Journey: A Road Map for Spiritual Formation* (Downers Grove: IVP, 1993), 15.

²¹ Mulholland, *Invitation*, 23.

our own purposes. The control freak in me knows just what Mulholland means. I direct, I manipulate, and I re-arrange all in order to satisfy my own desires. I do not control my spiritual formation, however. In spiritual formation we are shaped by the “presence, purpose, and power of God.”²² As Richard Foster puts it, “inner righteousness is a gift from God, not the result of will power.”²³

Being conformed in spiritual formation also confronts our common assumptions that we are what we do. Our self-worth and confidence are often tied to performance outcomes. If my work is praised, I have value, but if it is criticized I do not. If you ace the test you feel you have promise if you do not, you may feel you are a failure. God does not define us by what we do. God defines us by who we are, namely humans created in God’s image. Our doing flows out of our being, not the other way around. When we lose ourselves, meaning we relinquish control and refuse to identify ourselves by what we do, then we can find our true selves as we yield ourselves to the work of God in our lives. Therefore, we are in the process of being conformed, but into what?

The image of Christ – You and I were created in the image of God, but it doesn’t take us long to realize that somewhere along the way, our sin has marred that image. Christ is compassionate, loving, concerned for others, humble, and righteous. Who am I right now? I am controlling, judgmental, seeking attention and affirmation. Who are you? Spiritual formation helps us to recognize the many ways that we are not like Christ and through God’s transformation of our lives, if we are willing to allow it, we can become more like Christ. Thankfully, God meets us in our brokenness, confronts our shortcomings, and calls us into the wholeness of life in Jesus Christ.

The movement toward wholeness is not easy, though. Aristotle was right, “We are what we repeatedly do.” If we repeatedly live and act in our brokenness, we become intolerant, unloving, fearful, prideful, and the list could go on. Changing who we are is difficult and risky. It requires deep and enduring change to our very being. The changes can be prompted through a variety of spiritual disciplines such as prayer, meditation, study of scripture, solitude, service, and worship. Change requires us to be aware of the places in our lives that God is confronting and to be willing to allow God to do the necessary work. God will never force us to change, but if we are willing God will guide us into wholeness.

²² Mulholland, *Invitation*, 27.

²³ Richard Foster, *Celebration of Discipline* (San Francisco, Harper, 1983), 6.

Most definitions of spiritual formation stop here as if developing the relationship between God and ourselves is complete with our personal transformation. We are not God's trophies of transformation for display only. There is more to the relationship than the vertical aspect of loving God. Christ, into whose image we are being conformed and whose example we should follow, dwelt among us, lived, died, and rose again for the sake of others. You and I must consider others. Anything less would be short of the wholeness of life with Christ.

For the sake of others – Mulholland asks us to apply the following litmus test to our spiritual formation: “Are you more loving, more compassionate, more understanding, more caring, more giving, more forgiving, than you were a year ago?”²⁴ Can you answer those questions with a confident yes? More telling, would others answer those questions about you with a yes? Foster states it like this, “When we are with people, what we are comes out.”²⁵ Is Christ's love, concern, and care for others what comes out of you?

While our answers to these questions may act as a barometer of our spiritual health, our relationship to others can also be an avenue to significant spiritual growth. Every person we encounter and every relationship we foster can be a way for God to transform and shape us.²⁶

Powerful shaping can come through the act of serving others. In John 13 Jesus calls us to the way of service. Before eating his last meal with the disciples before his death, Jesus does the unexpected; he rises from the table, takes off his robe, pours water in a basin, and begins to wash the dusty, well-traveled feet of the disciples. Upon completion of the task he says,

¹² . . . “Do you know what I have done to you? ¹³ You call me Teacher and Lord—and you are right, for that is what I am. ¹⁴ So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵ For I have set you an example, that you also should do as I have done to you. ¹⁶ Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. ¹⁷ If you know these things, you are blessed if you do them.”

Service is not glamorous and is often thankless, but service is our calling.

²⁴ Mulholland, *Invitation*, 42.

²⁵ Foster, *Celebration*, 6.

²⁶ Mulholland, *Invitation*, 43.

We are profoundly shaped through true service. To be sure, we can and often do participate in self-righteous service that is service for our sake, not the sake of others. True service, however, brings humility. When we serve others we temper our own desires to consume and possess because we understand more about giving and we recognize the dangers of consumption. True service also gives us opportunity to say no to worldly structures of power, promotion and authority.

Richard Foster lists service as one of several disciplines helpful for shaping our lives. He reminds us that ultimately service is not a list of tasks we must complete; rather it is a way of living. As he states, “It is one thing to *act* like a servant; it is quite another to *be* a servant.”²⁷ There are many ways to be a servant from small and often hidden acts of kindness to bold acts of confronting injustice. All are important and we must guard ourselves against comparing our service to the service of others.

Spiritual formation is the process of being conformed to the image of Christ, for the sake of others. Service is both a result of the process and an important means of shaping us within the process.

Christian Higher Education

While the primary focus of spiritual formation is to deepen our relationship with God through our hearts and souls, the result has great impact upon our minds. In a similar way, while the focus of higher education is to shape our minds, within the context of Christian Higher education, the result often has great impact on our spirits. Spirit and mind are not compartments of our being, they are intertwined. Jesus calls us to love God with our entire being – heart, soul, mind, and strength. A Christian Higher Education seeks to promote that calling.

Because Christian Higher Education is a broad concept that implies different purposes in different contexts, it is helpful to narrow our focus on the type of Christian Higher Education offered by Carson-Newman, namely a Christian liberal arts education. According to Michael Beaty, a Christian liberal arts university seeks to “provide the kind of well-ordered, fully integrated educational program . . . that promotes the intellectual, moral, and spiritual formation and transformation of students.”²⁸ The liberal arts education is one pursued for the sake of learning, the love of learning, rather than a means to an

²⁷ Foster, *Celebration*, 134.

²⁸ Michael Beaty, “If I have Jesus, Then Why do I Need Socrates and Nietzsche?” *Carson-Newman Studies* 11.4 (2009): 77-90.

end such as economic prosperity or a particular career.²⁹ As Christians we affirm that we are created in the image of God. How better to honor our creator, then to freely pursue truth in all facets of life by exploring, questioning, observing, and engaging the world of God's creation.

A Christian liberal arts education promotes the intellectual growth of students by creating an open space for students to seek to understand God and God's creation. In this liberating setting, students are able to ask question on all topics and pursue various avenues to seek the answers to those question. We affirm with Holmes that faith "does not preclude thinking either about what we believe or about what we are unsure of, nor does it make it unnecessary to search for truth or to examine evidence and arguments."³⁰ While faith should not stop us from thinking, we must also be cautious about relegating faith to the fringe of our thoughts and great ideas.³¹ Our Christian faith belongs in the midst of our engagement of ideas and the questions of life. Additionally, we affirm that we are free to seek answers in places outside of our faith. As Hulme and Kaak suggest, "Good ideas don't need to come from redeemed people in order to have their source in God. All truth is God's truth, and it should be affirmed with a generous spirit."³²

In the confidence that we are created in the image of God and that our minds are attuned to the mind of God when we delight in truth, beauty, and goodness,³³ we search for truth, beauty and goodness in our world. We are also, however, unlike God and so there are now and will always be limits to our knowledge. If in response to our limits we give up our pursuit, we will miss great things. Exploring, analyzing,

²⁹ Kina Mallard, "Christian Liberal Arts: Becoming Human to Become like Christ," *Carson-Newman Studies* 11.4 (2009): 65-72. See also, Brian Austin, "The Soul of Christian Higher Education: Unleashing the Eternal Wonder in the Heart of Every Child of God," *Carson-Newman Studies* 10:2 (2003): 15-27.

³⁰ Author Holmes quoted by Beer and Beers, "Integration of Faith and Learning," in *The Soul of a Christian University: A Field Guide for Educators* (ed. Stephen T. Beers; Abilene: ACU Press, 2008), 51-74, quote on 55.

³¹ Hulme and Kaak, "Choosing to Engage Culture," in *The Soul of a Christian University: A Field Guide for Educators* (ed. Stephen T. Beers; Abilene: ACU Press, 2008), 183-193.

³² Hulme and Kaak, "Choosing to Engage," 186.

³³ Beaty, "If I Have Jesus," 78.

critiquing, deconstructing, and reconstructing our knowledge leads us closer to the truth.³⁴

In addition to intellectual growth, a Christian liberal arts education seeks to shape the moral character of students. Students are encouraged to grapple with tough issues regarding justice and how to confront unjust structures. The Christian liberal arts education challenges students to look not only at the world, but also at personal attitudes and assumptions. We are reminded that God cares about people, not simply ideas, and are encouraged to engage in the full university community.³⁵

When students are encouraged to pursue truth, goodness, and justice, they are developing the skills to critique society reasonably and intelligently when society is not upholding those ideals. They also develop the tools to express that critique publically in a confident, Christ-like and civil way, not in arrogant and judgmental ways.³⁶ Attention to moral formation and civic responsibility, as our own Provost Kina Mallard said, “translates in our context to providing the church and watching world with confident, competent, selfless leaders.”³⁷

In short, in a Christian liberal arts education students are transformed. Students, we recognize you as unique creations made in the image of God. We seek to nurture you, to challenge you, to stimulate you to integrate your heart, spirit, mind, body, vocation, family, faith, and citizenship into one fully human life under the lordship of Christ. For this transformation to occur, you must engage and be engaged. Christian Higher Education is an exciting endeavor and new programs at Carson-Newman like *c-nvolved* are providing innovative avenues for transformation.

Service-Learning as it Relates to Spiritual Formation and Christian Higher Education

Before looking more closely at the relationship between service-learning, spiritual formation, and Christian Higher Education, let me begin by explaining what I mean by service-learning. Service-learning, an increasingly popular method of teaching, was developed in the 1960s to combine educational growth occurring within the classroom

³⁴ Austin, “Soul,” 24.

³⁵ Hulme and Kaak, “Choosing to Engage,” 188.

³⁶ Hulme and Kaak, “Choosing to Engage,” 187.

³⁷ Mallard, “Christian Liberal Arts,” 67.

setting with the meeting of genuine human needs in the community.³⁸ Students learn important theories and concepts in the classroom, as they would in other pedagogies, and they apply those concepts in the real life setting of service. Unlike volunteer work on one end of the spectrum and internship on the other end, service-learning seeks to balance the role of the student who is providing the service and the organization or individual receiving the service.³⁹ They work within a relationship each benefiting from what the other has to offer. The practice of critical reflection is a crucial aspect of service-learning because it helps students connect what is taught in class with what is experienced in the community.⁴⁰ In critical reflection students identify and evaluate the complex issues they encounter during their service.⁴¹ Service-learning is not and should not be limited to the context of Christian education, but when experienced within that context there is great potential for spiritual formation and intellectual transformation.

Service-Learning and Spiritual Formation – As mentioned earlier, relating to others is an important aspect of spiritual formation. Through service we are embracing our calling to be like Jesus who came to serve, not to be served.⁴² Service-learning will provide consistent opportunities to exercise our servant natures. I do think, though, that our experiences will lend themselves particularly well to certain ways of serving as described by Foster.

First, we will likely experience what Foster calls “service of small things.”⁴³ Basically, this is the simple act of helpfulness. When you see a small need, stop and find ways to provide help. Many of our experiences with service-learning will involve meeting small needs. This fact may be disappointing to some of us. We have a tendency to

³⁸ Timothy Stanton, Dwight Giles, Jr. & Nadinne I. Cruz, *Service-Learning: A Movement's Pioneers Reflect on its Origins, Practice, and Future* (San Francisco: Jossey-Bass, 1999), 2.

³⁹ Andrew Furco, “Service-Learning: A Balanced Approach to Experiential Education,” in *Introduction to Service-Learning Toolkit: Readings and Resources for Faculty* (Campus Compact (Project), and Project on Integrating Service with Academic Study; Providence, RI: Campus Compact, 2000).

⁴⁰ Janet Eyler, “Reflection: Linking Service and Learning – Linking Students and Communities,” *Journal of Social Issues* 58 (2002), 517-534.

⁴¹ Janet Eyler & Dwight Giles, *Where is the Learning in Service-Learning?* (San Francisco: Jossey-Bass, 1999).

⁴² Matthew 20:28.

⁴³ Foster, *Celebration*, 135.

want to deal with major issues and focus on big problems. While large tasks do require great sacrifice to complete, it is the small, everyday types of service that discipline us to pay attention to the needs of others. We will have to guard ourselves where the service of small things is concerned, though. If we are not careful, we will begin to look upon them as an imposition on our time or talents and begin to count our acts of service instead of simply being a servant.

Second is the service of common courtesy. Through what Foster calls the “rituals of relationship,”⁴⁴ we show others that they are valuable as are we. Through service-learning courses you will often have opportunities to meet new people. The service of common courtesy reminds us to begin those encounters with words of introduction, “Hello, my name is Christine and yours? It’s nice to meet you,” and continue with words of gratitude “Thank you,” “Yes, please,” “You are welcome,” “It was my pleasure.” Acknowledge those you meet and affirm their value.

Lastly, we will hopefully experience the service of being served.⁴⁵ That sounds backward doesn’t it? Shouldn’t we be focused on serving others and not being served? Remember the story of Jesus washing the disciples’ feet? In that story, when Jesus gets to Peter, Peter refuses at first to allow Jesus to serve him in that way. Without giving much thought to the subject, it seems that Peter is simply being humble and recognizing his own status of disciple over and against Jesus’ status as master. On second thought, Peter’s response is full of pride, Masters do not wash feet.

Allowing another person to serve us allows us to recall our proper place in God’s kingdom. Graciously receiving service from another without focus upon the need to repay that service is quite difficult. On Sunday, February 10, I had the pleasure of listening to Jaime Fitzgerald preach from this very pulpit. During her sermon she recalled as story of allowing another to serve her. Her story perfectly illustrates the importance of allowing others to serve us. I have asked permission to share her story with you today. The following are Jaime’s words:

The air was hot, our bodies sweating, as we headed to the ministry center in Manchester Kentucky where we were on a mission trip in the summer of 2009. The pastor’s wife grabbed me by the arm as I walked through the door as she needed my help with a project. The task that she wanted me to take part in was washing the feet of the ladies who came

⁴⁴ Foster, *Celebration*, 137.

⁴⁵ Foster, *Celebration*, 136.

through to get a new pair of shoes. A truck load of brand new shoes had come through a week or so earlier to be donated to individuals in need. The only stipulation from the company who donated the shoes was to make sure each recipient of new shoes had their feet washed and the shoes placed on their feet by one of the ministry center volunteers or workers. Over the next few hours I washed foot after foot after foot. Many of the feet looked and smelled as though they had not even been rinsed off in a while much less washed with soap. Most all of the feet were covered in calluses that looked painful. I looked down at my pedicured feet with pretty nail polish and I wondered why God had placed me in this position to serve these ladies. I carefully took each foot into my hand. I lathered the soap on the rag, wiped the feet until they were as clean as I could get them, rinsed them off in the fresh and clean bucket of warm water that a volunteer brought me between each wash and then took several squirts of lotion and lathered it on their cracked feet in hopes that they would miraculously heal. I then placed new white socks on their feet, placed each new shoe on, and tied them. I tried my best to hug each woman and to make her feel loved and special. I listened to their stories, I wiped away some tears, I tried my hardest to take away the baggage they were carrying with them, but I knew that as they got up from the chair they were sitting in, they still had their baggage and struggles with them. After washing a good 20 or so feet, a middle aged woman came and sat in the chair in front of me. She took off her shoes and hesitantly placed her feet in my hands. We went through the process; I soaked her feet, lathered them with soap, washed away the dirt, moisturized them with a squirt of lotion, placed the socks on her feet one by one, and then placed her new tennis shoes on each foot and tied them. What happened next was one of those defining moments: She said, "Darling, take your shoes off." I looked at her and said, "Thanks so much, but really I'm okay." I started to walk away as the line was backing up in the hallway behind me with more ladies needing new shoes when again she said with a smile on her face, "darling take your shoes off, I want to serve you." I was so uncomfortable. I didn't want this woman to serve me because I was there to help her, *or so I thought*. The line was backing up and I desperately wanted to be out of the situation. I desperately wanted to make some excuse so this woman would not have to wash my feet. She was persistent though and once more said,

“Come on darling; let me serve you **like you have served me.**” The next few moments were like a reflection of our time spent together in the few minutes prior. She motioned over to the chairs in which I had just served her. She sat in the chair I had moments before sat in to wash her feet. I stopped... I stopped the rushing thoughts through my head of what I was going to do next. I stopped making excuses. I hesitantly removed my shoes and placed my left foot in her shaking hand. She went through the process that I had just taken part in, she soaked my feet in the dirty water in which I had just washed her feet, lathered them with soap using the rag that I had just used on her, dried them with the towel that I had moments before dried her feet with, and then moisturized my feet with a few squirts of lotion. She then placed my shoes back on my feet, got up from her chair, and left the ministry center. She didn’t say any words, she didn’t make a big deal out of the situation, she simply served me and left. I got up quickly and tried to catch her, I ran out of the ministry center and this woman was nowhere to be found. I stood there a moment hoping to spot a glimpse of her patterned blouse and saw nothing. *Defining moments have the ability to change a person forever.*⁴⁶

Our opportunities to service the community through service-learning courses have the potential to shape us powerfully, but there is also potential for dangerous attitudes to develop and we must be diligent to recognize them and ask God to adjust our attitudes. Considering that service-learning, as part of a course, is a requirement, this endeavor may get tricky. Many of these pitfalls could be waiting if we ignore the line between true service and self-righteous service. The line might not always be clear for us, but these distinctions may prove helpful. True service flows out of our relationship with God while self-righteous service focuses on human efforts – we seek ways to help “those people.”⁴⁷ The us/them mentality that we often bring to service is a dangerous thing. It ignores the fact that all people are created in God’s image and it automatically sets up division and inequality. We must be diligent to identify these inadequate attitudes and work to change them.

⁴⁶ Jaime Fitzgerald, Sermon at First Baptist Church Jefferson City, 02/10/2013.

⁴⁷ Foster, *Celebration*, 128.

True service is content with hiddenness while self-righteous service looks for external rewards.⁴⁸ We naturally want to compare what we do with what others do. This type of comparison ignores that all service is helpful service no matter how small and hidden or how large and glorified. Numerous magazines and organizations have honored Carson-Newman for its attention to service. The more we are rewarded the more we must guard ourselves and ask ourselves why we do what we do? Are we simply being who we are – A Christian Liberal Arts University serving God and serving others, or are we seeking to define ourselves by what we do? While it is true that we celebrate our accomplishments, I believe it is also true that we are still speaking of those accomplishments in a way that acknowledges that we serve as a result of our relationship with God.

True service is a lifestyle while self-righteous service is temporary.⁴⁹ Many of the service experiences in which you will be involved will be temporary unless you extend the relationship on your own. You will have full control of that decision. We do, however, hope that through your service experiences you will understand the value of service the community and that you will desire to make service to your community a priority even when you leave Carson-Newman.

True service builds community while self-righteous service fractures community by focusing on self-glorification.⁵⁰ When we engage with community partners to find way to meet their needs and the needs of those they help on a regular basis, we must not assume that they now owe us something in return or that we are better than them because we are able to provide what they cannot. That kind of harmful attitude will shatter our relationship with the community. In the small town of Jefferson City the stakes are high when we develop partnerships in the community. We must see respectful, mutual relationships built on open communication not manipulative relationship in which we seek to get what we want.

Service-learning can help us develop servant attitudes and grow spiritually. It can give us an outlet to show the compassion, forgiveness, kindness, and openness of Christ, which God is developing in us. Attention to spiritual formation and the discipline of service can inform how we engage in service-learning and provide cautions for dangerous attitudes. At points in our service-learning we will likely be confronted with the ways in which we are unlike Christ. Will we allow God to use those times to shape us?

⁴⁸ Foster, *Celebration*, 128.

⁴⁹ Foster, *Celebration*, 129.

⁵⁰ Foster, *Celebration*, 129.

Service-Learning and Christian Higher Education – Those utilizing service-learning and the Christian Liberal Arts University share some common goals. We both expect students to think critically about what and how they are learning. We expect students to undergo transformations as they encounter new ideas, theories, and realities. We expect students to take that knowledge and engage the community, especially where justice is concerned.

Students experiencing service-learning in a Christian Liberal Arts context rather than a secular context will encounter particular questions like “How does faith impact how we serve?” or “How do we appropriately express our faith concerns when our community partners may not share them?” These new experiences will provide students new avenues for exploring God’s world and its great diversity. Students will encounter new and sometimes frightening questions as they seek to put theories into practice. In the Christian Liberal Arts environment, they will be able to address these questions in a safe, nurturing, and caring environment.

There are other potential benefits in the relationship between service-learning and the Christian liberal arts university. One that I find particularly compelling is that service-learning may create a chance for open dialogue between diverse communities that are often divided because of differing faith traditions, political ideologies, or other such differences. It is our chance to bring our Christian understanding out of the academy and church and into the public sphere in a caring, intelligent, and civil way.

Erin Brigham, a professor at the University of San Francisco, a Catholic liberal arts university, has experienced such dialogue.⁵¹ She teaches a course on Catholic social thought in which she utilizes service-learning to help her students grasp complex theologies and social thought. As she began approaching various faith-based and non-faith based organizations she encountered an unexpected reaction from the non-faith based organizations. They were hesitant to accept her students’ help because they did not want students coming in and trying to convert their clients. Dr. Brigham began a conversation with those organizations in an effort to understand their point of view.

The outcome of multiple conversations and service encounters, in which her students provided help without trying to convert, led the community partners to recognize that not only was the help valuable, but the concepts regarding social thought that the students shared as they served proved useful in the community. The

⁵¹ Erin Brigham, “Creating a Public Space Through Service-Learning,” *Teaching Theology & Religion* 15.2(2012), 145-155.

mutual relationship between these diverse groups produced important dialogue that allowed them to see each other in new ways.

The potential benefits of service-learning in the Christian liberal arts context are great and it is exciting to know that we will grow in our understanding of ourselves and others as we develop more opportunities for students to encounter this type of learning through *cnvolved*.

Our university mission is to help our students reach their full potential as educated citizens and worldwide servant leaders by integrating academic excellence and Christian commitment within a caring community. Service-learning fits well at Carson-Newman. It will enhance the spiritual growth of our students while challenging them to grow intellectually and morally.

Conclusion

“Give your hands to work and your heart to God.” I used to ponder these words and see a separation between hands and heart or work and God, but then I learned more about their origin. They were adapted from the teachings of eighteenth century Shaker leader, Ann Lee. “Put your hands to work and your heart to God.” The Shaker community valued work. As Mother Ann said, ““Labor to make the way of God your own; let it be your inheritance, your treasure, your occupation, your daily calling.” Mother Ann saw no separation between hand and heart or work and God.⁵²

As we consider our work, to learn, to teach, to engage, to serve, let us do it as the outcome of our relationship with God with the confidence that God will use it to shape us into the image of Christ.

⁵² “Shaker Heritage Society of Albany, New York,” [cited 5 March 2013]. Online: <http://shakerheritage.org/home/educational-programs/adult-programs/history-of-the-shakers>.

“The Great Cardinal Principles of Protestantism”:
Alexander Campbell, Nativism, and the Development of
New Religious Movements

Andrew Smith

Last October, during the final month of campaigning before the November presidential election, Americans endured a tempest-in-a-teapot controversy centering on the Billy Graham Evangelistic Association’s identification, or non-identification, of the Church of Jesus Christ of Latter-Day Saints as a “cult.” Media outlets were quick to point out that this change came on the heels of Billy Graham’s personal promise “to do everything he could to help... GOP hopeful [Mitt Romney] get elected.”⁵³ Graham had, in fact, endorsed Romney on October 11 after a meeting with him, asking voters in a statement “to vote for candidates who will support the biblical definition of marriage, protect the sanctity of life and defend our religious freedoms.”⁵⁴

Although Americans have become accustomed to seeing conservative Protestants and Latter-Day Saints embrace each other as political bedfellows, such mutual embrace is a relatively recent phenomenon. During the nineteenth and early twentieth centuries, mainstream Protestants and other Americans ceaselessly harassed Latter-Day Saints, labeled “Mormons” by their critics. Although the group’s eventual foreswearing of the practice of plural marriage formally in 1890 and more sincerely in 1904 paved the way for greater acceptance of Latter-Day Saints among mainstream Americans, Latter-Day Saints were still seen as unusual enough in 2012 to merit discussion of whether or not conservative Protestants would be willing to elect one to the presidency. That many cast their vote for the Republican nominee despite his religious affiliation demonstrates the

⁵³ Abby Ohlheiser, “Bill Graham Is No Longer Saying Mormonism Is a Cult For Some Reason,” Slate October 17, 2012, http://www.slate.com/blogs/the_slatest/2012/10/17/billy_graham_webs_ite_scrubbed_of_mormonism_cult_reference_after_endorsement.html .

⁵⁴ “Billy Graham, Mitt Romney Meet,” Billy Graham Evangelistic Association Features, October 11, 2012, <http://www.billygraham.org/articlepage.asp?articleid=8983> .

extent to which shared sociopolitical convictions can bridge theological boundaries.

The early history of another new religious movement, the Stone-Campbell Movement or Restoration Movement, offers a relevant counterpoint to the experiences of the Latter-Day Saints. While Latter-Day Saints found themselves living as outsiders within the United States, “Christians” or “Disciples,” in the years between their appearance in the late 1820s and 1850, grew into America’s seventh-largest denomination.⁵⁵ By 1880, James Garfield, a Disciple and the only ordained minister ever to occupy the office, was elected President of the United States. The speed with which Disciples attained integration into mainstream American religious life is impressive.

Of the various leaders of the early Disciples of Christ movement, Alexander Campbell stands out as representative of the movement’s rapid journey from upstart sect to mainstream Protestant denomination. Although Campbell originally denounced both Protestantism and Catholicism as corruptions of a lost, primitive Christianity, the former Presbyterian ended his career self-identifying as a Protestant. Although it might be easy to write off Campbell’s embrace of a Protestant identity as a simple failure of nerve, a close examination of his writings in the *Christian Baptist* and the *Millennial Harbinger*, his newspapers, reveal that this is not the case. In fact, Campbell’s acceptance of Protestantism grew out of his participation in one of the most striking features of nineteenth century American society: anti-Catholic nativism.

In 1834 Campbell began, in explicit response to the growing Catholic presence in the United States, both to identify himself as Protestant and with other Protestants, and to affirm that Roman Catholics were more deeply estranged from the true church than were Protestants. For Campbell, Catholics, whose minds were controlled by a foreign ecclesiastical despot, represented a threat to American liberties that could only be ignored at the peril of all liberty-loving Americans. As a result, Campbell aligned himself with nativist Protestants that were anxious to alert the public to the emerging Roman Catholic threat.

I

Campbell’s early writings abound with the assertion that the Roman Catholic and Protestant churches of Europe, and their branches

⁵⁵ Sidney Mead, *The Lively Experiment: The Shaping of Christianity in America* (New York: Harper and Row, 1976), 107.

in the New World, were equally corrupt and prone to persecute dissenters. In 1824, Campbell wrote that

Unity of opinion, expressed in subscription to voluminous dogmas imported from Geneva, Westminster, Edinburgh, or Rome, is made the bond of union, and a difference in the tenth, or ten thousandth shade of opinion, frequently becomes the actual cause of dismemberment or expulsion.⁵⁶

Campbell's aversion to creeds as tests of fellowship grew out of his experiences with Presbyterians, but he extended this aversion to cover both Protestants and Catholics. Almost ten years later, Campbell's opinion had not changed. During September of 1833, Campbell was still able to paint both Protestants and Catholics with the same brush in his newspaper: "Indeed, the old and scriptural adage, 'Who can bring a clean thing out of an unclean?' has caused me long since to despair of any 'Protestant' sect rising above its foundation. If the mother sect was a tyrant, the daughter will ape her temper; and when of mature age and reason, she will imitate her practice. The Catholic, Episcopalian, and Presbyterian in America, are the same as in Rome, England, and Scotland, only under the control of different circumstances."⁵⁷ During the course of the following eight months, however, Campbell's thinking on the subject of the relationship of Protestantism and Catholicism, and the relationship of both of these traditions to the true New Testament church, would undergo a major change.

II

The shift in Campbell's attitude towards Roman Catholics and Protestants is well illustrated during this brief period in comments that Campbell published in the *Millennial Harbinger* regarding an extended print debate between Father John Hughes, later to become the Catholic Bishop of New York, and Rev. John Breckenridge. Campbell's first mention of this debate occurs in September 1833, at which time he claims that both Protestants and Catholics comprise "two great parties

⁵⁶ Alexander Campbell, "The Foundation of Hope and of Christian Union," *The Christian Baptist*, April 1824, 178.

⁵⁷ Alexander Campbell, "Reply to Charles Cassedy, Esq.-No. III," *Millennial Harbinger*, September 1833, 469.

in the apostasy [*sic*].”⁵⁸ For the next year, Campbell would dedicate almost monthly space in his newspaper to a summary of and comment on the course of the debate.

Campbell’s next mention of the debate occurs the following November, when Campbell comments that it has “bearings upon the Catholic religion, the Protestant religion, and the *Christian* religion.”⁵⁹ Campbell refuses to identify himself and his movement with either party. At the same time, however, Campbell does in this article express a new fear of newly arriving Catholic immigrants: “I have been, in a great measure, a silent spectator of the varied, ingenious, persevering, and bold efforts of the Romanists to gain the political ascendancy in this country. We have only once or twice, in a public way, called the attention of our contemporaries to this subject.”⁶⁰ Campbell here admits that he has not spent much time in the past alerting the public to the growing Roman Catholic threat. At the same time, Campbell was worried by the increasing Catholic presence in cities on the Eastern seaboard: “Do we not now see, that even in our cities of New York and Philadelphia, the Catholic priesthood have the boldness to provoke controversy [?]”⁶¹ Despite this growing fear of Roman Catholicism, however, Campbell in his next discussion of the debate between Hughes and Breckenridge is still able to lump them both together as apostates from New Testament Christianity:

In one word, the controversy between these gentlemen, in its real merits, as we shall still farther demonstrate, is about whether we shall have *one big Pope* or *many little ones* - between something called private interpretation from a little Pope, and something called *public interpretation* from a big Pope, as the rule of faith, sentiment, doctrine, morals, and religion. If I am to have a Pope, I say it is better to have one big Pope than a herd of little ones; but rather let me have Jesus

⁵⁸ Alexander Campbell, “Catholic Controversy,” *Millennial Harbinger*, September 1833, 478.

⁵⁹ Alexander Campbell, “Catholic Controversy. No. 1,” *Millennial Harbinger*, November 1833, 538.

⁶⁰ *Ibid.*, 539.

⁶¹ *Ibid.*

and his Apostles as my infallible guides in faith, sentiment, and behavior.⁶²

Despite his emerging fears of Roman Catholicism, Campbell at this point is still far enough from a Protestant self-identification to prefer, in theory, one single infallible guide in matters of faith over “a herd of little ones.” Again, in the pages of the following month’s *Harbinger*, that of February 1834, Campbell is still contending that “the Protestant rule of faith is not the Catholic rule, and that the Catholic rule of faith is not the Protestant rule; and, in truth that neither of them has much, or anything to do with the faith of God’s elect.”⁶³ Even while opining that “there is not a sensible man on earth whose faith in Jesus rests on the traditions of the Church of Rome,” Campbell still claims that he is “incomparably more indebted to Moses and the Prophets – to the Jews, living and dead, for my confidence in God and my hope in Jesus, than to all the Catholics and Protestants in or near Christendom.”⁶⁴ It cannot be denied that Campbell’s fear of Roman Catholicism predated his Protestant self-identification.

After being silent on the subject of the debate between Hughes and Breckenridge during the month of March, Campbell returned to the fray in his April issue. In this discussion of the debate, Campbell is strangely silent regarding any comparison of either Catholicism or Protestantism to “the ancient order of things,” although he spends the majority of his time criticizing the position of Father Hughes. The next issue of the *Harbinger* did not carry any discussion of the Hughes/Breckenridge debate, but it did contain a letter from David Jameson, of Pleasant Hill, Missouri. Mr. Jameson had written to tell Campbell that while the “reformation is gaining ground in this state... Catholicism is also gaining ground in this neighborhood.” In the remainder of the letter, Mr. Jameson tells an intriguing tale:

They [Roman Catholics] are about erecting a Chapel within one mile of me. The Priest attends occasionally, and tells them some feasible stories, which they are induced to believe. They claim seniority over all churches, starting from the Apostles, making some people

⁶² Alexander Campbell, “Catholic Controversy No. 2,” *Millennial Harbinger*, January 1834, 12.

⁶³ Alexander Campbell, “Catholic Controversy No. 3,” *Millennial Harbinger*, February 1834, 67.

⁶⁴ *Ibid.*, 70.

believe that they started in the days of purity and have themselves remained pure ever since – in a word, arose under the apostles, and have kept their doctrines pure. Infatuated assertions! I have observed that you could, from your knowledge of church history, expose the errors and their origin. By so doing, at some convenient time, in the Harbinger, you would subserve the cause of truth as much, or more, than when you met the giant of infidelity at Cincinnati.⁶⁵ They boast that in the Harbinger you attack all systems but the Catholic – asserting at the same time that your conviction of its invulnerability is the reason of your silence.⁶⁶

One might wonder how many similar letters Campbell had neglected to publish in the months and years leading up to his decision to answer this one. By May, 1834, however, Campbell was ready openly to throw down the gauntlet to the Roman Catholic Church:

I have held forth the Roman Catholic superstition as the climax of absurdity and impiety - as the mother of all abominations and sorceries in Christendom. But, really, I did not think, till within a few years, that in the United States it was needed to be touched. I thought that this history of the Old World was enough for the New on this subject, and I did not imagine that the sons of that tottering hierarchy would have the insolence, in the face of American light and liberty, to urge its claims, now nauseating to all the intelligence of Europe. But it seems it must be attended to. I am aware of this, and am on my way to expose its nakedness. Their creed will appear in the present number; and after my Review of the Catholic Controversy, we will go on unto perfection.⁶⁷

In the following month's issue, Campbell made good on his promise to press the attack on Roman Catholicism. Although still distinguishing between Protestantism and his own New Testament Christianity, Campbell criticizes Rev. Breckenridge by saying that "had

⁶⁵ This is a reference to Campbell's debate with agnostic and socialist Robert Owen, which took place during April of 1829.

⁶⁶ David Jameson, "Letter," *Millennial Harbinger*, May 1834, 234.

⁶⁷ Alexander Campbell, "Reply," *Millennial Harbinger*, May 1834, 234.

he erected his standard in Jerusalem, the Mother of all Churches of Christ, instead of Geneva, Mr. Hughes had not a gun in his fortress that could reach him by a hundred miles; whereas Mr. B could have turned the whole twelve Apostles against him and his Vicar of Rome, and shattered him and his image of Peter to atoms, like a potter's vessel."⁶⁸ In other words, Campbell shifts his focus from showing both Protestantism and Catholicism to be irreparably flawed to showing Breckenridge where his artillery should be stationed. The goal of Campbell's rhetoric is not self-disassociation from either group, but the discrediting of Catholicism. It is during this same article that Campbell tells his readers that "The tendency of Popery is *to abolish thinking altogether*..."⁶⁹ Coming as it did from someone with strong rationalist tendencies, this accusation was among the most serious that could be leveled.

During the month of July, Campbell reports with apparent glee Breckenridge's contention that the Roman Catholic Church's history of persecution discredits its witness, although he must "unfortunately" admit that Protestants, too, have a history of persecution.⁷⁰ It is in the August issue, however, that Campbell formally declares that Protestants are clearly superior to Catholics. After reprinting Father Hughes' discussion of the persecuting history of the Presbyterian church, Campbell finally makes his peace with Protestantism: "In extenuation of these Presbyterian persecutions and proscriptions we must say, that they learned this art of settling disputes (as they received various other traditions and notions) from the Mother Church; therefore, they who set the example have the greater sin."⁷¹ Protestants were finally superior to Catholics.

In April 1836, Campbell offered his strongest endorsement of Protestantism to date, claiming that

The impulse which the Protestant religion has given to all useful arts and sciences, has re-acted every where in favor of

⁶⁸ Alexander Campbell, "Catholic Controversy No. 5," *Millennial Harbinger*, June 1834, 266.

⁶⁹ *Ibid.*, 263.

⁷⁰ Alexander Campbell, "Catholic Controversy No. 6," *Millennial Harbinger*, July 1834, 329.

⁷¹ Alexander Campbell, "Catholic Controversy No. 7," *Millennial Harbinger*, August 1834, 350.

our religion...who that attends to the indications of the present day, does not see in the bosom of all the Protestant sects a redeeming spirit, struggling with the surrounding darkness and with carnal and worldly policies, which, like an incubus, prey upon the vitals of the ecclesiastic body?⁷²

By the following January, when Campbell met Bishop John Baptist Purcell in debate in Cincinnati, Campbell told the crowd that he was there “not to advocate the particular tenets of any sect, but to defend the great cardinal principles of Protestantism.”⁷³ Campbell’s journey to a Protestant self-identity was complete.

Conclusion

New religious movements native to the United States often find themselves caught between two prongs of a dilemma. On the one hand, they frequently desire greater acceptance by mainstream religious bodies; on the other hand, they just as frequently retain beliefs and practices that those same religious bodies find unacceptable. Seventh-Day Adventist leaders, for instance, actively work to improve their image with nonmembers for the sake of achieving mainstream status, but their continued practice of Saturday worship mitigates against these efforts.⁷⁴ Similarly, even as the Church of Jesus Christ of Latter-Day Saints seeks to achieve the same acceptance and adopts some typically

⁷² Alexander Campbell, “M’Corkle Reviewed No. 4,” *Millennial Harbinger*, April 1836, 159.

⁷³ Campbell, Alexander, & Purcell, John B., *A Debate on the Roman Catholic Religion Between Alexander Campbell, Bethany, VA and the Right Reverend John B. Purcell, Bishop of Cincinnati, Held in the Sycamore Street Meetinghouse, Cincinnati, from the 13th to the 21st of January, 1837. Taken down by reporters, and revised by the parties.* (Nashville, TN: McQuiddy Printing Company, 1914), 9.

⁷⁴ Ronald Lawson, "Seventh-day Adventist Responses to Branch Davidian Notoriety: Patterns of Diversity within a Sect Reducing Tension with Society," *Journal for the Scientific Study of Religion* 34 no. 3 (1995): 327.

Protestant practices, it retains distinctive doctrines and worship practices that continue to set it apart.⁷⁵

Given the desire for respectability than many new religions develop as they routinize, observers could easily conclude that groups successfully achieving mainstream status, such as the Disciples of Christ, do so simply by modifying their theology, their practices, or both in order to conform to those of more widely accepted groups. The casual observer might suggest that Alexander Campbell moderated his views on the apostasy of Protestantism for the sake of gaining the approval of other Protestants, but a close reading of his writings tells a different story. Campbell was driven to a Protestant self-identity by his participation in the Nativist fear of Roman Catholicism shared by so many Americans during the early nineteenth century. By making common cause with Protestants (or at least a segment of American Protestantism), Campbell suddenly found Protestantism less offensive than he had at the beginning of his career. Similarly, many conservative Protestants in the United States embraced the candidacy of Mitt Romney not because of any change in the doctrines or practices of the Church, but because they identified in Romney a fellow combatant in the “culture wars.” In other words, alternative religious groups may find their way to mainstream status without substantially altering their doctrines and practices so long as they foreground those social and political convictions that they may have in common with either liberal or conservative members of mainstream American religious bodies. Given this observation, sociologists of religion and other students of American religion may well expect the Latter-Day Saints to continue to receive increasing acceptance from conservative Protestants. In addition, members of Neopagan faiths may also come to see increased acceptance from mainstream American liberals as their advocacy of women’s rights, gay and lesbian rights, and environmental protection brings both new members and media attention.

⁷⁵ Jan Shipps, “From Peoplehood to Church Membership: Mormonism’s Trajectory since World War II,” *Church History* 76 no. 2 (June 2007), 260-261; Paul Conkin, *American Originals: Homemade Varieties of Christianity* (Chapel Hill, North Carolina: University of North Carolina Press, 1997), 223.

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Fractured Community and Sufficient Love

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[Carlyle Marney Lecture, Oct. 11, 2012]

All things important involve thanksgiving, so before I get around to the “the Bold One” as Carolyn DeArmond so eloquently (and correctly) described Marney. I want to unburden a fifty-two-year debt I owe to our college. I will briefly speak of my thanksgiving for my experience here.

As graduation approached in 1959, I remember lying on my bed one afternoon just after lunch. My thoughts turned to “what will I do when I have to leave Carson-Newman?” My four years here were the apex of the good life for me. I enjoyed my studies in philosophy, and even today I have a special place of thanksgiving in my heart for Professors Joe Barnhart and Paul Brewer. And others I must mention include Horace Pickens and Robert Turner, William Bass and Joe Chapman, Dean Dusty Roden, and Coaches Frosty Hold, Roy Harmon and Tommy Bartlett, BSU Director Bill Jenkins, Nurse, Kathleen Manley, who came home from the mission field to serve here, for Mrs. Rubin, the registrar. I am especially thankful for Treasurer Albert Sloan, who let me come to school when I had not registered, had no money, refused a scholarship from my home church, had a major responsibility for the care of my invalid father and mother and younger sister. Mr. Sloan cut through it all and put me on my pilgrimage of education. Coach Roden paved the way for me to make the “travel team” in football my freshman year. This allowed me to catch passes which in turn allowed Mr. Sloan to gather various funds to provide a full scholarship. In many ways my opportunity to play football seemed to be the fulfillment of one of the main purposes of life for me personally, and for some members of my family who all but worshipped the game. Beyond this, my classmates were a group of friendly individuals who still today stand at the top of my list. The interchange among the learning experience, the field of athletics and the social context here created a sense of community which I had not known before coming here and which has not been surpassed since my leaving.

I left work at the Y-12 Oak Ridge Atomic Energy Plant, had a few clothes wrapped in a laundry bag, and hitch-hiked to Jefferson City to go to school because in the spring of each year my home church, Broadway Baptist, in Maryville put my dad in charge of the annual campaign of support and collections. Dad stood up in a Sunday morning service and always said, “Why do we have to give our money to Carson-Newman College?” Knowing that no one would speak to the question, he always answered himself. **“We have to give the money because it is Our School.”** The world would be a much better place today if there were more faith-based college communities like the one here on the banks of Mossy Creek. For those who have passed on and for those who are here today, I say a hearty “Thank You for serving struggling young people like myself and for a job well done.”

I first met Carlyle Marney when Dean of Students, Coach Orden, brought him here for BSU Religions Emphasis Week. I think it was in the spring of 1958. Three or four of us advanced students were studying philosophy and we had a lot of – what was to us – critical questions. We talked to Marney in some of the group sessions, in the student center, the cafeteria and out on the sidewalks of the campus – just anywhere we happened to meet. My first lengthy conversation with him in one-on-one was on the sidewalk outside the old cafeteria. We spoke at some length and Marney was interested in my questions—all probably coming out of Joe Barnhart’s philosophy class.

Towards the end of the week Marney and I were talking, again out on the sidewalk, and he said that he had a question for me. It went like this. “I have two lovely daughters but I have always wanted a son. Would you allow me to have a father to son relationship with you, and you be the son I do not have?” To say the least, I was surprised by this question. For a couple of seconds the thought went thru my mind – does this conflict with my relationship to my father, who was and still is my hero? My response to myself was “it does not have to conflict with my love for my Dad” and I said to Marney, “Sure I would like that.” He continued, “We can be close and share a warm relationship, but I will never lay a hand on you or try to tell you what to do.”

I was working on the staff at the Ridgecrest Baptist Assembly that summer and Marney and I met up there. He asked me to tell him my plans for the fall and I told him I had registered to attend seminary in Louisville. His response was to do exactly what he had promised not to do. He replied, “Don’t go there, don’t do that, the place is falling apart. They have just fired 13 of their best faculty.” He had one of

them, Denton Coker with him. Marney went on to tell me to cancel my plans at Southern and go to the new seminary at Wake Forest where some of the best faculty from Southern were going. Also, the president of Southeastern, Dr. Sydnor Stealey, was a close friend of Marney.

Marney, Dr. Coker and I had a lengthy discussion concerning the situation at Southern. There were many issues about which I knew nothing. One of the side issues they discussed was that they disagreed with the administration at Southern wanting to make Wayne Oates' program in Clinical Pastoral Education a part of the core curriculum. They said that this study was more psychology than theology and that if such were allowed it should be under Christian Education and not on the same footing as Biblical Studies, Church History, Ethics, and Theology. I mention this for a number of reasons. The first is that it lets us clearly see that at this point in his career, 1959, Marney was a traditional scholar of classical theological studies. He did not want the study of theology compromised by courses in psychology and methodology. Community at Southern Seminary was seriously fractured. I took Marney's advice and went to Southeastern.

At this time, Marney focused mostly on early church history, but he had read widely, and only once did he encourage me in my seminary studies. He read Barth, Tillich, Richard Niebuhr and other German theologians. In my systematic theology course, I had to select a particular theologian for a lengthy term paper. The professor, Dr. Eddins, was a disciple of Brunner and we were expected to focus on this theologian. I found Brunner and Barth to be too much like my Sunday School teachers and asked for permission to read elsewhere. The professor suggested Tillich. This I tried, but Tillich was too much in the other direction. I discovered Rudolph Bultmann and his two volumes on New Testament Theology.

Fractured community must be contagious or endemic to seminaries. When I choose Bultmann for the subject of my paper, I did not know that the faculty was in a very divisive split over Bultmann's approach to theology. The face of the split was that of three young New Testament professors (Briggs, Oliver and Strickland) all strong supporters of a critical approach to biblical research on one side and Dr. Edward McDowell, an older professor whose focus was on love as the heart of the gospel. This split eventually became a carbon copy of what had happened at Southern. I learned later that my paper had been read to the faculty as an example of what Bultmann's theology can do to a student. Marney did not become openly involved in this issue, but he

did say to me that he was reluctant to go very far with Bultmann because he feared that in his de-mythologizing he might cut out from the text actual historical material. I left Southeastern with the blessings of Marney and President Syd Stealey both of whom wrote letters of recommendation to Colgate Rochester. I was not a good student.

At about this same time, Marney choose to share with me the philosopher/theologian who was most influential in shaping his thought. Nicholas Berdyaev had influenced Richard Niebuhr. He was a Russian scholar who was exiled for political reasons from his home country to Paris, France at the beginning of World War II. Marney suggested that I read Berdyaev and he spoke at some length on how this Russian Christian philosopher had enriched his theological pilgrimage. The center of Berdyaev's thought focused on "freedom from oppression" and in this sense he predated Marcus Borg and John Dominic Crossan, who today emphasizes Jesus's mission as opposition to oppression—be it political, religious or something else. Carolyn DeArmond speaks of Marney as being bold. This is right and his boldness came out of his drive to overcome the religious and personal oppression of his local upbringing.

I often asked Marney how he felt, or what he believed, concerning political issues of one kind or another. He, like almost all of us, had to deal with the parameters of our upbringing. He told me that he voted for Nixon because he could not be sure how a Roman Catholic would handle the power of the presidency in relation to his requirements to be faithful to the Pope. I asked Marney what he believed about "feminist theology." He said that he supported women, but that he required that they be "whole women of the opposite sex." Actually Marney had a pronounced appreciation for strong men and I have always felt that this impacted how he initially approached theology.

This issue came up in another way in our relationship. In my work at the Ridgecrest Assembly, I developed casual relations with a lot of our denominational officials and pastors. One such was John Claypool, who at that time was a young popular pastor in the Evangelical style and a frequent preacher at Ridgecrest. John and I were not close but I was around him frequently. He knew of my close relationship to Marney and from time to time he would talk with me about Marney. Eventually Claypool told me that he wished that he could have a close relationship with Marney. "Like you have" were his words. I paid little attention to this, but when he told me this a second

time, he asked me if I would pass this on to Marney. I did so and I share Marney's reply for it says something of the expectations Marney had of his colleagues, especially other pastors. Marney said, "Kenneth, God knows I have tried to be loving to John Claypool. I have done meetings with him at his church and spent time with him. But it just doesn't work for him and me. You see, John likes to come down with one foot on either side of the fence on all difficult issues. He will not take a stand on anything, and when you come down with one leg on each side of the fence eventually your crotch splits your brain. And this is what has happened to John." I did not report this to John, but I did let him know that things probably would not change for him with Marney. When John became an Episcopalian, I called and asked him why. He replied, "You know I have long wanted a relationship to work under a strong male, and I finally saw that this is what is offered by the Episcopalians in their bishops."

When I worked in race relations in Mississippi, I was pressured by some of my co-workers to join my opposition to racism to the peace and anti-war movement. I was reluctant to do so, because I was already labeled by the ADL and the KKK as a fellow traveler with the communist. To come out publicly against the war at that time would have sealed the charges. I asked Marney what he thought I should do, and he gave me what I took to be a completely nonsensical answer. He said, "Why Kenneth, don't know you know what that most difficult war is and has always been? It is the war between the sexes. It is fought continually and everywhere with little progress." Then he changed the subject. Looking back, I see where Marney, like myself, may have opposed the war, but neither of us was in position to join the anti-war movement to the race issue. This became a heated issue at Myers Park Baptist a few years later.

Marney was deeply committed to racial progress and change in the South. In the spring of 1965, he sponsored a meeting on race and civil rights at his church. There was a strong contingent of young SNCC [Student Nonviolent Coordinating Committee] workers, some of whom were children of various pastors across the South and were personal friends of Marney. In a way, Marney thought he was doing his friends a favor by engaging their young daughters who were living in freedom houses and involved fulltime in protests. I was Marney's guest at this event and it did not go well. It was an intense meeting at which the young women turned the issue into a matter of class and one of them in an impassioned speech condemned the church for its wealth and elitism. She closed her remarks by screaming out, "If you and this

church are serious about doing something for blacks and the poor, then you will tear this building down and sell the bricks and give the money to the poor.” Marney had planned to close the two-day meeting with a communion service. That was canceled and the meeting ended with a whimper.

Marney and I often discussed matters having to do with race. He once said to me, “Kenneth, I would give more attention to the race issue and feel stronger about it, but for one thing. I recently told a black friend of mine that I would give more credibility to the race issue except for the fact that every time I listen to a black tell his story of suffering, he is telling my story and describing my suffering and my situation at every point.” At the time, I did not take Marney’s comment seriously. I thought that he, like many whites, was watering down the race situation because he did not want to acknowledge the devastating impact it was having on society and almost all black people

At the time Marney and I were dealing with this issue, the focus was on how racism and slavery had damaged the black family. Children often did not know their actual parents: secrets, and simply not-knowing were the norm. Many children were born out of wedlock because weddings often were not possible. Often fathers were not part of the fractured family and basic needs were sparsely met. The individual was at the mercy of societal norms which did not build confidence or leave room for much self-esteem.

I talked to Marney’s mother on a few occasions. She told me the story of Carlyle’s first year at Carson-Newman. Marney did so poorly and acted out so much that Dean Cate told him not to come back after his first year. She said that Carlyle was critical of the church and did not want to pursue studies for the ministry. He did not know what to do because of his mixed feelings concerning his faith. She said that she told him that she could not help with this and he should talk about it with his father. She said that his father listened carefully to Carlyle’s criticisms of the church and religion. His reply was to tell his son that if he could not accept the church, he should at least consider the possibility of focusing on the Christ and only this. She said that Carlyle’s dad worked at the steel mill just outside Harriman and that he respected his dad because he was a strong man who had a hard job at the mill.

Marney told me that he had to stay out of school for a year and he petitioned Dean Cate to let him return. He said that he went to see

the Dean and she told him , “Carlyle, you are one of the more gifted students, and have totally wasted your talents. You’re not eligible to come back to school, but I am going to let you come back on one condition, that you must make straight A’s in all your classes or you are out again.” Marney said “And I did just that.”

In the early years of our relationship, Marney almost never talked about himself, but this changed after I graduated from Colgate Rochester and went to Mississippi. In his last year at Myers Park, he passed out in the pulpit and word was passed around the he suffered a heart attack. He was in the hospital for almost a week. Shortly after he was out of the hospital, I asked him how he was doing, and he opened up to talk about the experience. He said that after five days of study of his body, the doctor told him that his heart was fine and that he did not have a heart attack. He said that the only thing the doctor told him was to stay away from alcohol that his body had no tolerance for alcohol. Marney went on to say that what he believed was that he passed out from emotional exhaustion. He said it was like “water, water everywhere and not a drop to drink. Words, words, everywhere, all over and no sense of meaning in any of them. I could not go on with anymore words. I was simply exhausted with having to say words. And I passed out.”

As much as Marney was connected with a strong orientation to the male psyche, it was one of those “female women of the opposite sex” who caused him to stop and take stock of himself. He had a life-threatening experience on a military plane on a return flight from addressing the soldiers in South Korea. The plane was overcome by a storm and was tossed about for more than a few moments. Marney said that he vowed that if he ever got his feet back on solid ground he would never again ride in an airplane. He kept that vow, but it meant that he traveled about the country on long trips by either car or train. He told me he preferred the train for he could get a private berth, close the door and read his books. He told me that on one long trip he read six books.

He was leaving for one of those extended train trips with a stack of books when he bid goodbye to Elizabeth, his wife. She returned the goodbye, then added this remark, “Don’t you go off on another one of your important speaking engagements thinking you are doing the Lord’s work. You just may be tending your own ego needs.” Marney said that this went straight to the heart for it came from the one person in his life whom he had always relied on for support and understanding. He said that when he got on the train, he went straight

to his private compartment, closed the door for privacy, and for two and a half days did not come out or touch a book. It would not be an exaggeration to say that his response to the observation by his wife resulted in a shift of focus from classical theological studies of history, ethics, and systematic theology over to a focus on the spiritual self in pilgrimage. Marney was then in league with Wayne Oates!

The introspection process of self (spiritual development) involves one with matters of personality, family background (genealogy), DNA, medical inheritance, religious experience, education and an awareness of emotional fields. All of these parts of the self are passed down to us for at least three generations. This is something of the mix where Marney was having to tread. I had shared some of my family stuff with Marney. He knew the story of my father being orphaned before age two, and he knew of his going to the federal prison in Atlanta from the bloody coal fields of Harlan, Kentucky.

I was visiting with Marney in his office one day. He was filled with energy, moving about with a big smile on his face when he said I have something special to tell you. "I never knew anything much about my mother and her upbringing or if she had a family. I knew that she was an orphan and that's about all. I decided I wanted to know the full story, so I mustered all the legal help, personal help, political documents, and anything else I could over in Harriman. It was a tough task, but I finally got the truth. My mother's young mother was pregnant out of wedlock and a local doctor volunteered to give her medical care during her pregnancy and then to deliver the baby. This happened and the infant was immediately up for adoption. That seems to be the way they handled this kind of situation back then. But an interesting thing happened. I learned that the doctor who did the delivery adopted the baby soon after he had cared for the delivery. I thought this a bit strange. But as I kept pursuing the story what I eventually learned is that my mother grew up in the home of the doctor who was her very father. She was treated as a servant girl and waited table for the family." With a big smile across his face, and with an air of success about him, he made his final remark. "What I learned is that I got the best stock that Harriman had to offer." Now I understand what Marney meant when he spoke of suffering that is common with his Black friends, but which is not always racial.

Spiritual development? God moves in a mysterious way his wonders to perform. Many different fractured family situations can create a deep-seated dissatisfaction, leave a person or family troubled.

This may be an alcoholic father, a neurotic or mean spirited mother, a rigid fundamentalist parent or family member, an abusive teacher or older sibling. One of the most damaging and threatening family dynamics has to do with the keeping of secrets concerning what every child or person has a right to know about themselves, their parentage, and the family. This aspect of the individual's faith pilgrimage hints of the Joseph story. Our Creator takes the fractured situation and makes from it a servant who brings the message of salvation. Often these healed victims are drawn into close relationships with one another without knowing the origin of the connection. That is the mysterious way. I thank Carson-Newman College for helping re-birth Carlyle Marney, a gift for us all.

I close with a poem I wrote a few years ago. The subject of the poem is my father, but it well could have been a mother or other person of authority in any family.

IMPERFECT LOVE AND FRACTURED GIFTS

August 1, 2005

A hundred and seven years ago on this day my Dad came to be,
In the Clinch mountains near the line between Virginia and Tennessee.

The birth which was passed on to him was his life's task.
Today my mind is filled with questions, I knew not to ask.

The gift of birth he gave to me - - perhaps for him, only a moment of
pleasure in time.
For me, this momentary desire now a gift—a seventy-year experience
sublime.

We must remember things we did not ever know,
For they are from the secrets not meant to show.

Are we the benefactors or victims of this kind of history?
Unknown memories locked-up in our feelings of mystery.

To judge the giver of my gift,
Creates in me an unsolvable rift.

In my unknowing, I honor the giver of that moment that brought me
life,
For even in his unknowing, he gave me the strength to win the strife.

The reality of love clothed in a mixed mystery of this kind,
Enough shines through in the gift to keep me from living blind.
Yes, enough shines through in the gift to keep me from living blind.

Skyward

by Susan O'Dell Underwood

These our children -- though not by birth or name --
walk their own journeys where we'll never go.
They carry visions of a brand new terrain.

We cultivate in them that brightest aim,
the faith that looks ahead toward a place to grow.
These our children, though not by birth or name

we trust to find their own soil, stake a claim
from what we've given them to sow:
our vision for them of a brand new terrain.

The seeds of that new morning, untamed,
bold and vivid, will mark the home we pictured long ago
for these our children. Though not by birth or name,

they are the offspring of our work, the sapling flame
we tended, future bloom of our devotion. We owe
to them our vision of a brand new terrain.

We give to them our lives and strength, the domain
they inherit skyward, the way we trained them to grow,
these our children, though not by birth or name,
who carry on our vision of a brand new terrain.

[This poem was composed for the faculty's celebration of C-N's
transition to University status and is featured on the permanent display
in the private dining room in Stokely cafeteria—*ed*]

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