For 100 years, Candler School of Theology has prepared leaders who make a positive difference in the world. Take Angelo Luis 16T, who works with refugee children as part of his Contextual Education. For children who are learning to adapt to a new land, simple moments are a real treat—and Angelo is happy to sprinkle a little sugar along the way, offering them a sweet taste of their new home and the delicious possibilities of the life ahead.
### Features:

<table>
<thead>
<tr>
<th>Page</th>
<th>Feature</th>
</tr>
</thead>
</table>
| 12   | Candler’s Genesis: The Creation Story  
A brief overview of our earliest days |
| 14   | Centennial Medalists: Extraordinary Gifts of Service  
Points of light from Candler’s first century |
| 36   | Then & Now  
Steve Kuhlshion on cultivating a great faculty |
| 42   | Less Is More: Miniature Memoirs  
Alumni capture their Candler experience in six words |

### Community:

<table>
<thead>
<tr>
<th>Page</th>
<th>Feature</th>
</tr>
</thead>
</table>
| 02   | The Collect  
What’s essential to the image of Candler |
| 04   | News  
The latest from Candler |
| 44   | Giving  
Continuing a legacy of generosity |
| 48   | Benediction  
Luke Timothy Johnson on learning from our story |

### Faculty:

<table>
<thead>
<tr>
<th>Page</th>
<th>Feature</th>
</tr>
</thead>
</table>
| 34   | Required Reading  
Faculty recommend top books of the last century |
| 39   | Influential Books  
By Candler Faculty  
High points in faculty scholarship during the last 100 years |

### Alumni:

<table>
<thead>
<tr>
<th>Page</th>
<th>Feature</th>
</tr>
</thead>
</table>
| 46   | Class Notes  
News from our alumni |

This magazine may be viewed online at www.candler.emory.edu/news/connection
Dear Friends,

In our first 100 years, Candler School of Theology has inspired thousands of stories, transformative stories of courage, brilliance, moral fortitude—and yes, angst, regret and sorrow—stories that all blend into one glorious image of who we are. And like the mosaic at left, the larger Candler story is made up of the unique stories of our faculty, staff, friends, and 10,000+ alumni who have been the lifeblood of the school during the past century.

The details of each individual photograph—or story—can be difficult to see, but when joined together, the pieces form a stunning picture that is instantly recognizable as Candler.

As we celebrate our Centennial, we have compiled a good many individual stories that exemplify Candler. A selection of these can be found in this commemorative edition of Connection, where we share glimpses into the lives of the 56 men and women we are honoring with a Centennial Medal for their extraordinary service to the school, the church, and society.

It wasn’t easy to decide which stories to tell, but the dilemma was made easier when I reflected on wisdom shared not by one of our own, but by one who is responsible for shepherding Emory University’s financial well-being. Mike Mandl, executive vice president for business and administration, spoke earlier this year to Candler’s Board of Advisors, and it was his explanation of how Emory frames the question of funding priorities that served as a guide: How do you decide what to retain from your history and what to let go of as you move forward? You retain what is essential to who you are.

Candler has done that in its first 100 years. We did away with barriers to entry based on gender and race because it was essential to who we are as a Christian institution. We retained academic freedom and scholarly integrity because it was essential to who we are as an institution of higher learning. We refined our emphasis on the practical applications of our work because it is essential to who we are as followers of Christ dedicated to the positive transformation of the world. And though thoroughly ecumenical today, we’ve maintained our close connection to The United Methodist Church because our identity is rooted in the Wesleyan tradition of evangelical piety, ecumenical openness, and social concern.

So while there are thousands of individual stories embedded in the larger Candler story, in this Centennial year we pause to reflect on those stories that highlight what is essential to who we are today and who we hope to be tomorrow. And as we reflect on Candler’s story, I invite you to reflect on your own unique, personal Candler story. How has Candler shaped you? What of your experience here will you leave behind? What will you keep? Whatever the details, know that your abiding presence is essential to who we are—the image of Candler would be incomplete without you.

Grace and peace,

Jan Love
Dean and Professor of Christianity and World Politics
Candler's Centennial Celebration opened with a bang at Fall Convocation and will continue throughout the 2014-15 academic year, with the premiere of a new book on the school’s history and a series of commemorative events, culminating with a Centennial academic conference in the spring.

Named The Candler Centennial in Story and Prophecy, the celebration is designed to showcase the school’s contributions to theological education and to the church during the past 100 years and to employ our prophetic witness by engaging students and scholars in conversation about the future of theology in the church, the world, and theological education.

“Since Candler’s founding, our faculty and student body have borne witness to the transforming power of love, grace, justice, and mercy at work in the world,” says Dean Jan Love. “The gospel of Jesus Christ demands this of us.”

Love attributes Candler’s success in part to the school’s location within Emory, a top-tier research university that welcomes scholarly and practical engagement with religion, rather than pushing it to the sidelines. “I’m convinced we’ve been more effective because our school of theology is part of a university where religion and reason have joined together to face the challenges of the past 100 years,” she says.

Luke Timothy Johnson, R.W. Woodruff Professor of New Testament and Christian Origins, and chair of Candler’s Centennial Celebration, says part of Candler’s role going forward should be to continue to hold religion and reason in “healthy tension.”

“Candler represents that hard middle place in the world today in which a commitment to the faith and to the highest intellectual standards go together,” Johnson says. “In most places, the academy is the place where you can study but you can’t have faith. And the church is the place where you can have faith, but you better not be inquiring. Part of our challenge is to try to pull those two dimensions together and to show that they are not opposites, but can be held in a healthy tension.”

More than 10,000 students have graduated from Candler since its first degrees were conferred in the spring of 1915. Approximately 70 percent of the 7,800+ living alumni serve as ministers in churches, and others have pursued vocations in non-profits, education, law, business, social justice, and the arts.

Fall Convocation marked the beginning of Candler School of Theology’s 100th academic year with gratitude for the past and anticipation for the future. “We are swimming in an ocean of celebration,” said convocation speaker Carl Holladay, noting the day’s highlights: the installation of Robert M. Franklin, Jr. as the inaugural holder of the James T. and Berta R. Laney Chair in Moral Leadership, a litany of dedication for Phase II of Candler’s new building, and the official start of Candler’s Centennial Celebration.

Holladay, Charles Howard Candler Professor of New Testament Studies, spoke on “Imagining the Future.” As he considered various ways to choose among imagined futures, Holladay explored the idea that the subtle power of the status quo convinces humans that the way things are is the way they should be. But knowing which things of the present signal the way things should be in the future requires prophetic discernment that must be cultivated, Holladay asserted. “There are many ways to cultivate such gifts of discernment, but three formative elements can be singled out: a sense of inquiry, dialogue and worship.”

Those three elements, Holladay said, are evident in the new configuration of Candler’s space, with the Rita Anne Rollins Building leading to Pitts Theology Library leading to Cannon Chapel. “From Dickey Drive, one enters spaces devoted to lectures, discussion, and administration, gradually ascending to space dedicated to learning, inquiry, and investigation, then moving even higher to a place of prayer, praise, and worship,” he said.

An ‘Ocean of Celebration’

This intentional design of the combined architecture fosters a rhythm of life where administration, teaching, learning, and worship flow together naturally. “One moves from classroom to library to chapel and back again in a natural, mutually reinforcing pattern of formation,” he said.

Establishing this rhythm where theological discourse, inquiry, and adoration form an interactive experience “will give our imagined futures...a measure of realistic hope,” Holladay concluded. “And so equipped, we can work to change the way things are to the way they should be.” 
Luther E. Smith, Jr.’s trademark combination of wisdom, passion, and humility has left an indelible impression on Candler and the world—an impression whose echo still resounds even after Smith’s retirement as professor of church and community this past August.

An activist, scholar, and teacher, Smith spent 35 years at Candler shaping ecclesial and societal leaders, impressing upon them the need for justice and inclusivity and teaching them how to actively work toward transformation in the world around them. And as he shaped Candler’s students, Smith shaped the institution itself.

Carol Newsom, Charles Howard Candler Professor of Old Testament, calls Smith “the quiet conscience of the faculty…Luther’s moral authority was so strong that he didn’t have to raise his voice. But when he spoke the truth, we recognized it.”

In addition to being known as a leading scholar of Howard Thurman, Smith is known as a champion of community. “One of the things I’ve stressed with students over the years is that concern for the community is not an elective,” he says. “It’s fundamental to what we see as the call for faithfulness.”

True to that call, Smith has worked as a humanitarian and activist everywhere from homeless shelters and welfare agencies to boardrooms and government buildings in his effort to create meaningful change. His experience informed his teaching, and he challenged his students to expand their thinking and push their boundaries—but he did so by first providing them with a secure foundation of compassion. He wanted his students to know he cared about them, not just their performance in class.

Smith’s power to produce lasting impressions on his students is one reason he has garnered numerous teaching accolades, including the 2010 Emory Williams Distinguished Teaching Award, Emory University’s highest award for excellence in teaching. There is no doubt that he will continue to empower and inspire as he seeks to make the city of Atlanta his new classroom.

For Smith, this phase of life isn’t one of shutting down, but of opening up. “I’m not retiring from my passions,” he says with his signature wide smile. “I am retiring from grading papers.”
Changing the World

Candler is one of 18 “Seminaries that Change the World,” according to Faith3. The organization seeks to support the church as it relates to young adults. Faith3, and Candler’s executive director, Wayne Meisel, traveled for three years to seminaries and divinity schools to consider them for inclusion on the first-of-its-kind list. Candler’s historical and continuing commitments to social justice and community engagement were among the attributes that supported the school’s selection. Also of note were Candler’s active student groups, distinguished faculty, and alumni who are making a significant impact on society.

“We say on our brochures it’s not just marketing speak,” says Dean Jan Love. “We are truly committed.”

“Living With Saint Augustine.” In addition to the lectures, Wills is teaching a course on Candler on Augustinian and the Trinity. Audio and video recordings of his lectures are available in the “Jesus & Culture” and “Special Events” albums on Emory’s iTunes U site, itunes.emory.edu.

WILLS TAKES A TURN IN THE MCDONALD CHAIR 03

Pulitzer Prize-winning author, journalist, and historian Garry Wills joins Candler for the fall semester as a distinguished visiting professor in the Alan L. McDonald Family Chair on the Life and Teachings of Jesus and Their Impact on Culture. A lifelong Roman Catholic, Wills is professor emeritus of history at Northwestern University and the winner of a 1998 National Medal for the Humanities. Throughout his five-decade career, he has written extensively on politics, religion, and culture, penning nearly 50 books on subjects as wide-ranging as Nixon, St. Augustine, the papacy, and the modern presidency. His 1994 book Lincoln at Gettysburg won the Pulitzer Prize for General Nonfiction.

As the McDonald Professor, Wills presented the public lecture “Government and the Arts” in September and will present a second lecture on December 3, for Humanistic Inquiry for 2014-2015, for her project, “Amending Responsibility: A Christian Ethics of Incarceration.” Joel M. LeMon, associate professor of Old Testament, received a University Research Committee grant for his project, “Break the Teeth of the Wicked: Portraying RIGHTEOUS Violence in the Psalms and Ancient Near Eastern Art.” Rex D. Matthews, associate professor in the practice of historical theology, received the Florence A. Bell Research Award from the Drew University Theological School to support research toward his project, “Divorce and Remarriage in American Methodist: The Evolution of Church Positions from 1884 to 2012.” Matthews also completed a summer residency at Duke Divinity School as a Fellow of the Presidential Honors Program.

Shiny Apples: Awards for Exemplary Teachers 05

As the 2013-2014 school year drew to a close, the Candler and Emory communities honored three faculty members for their outstanding commitment to their students in the classroom and beyond. Dean Jan Love named Gregory C. Ellison II, assistant professor of pastoral care and counseling, as Candler’s recipient of the Emory Williams Teaching Award, the highest teaching award granted by the University. Ellison was teaching a course at the Methodist Theological University in São Paulo, Brazil, when the award was announced at Commencement, so his children—who were all smiles—accepted it on his behalf. Candler students chose Teressa L. Fay Brown, professor of homiletics and director of Black Church Studies, as Faculty Person of the Year. And Luther E. Smith Jr., retiring professor of church and community, received the “On Eagle’s Wings” Excellence in Teaching Award, which is conferred by Candler’s senior class in recognition of faithful and dedicated service.
Franklin Returns

One of the nation’s foremost public theologians has returned to Candler in a new role. Robert M. Franklin, Jr., former Presidential Distinguished Professor of Social Ethics at Emory and founding director of Candler’s Black Church Studies program, was installed as the inaugural holder of the James T. and Berta R. Laney Chair in Moral Leadership at Fall Convocation in August. He was welcomed back by a standing ovation.

In this new role, Franklin will shape a program that honors the legacy of Emory President Emeritus Laney and his wife, challenging students to embrace and extend the concept of moral leadership in the 21st century in various contexts and cultures in the United States and around the world. Unlike “celebrity” leadership that stresses individual heroism, achievement, or success, moral leadership provides service to the world on behalf of the community. Such service has been a hallmark of the Laneys’ lives.

Franklin, president emeritus of Morehouse College and an ordained minister in both the American Baptist Churches USA and the Church of God in Christ, says it is a “monumental honor” to occupy the Laney Chair.

“Jim Laney is a moral visionary,” says Franklin. “He’s a pastor, an educator, and a public intellectual who cast a bold and inspiring vision for Emory that extended far into the world, and I am deeply honored to work under his legacy and continue to fulfill his vision.” That vision, Franklin says, is to prepare the next generation of moral leaders, which he defines as “women and men who act with integrity for the common good.”

The respect is mutual. “We are touched and honored that Dr. Franklin has agreed to be the first occupant of the Laney Chair,” says Jim Laney. “He brings broad and rich experience, an impressive stature, and a distinguished national reputation. He embodies the very qualities I associate with moral leadership.”

— JIM LANEY

Office Hours

Do you miss having faculty experts at your fingertips? Then join us each semester for a new slate of free “Office Hours” practical ministry webinars presented by members of the Candler faculty. These one-hour online conversations cover a variety of topics designed to sharpen your ministry skills. The remaining webinars for the fall semester include Teresa L. Fry Brown, professor of homiletics and director of Black Church Studies, on November 11, “Power and Frailty of Lost Centuries Preaching,” and Joel M. LeMon, associate professor of Old Testament, on December 4, “Through the Earth Should Change: Psalms for a Planet in Crisis.” To register, visit candler.emory.edu/alumni, select “Continuing Education,” and then “Alumni Webinars.” On that same page, you can access archives of past webinars featuring Bandy Professor of Preaching Thomas G. Long, Assistant Professor of Religious Education Jennifer R. Ayres, Assistant Professor of Pastoral Care and Counseling Gregory C. Ellison II, and others. Be sure to watch for our spring semester lineup—coming soon!

Taking the Bible to the Masses

Associate Professor of Hebrew Bible Jacob L. Wright taught a class to tens of thousands this summer through a massive open online course (MOOC) offered by Coursera, a company that partners with universities and organizations to present free courses on a web platform. Wright’s course, “The Bible’s Prehistory, Purpose, and Political Future,” was one of Coursera’s first MOOCs focused on religion, and it made quite an impression. More than 25,000 people from 169 countries took part in Wright’s virtual classroom. During the seven-week course, Wright and his students examined how and why the Bible was written, drawing on archaeological research and comparative texts that demonstrate how the Bible bears directly on modern questions of politics, economics, and theology.

Wright was surprised and moved by the results. “It was an amazing gift for me to see the most diverse group of students come together and engage each other about really profound questions,” he says. “The experience made me see how much these learners, drawing on their own readings and experiences, have to contribute to each other, but also to the research we do as scholars.”

Franklin’s early plans for the program include coursework from a variety of sources and genres, travel seminars, guest lectures, and visits with agents of change and civic leaders within metro Atlanta.
Once upon a time in a land not so far away, there was a university called Vanderbilt. For the first 40 years of its existence, Vanderbilt was under the auspices of the Methodist Episcopal Church, South (MECS), and it was the training ground for a great many Methodist pastors serving in the Southeast. That era came to an abrupt end in the spring of 1914, when the Tennessee Supreme Court decided that Vanderbilt’s board of trust—and not MECS—had the sole authority to appoint university trustees. Sufficiently rebuffed, MECS severed ties with Vanderbilt and set its sights on creating a new university where aspiring ministers could gain a first-rate theological education and the church could hold the reins.

Once the decision was made to start a new school, the wheels moved very quickly to realize the goal. In early summer, MECS appointed an Educational Commission, which met for the first time in June of 1914. Bishop Warren Akin Candler, an alumnus and former president of Emory College in Oxford, Georgia, was appointed the commission’s chair. The General Conference of MECS had recommended that the commission establish two universities, one west of the Mississippi River and one east. Southern Methodist University in Dallas, Texas, already in development, was designated the western university. The Educational Commission would decide the site of the second university and organize it as an institution of broad higher learning. But the first order of business was to establish a church-sanctioned theology school where pastors-in-training who had been enrolled at Vanderbilt could continue their education in the coming fall.

The commission met again in mid-July, when Birmingham and Atlanta were still vying to be the location of the new university. At this meeting, the commission was presented with a letter from one of its own: Asa Candler, founder of The Coca-Cola Company, commission member, and brother of commission chair Warren Candler. In the letter, Asa Candler pledged $1 million dollars for the endowment of the second university, which he trusted would provide an education that “sharpens and strengthens the mental faculties” while “invigorating the moral powers and inspiring the religious life.” Though he did not stipulate that the school be located in Atlanta, he made reference to the assistance of “fellow citizens of Atlanta,” and the commission voted unanimously for the Atlanta location. Wasting no time, the commission at the same meeting appointed Warren Candler chancellor of the new university and authorized him to hire a theology faculty to begin instruction in September.

By the end of July, Bishop Candler had assembled the bulk of his theology faculty, and in an early August meeting, the Educational Commission added a final name to the roster, bringing the full complement to seven. The new faculty—Plato T. Durham, Henry Hugh Harris, Henry Clay Howard, William Arthur Shelton, Andrew Warren Sledd, Wyatt Aiken Smart, and William James Young—met for the first time in late August to begin developing a curriculum. Durham, who had served as secretary of the Educational Commission, was named dean of the faculty, a role he would fill in addition to teaching church history.

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On September 23, the theology school began its first term at Wesley Memorial Church in downtown Atlanta, with 64 students enrolled. Some students were transfers from Vanderbilt seeking the bachelor of divinity, but others had no previous college degree and followed the diploma track resulting in a certificate in theology. Tuition was free, thanks to the Education Commission’s instruction that half of Asa Candler’s million-dollar gift be set aside as an endowment for the theology school. Fees, books, and room and board amounted to $187 for the year; the trustees set up scholarships of $100 to offset these costs.

In January 1915, the new university’s charter was granted, and campus construction began in the Druid Hills neighborhood of Atlanta, a location that was made possible by yet another gift from Asa Candler, this time in the form of 75 acres of land. One month later, the university’s trustees voted to name the theology school “Candler”—and though the meeting’s minutes do not indicate definitively whether the name is in honor of Warren or Asa Candler, it has long been presumed to have been named for the Bishop, a leading voice in Southern Methodism and the driving force behind the school’s alacritous creation.

And the rest, so they say, is history.■
Like any good story, Candler’s history is best told through the actions of its heroes and heroines. Dean Jan Love and the Centennial Committee have selected 56 such men and women to honor for their extraordinary service to the school, the church, and society over the past century. These 56 individuals—administrators, faculty, alumni, and supporters, including some who are no longer with us—are each receiving a Centennial Medal for demonstrating one or more of the core values by which Candler seeks to define itself: the highest standards of intellectual inquiry, devotion to the Christian tradition, passion for social justice, an egalitarian spirit, and a commitment to practices of transformation. Their outstanding contributions to transforming the world in the name of Christ are Candler’s legacy of these first 100 years.

Asa Griggs Candler
Philanthropist

In 1888, Asa Candler bought the formula and the rights for Coca-Cola from its inventor, a purchase that would have an enormous impact on Atlanta and the South—and indeed, the world. Though he is remembered for many things, including guiding The Coca-Cola Company to prosperity, serving as Atlanta’s 44th mayor, and giving generously to Atlantans in need, Candler’s place in Emory history was cemented by writing a letter.

After severing ties with Vanderbilt University in the spring of 1914, the Methodist Episcopal Church, South, was wavering between Birmingham and Atlanta as the site for a new university and theology school. The choice became clear when church officials read Candler’s letter, which pledged $1 million for the establishment of an institution in Atlanta that would be “directed to the advancement of sound learning and pure religion.” Half of the amount would be set aside to form an endowment for the theology school. At the school’s opening in the fall of 1914, it was reported that Candler spoke earnestly, bringing many in the crowd to tears when he said that what he had done in giving the foundational gift was a very small thing compared with what every minister and layman was privileged and obligated to do.

Warren Akin Candler 1875C 1935H
Methodist Bishop, Chancellor of Emory University

Thirteen years after graduating from Emory College in 1875, Warren Candler returned to his alma mater to become its president. For a decade, he worked to bolster the college’s academic reputation and financial footing. In 1898, he was elected as a bishop of the Methodist Episcopal Church, South, and became one of the most esteemed leaders of the church and the region. It was in his capacity as bishop that he was appointed to chair the Educational Commission tasked with deciding where the church should locate a school to replace Vanderbilt; his older brother Asa’s pledge of $1 million to support the cause cemented Atlanta as the choice. Bishop Candler was appointed to serve as the new university’s chancellor while also maintaining his duties as bishop. His first duty as chancellor was to appoint the original seven-member theology faculty, and in February 1915, just months after classes began, the theology school was named in his honor. Candler guided Emory University through its formative years and retired as chancellor in 1918. He continued writing and preaching until his death in 1941.

Plato Tracy Durham
Dean of Candler, 1914–1918

Plato Durham was the first dean of the theology school, but it seems his gifts lay more in probing the cosmic mysteries of the divine than in administration. Just four years into his tenure, a mutinous faculty meeting took place, in which the entire faculty claimed they would resign if the dean did not. (No minutes of the meeting exist, so the precise cause of the meeting is unknown).
the faculty’s discontent is unknown.) Durham ceded the deanship, but not his relationship to the school. He continued to teach his popular courses in church history and shape the school’s burgeoning ethos of prophetic witness. In 1909, he cofounded the Commission on Interracial Cooperation in Atlanta to oppose lynching and mob violence and to educate white Southerners concerning the worst aspects of racial abuse. The following year, Durham led an old-fashioned campus revival at Emory that was remembered for decades. In fact, Durham’s electrifying preaching caused law student John Rustin to abandon the legal profession and transfer to Candler; Rustin became one of Methodism’s most prominent preachers. Following Durham’s death, Rustin sent about 250 ancient artifacts back to Atlanta, including Egyptian mummies, caskets, tools, and Babylonian clay tablets and bricks. Shelton’s collection became the nucleus of what is now known as the Michael C. Carlos Museum. He resigned his professorship in 1915 to return to his first love, the pastorate.

Andrew Sledd was one of the original seven members of the theology school’s faculty, but it was actually his second time serving on Emory’s faculty. From 1898 to 1912, Sledd was a Latin professor at Emory College in Oxford, with a reputation as one of the best scholars at the school. All that changed in 1912, when he denounced lynching in an article in the Atlantic Monthly. Sledd’s chastisement of the Silver Room caused a local furor that resulted in his dismissal from the faculty. When Sledd returned in 1914 as professor of Greek and New Testament at the nascent university’s theology school, his views—particularly on the historical context of the Bible—were still viewed as overly progressive. However, in the interim years since Sledd’s firing, a belief in academic freedom had taken strong hold at the new university, a development that played in his favor. And despite the trouble it had caused him in 1912, Sledd continued to display a passion for racial justice that influenced his students and imbued the school with a spirit of actionable theology. In 1915, the white ministers who attended a memorial service for four black girls killed in a church bombing in Birmingham were almost all students of Andrew Sledd, according to one bishop.

Franklin Nutting Parker, Dean of Candler, 1939–1957
Franklin Parker was Candler’s second and longest-serving dean, filling the role for 18 years. He joined the faculty in 1915 as professor of Greek and New Testament at the nascent university’s theology school, his views—particularly on the historical context of the Bible—were still viewed as overly progressive. However, in the interim years since Sledd’s firing, a belief in academic freedom had taken strong hold at the new university, a development that played through several formative moments. In the midst of the Great Depression, he advocated for more scholar- ship funds. During his deanship, Candler’s faculty voted to offer admission to women and non-Meth- odists, and instituted a requirement for supervised field work. And Parker supported the intellectual- freedom of scholars, standing by Candler’s own Andrew Sledd and Wyatt Atkon Smart, whose views often drew criticism from biblical fundamentalists.

As a testament to Parker’s prowess in the classroom, the clergy of the Southeastern Jurisdiction of the Methodist Church, many of whom were Candler alumni, held a fundraising campaign in 1940 to cre- ate an endowment for the Franklin Nutting Parker Chair of Systematic Theology. These former students were able to raise $100,000—the equivalent of about $4 million today—on their clerical salaries to create Candler’s first endowed chair.

Ernest Cadman Colwell
Scholar-Administrator
A native Georgian who earned degrees at Emory College and Candler, Ernest Colwell went on to earn a PhD from the divinity school at the University of Chicago in 1935. He joined the faculty there, serving for more than two decades, ultimately as president. In 1951, he returned to Emory to serve as vice presi- dent and dean of faculties. Admiring the Committee on Social Thought, which he had observed in Chi- cago, Colwell founded the Graduate Institute of the Liberal Arts at Emory. From 1957 to 1968, Colwell was president of the Claremont School of Theol- ogy in California, establishing the school on a new campus after its separation from the University of Southern California in 1956. For many years, Colwell chaired the executive committee of the International Greek New Testament Project and chaired the board of trustees of Atlanta’s Interdenominational Theo- logical Center.

Arthur J. Moore
Methodist Bishop
Although he never attended seminary, Arthur Moore rose to the level of bishop in the Methodist Episcopal Church, South, in 1910. Educated at Emory College at Oxford, Moore was ordained a deacon in 1912 and pastored churches over the next two decades. A gifted orator, he was also dedicated to missionary ac- tivities, which took him around the globe and earned him the moniker “Ambassador of Methodism.” He authored eight books and helped create The Upper Room daily devotional guide that has become a global ministry serving all denominations. He was presi-
Henri Burton Trimble
Dean of Candler, 1937–1953

Candler’s third dean and a professor of homiletics, Burton Trimble had the challenge of leading the school through the end of the Great Depression and World War II. He was immensely invested in the Candler community and spent considerable energy garnering resources and making improvements that would positively impact students, both in their professional and personal development. One notable example came after the bombing of Pearl Harbor, when a Japanese Candler student was arrested as an alien enemy, and Trimble intervened and had the student released into his care. During the Trimble administration, non-Methodist faculty came to Candler for the first time, and so did tuition—$300 per quarter. He navigated the school’s surge in admissions due to the G.I. Bill, proposing the construction of dorms for both men and single students to ease the pressure of finding affordable housing. Also under his leadership, the school—the third quarter. He navigated the school’s surge in admissions due to the G.I. Bill, proposing the construction of dorms for both men and single students to ease the pressure of finding affordable housing. Also under his leadership, the school—the third largest Methodist seminary in 1950—completed a monumental building program, including—at the request of Candler’s Dean Trimble—a housing for the theological seminary on Emory’s campus. Trimble’s significant fundraising endeavors led to the formation of a Theological Advisory Committee of laymen and ministers, the precursor to Candler’s Committee of 100, which was formalized in the Cannan era. Together with prominent lay leaders, Trimble imagined and laid the groundwork for creating the One Degree Plan whereby Methodist churches in the Southeast Jurisdiction would donate 1 percent of their budgets to support Candler. Trimble’s deanship came to a close when Emory President Goodrich C. White took him off full-time development work to ensure Candler’s future financial stability. He served in this role for four years before retiring in 1957.

Kiyoshi Tanimoto 1947
Theologian, humanitarian

On August 6, 1945, the minister of the Nagarekawa Methodist Church in Hiroshima, Japan, was two miles from ground zero when the catastrophic power of the atomic bomb was unleashed. The minister—Kiyoshi Tanimoto—survived, but his church was destroyed and his congregation lost 680 of its 800 members. From this devastating experience came a new mission of extraordinary service to the university. The minister and his wife, Rose, served the church through early initiatives as the Town and GDR enjoys to this day. In 1972, Stokes was elected a bishop of The United Methodist Church and was assigned to the Jackson, Mississippi, area, where he gathered the merger of four racially segregated conferences into two integrated conferences. His important work in Mississippi did not take him completely away from Atlanta, though. Stokes served on Emory’s board of trustees from 1972 until just before his death in 2011. Altogether, he served Emory as a faculty member, administrator, or member of the board of trustees for more than 60 years. In 2010, the Stokes family established the Bishop Mack B. and Rose Y. Stokes Chair in Theology at Candler to recognize the outstanding leadership of Mack and his wife, Rose.

Goodrich C. White 1947–1957
President of Emory University, 1942–1957

A devoted Methodist layman and an alumnus of Emory College, Goodrich White served as Emory University president during both World War II and the Korean War. Following World War II, the G.I. bill led to an admissions boom, and White oversaw a monumental building program, including—at the request of Candler’s Dean Trimble—a housing for theology students with wives and families. During White’s administration, Candler became the largest seminary in Methodism; faculty doubled and the student body quadrupled. White also initiated the planning process for Emory to begin offering more doctoral degrees, including a program in religion. His guidance of Emory’s growth led the school to a more prominent position on the national stage. White was named university chancellor following his retirement of the presidency.

Jack Boozer 40C 42T
Emory professor

As Charles Howard Candler Professor of Religion in the university’s department of religion for more than 35 years, Jack Boozer was an Emory legend beloved by generations of students. Following graduation from Candler, he served as the Army chaplain during World War II, an experience that inspired his later scholarship on the Holocaust. An award-winning teacher of Christian theology, Boozer worked persuasively to further Emory’s emerging ethical and academic leadership. He was gadzonzied by the issues of minority rights early on, and joined colleagues at Candler and Emory in the 1950s to advocate for racially integrating the university. He was similarly committed to studying the Holocaust, earning renown as one of Emory’s early scholars on the topic. Boozer was instrumental in establishing the Jay and Leslie Cohen Chair of Judaic Studies, University Worship, and the ethics program in the School of Medicine. He received Emory’s highest faculty honor, the Thomas Jefferson Award, and the Emory Williams Award for teaching.

L. Bevel Jones III 42G 47T 97H
United Methodist Bishop

A much-loved leader in The United Methodist Church and in ecumenical circles for more than half a century, Bevel Jones was a pastor in north Georgia and his city recover and rebuild, and continued to devote the rest of his life to helping other survivors, including the “Hiroshima Maidens,” a group of young women terribly disfigured by the blast. In addition to continuing to serve churches in Japan, he founded the Hiroshima Peace Center Foundation and spoke widely in the United States and elsewhere in behalf of nuclear disarmament. He was posthumously awarded an honorary doctorate from Emory University in 1986.
James M. Wall 46C ST’6H

Editor, The Christian Century

As an Emory undergraduate, James Wall was the associate editor of the Emory Wheel and worked full-time as a sportswriter for the Atlanta Journal. In 1955, Wall was on his way to a writing career when he returned to Emory as a Candler student. He subsequently rose to pastorates in small Georgia towns but soon blended in his love for editing by for Methodist publications. In 1957, he became editor of The Christian Century, the flagship publication of American mainline Protestantism, where for 17 years he played a major role in the dialogue on ethical and religious concerns within Protestant denominations. Wall has taught religion and culture at the university level, and has been a representative of the National Council of Churches to the motion picture industry and an advisor to the Motion Picture Association of America. His volunteer commitments have ranged from helping children in developing countries to sitting on a committee for identifying a permanent location to dispose of high-level nuclear waste. Active in politics, he was elected a delegate to six Democratic National Conventions.

Brady Whitehead, Jr. 55T 57G

Course of Study faculty

Brady Whitehead is a retired editor of the Memphis Annual Conference of The United Methodist Church. He taught for 53 years in the religion department of Lambuth University in Jackson, Tennessee, where he also served at various times as chaplain, vice president for student affairs, and dean of the school of humanities. He has held adjunct faculty positions at seminaries in the United States and abroad, and has led Bible studies in churches in 36 states and the District of Columbia. Beginning in 1979, he taught each summer in Candler’s Course of Study School, a program to educate and train licensed local pastors for The United Methodist Church. He also taught in Course of Study Schools in Alabama and Tennessee. “Of all the teaching I have done,” he says, “teaching the ministers in the Course of Study has been the most rewarding.” He retired from Candler’s Course of Study in 2014, after 35 years of service.

William Mallard 59T

Professor

Bill Mallard joined Candler’s faculty in 1957 as a professor of church history. With his faculty peers—a group that called themselves the “young Turks”—he demonstrated a commitment to civil rights, academic collegiality, and transparency. In his scholarship, he was known for his rigorous analysis and his dogged support of academic freedom. In his teaching, he was known for his unfailing whis- sential presentation, occasionally unconventional methods, and unparalleled breadth as he taught generations of Candler students about “Old-Time Religion.” When he retired in 2016 after 43 years on the faculty, Mallard was the longest-serving faculty member in Candler’s history, a record that still stands. Over the years, he taught thousands of students at Candler, and over his lifetime, he taught thousands more lifelong learners who sought out his lectures, sermons, and Sunday school classes in Atlanta and beyond.

Mallard is currently the only faculty member from Candler to have received Emory University’s Thomas Jefferson Award, which honors a member of the faculty or staff for significant service to the university through personal activities, influence, and leadership. The Bill Mallard Lay Theology Institute at Candler is named in his honor.

when he was compelled to take a strong stand for racial justice. In 1973, he signed the famous “Min- ister’s Manifesto,” a statement issued by 80 white ministers in the North Georgia Conference to federal authority in the integration of public schools, calling instead for moderation, communi- tance to federal authority in the integration of public schools, calling instead for moderation, communi-
Donald A. Harp, Jr.

Don Harp served as a pastor in the North Georgia Conference of The United Methodist Church for more than 40 years. He is pastor emeritus at Peachtree Road United Methodist Church in Atlanta and pastor/theologian-in-residence at Candler. Under his leadership as senior pastor, Peachtree Road UMC established an impressive record of local, national, and global mission engagement and experienced tremendous growth; today it is home to more than 7,000 congregants. Harp is a strong advocate of United Methodist higher education and robust theological education. His position at Candler was created to help students gain insights from pastors with a career’s worth of experience. In addition to teaching in Candler’s Centennial Education program, Harp serves as a special advisor to the dean in the areas of development and church and community relations.

James T. Laney

James T. Laney served as a Methodist pastor in Ohio, taught theology and ethics at Yonsei University while a missionary in Korea, completed his doctorate at Yale in two years, and joined the faculty at Vanderbilt, where he served while concurrently pastoring a church outside of Nashville. Even so, the response to the proposal that he assume the deanship of Candler in 1989 was lukewarm, with some questioning how one so young and “unproven” could lead the school. Yet in his eight years as dean, Laney did more than just win over his critics; he elevated the profile of Candler to new heights with his visionary leadership, securing its reputation among the top theological institutions in America.

In his first four years, he grew the faculty by 50 percent, paying close attention to the quality of his appointments and hiring the first full-time African American and the first woman on the faculty. Over the course of his entire tenure, student enrollment climbed 57 percent, making Candler the largest Methodist seminary in the world at the time. He orchestrated the purchase of the Hartford Seminary library collection, tripling the holdings of Candler’s theology library and vaulting it to international status, and he oversaw the formal integration of contextual education into the curriculum, creating a model for service learning now used in seminaries nationwide. His leadership squarely proven, Laney became president of Emory University in 1977, a position he held until 1993, when he was tapped to become the U.S. ambassador to South Korea. In 2005, Emory’s graduate school was named in his honor. Candler honored him by establishing the James T. and Reeta L. Laney Legacy in Moral Leadership, anchored by an endowed faculty chair. Robert M. Franklin, Jr. was installed as the inaugural holder of the Laney chair in fall 2014.

Charles V. Gerkin

Chuck Gerkin, a second-generation ordained minister and World War II veteran, began his career serving parishes in Kansas before taking on chaplain roles at a Veterans Administration Hospital and a training school for delinquent youths. In 1957, he came to Atlanta as the first chaplain at Grady Memorial Hospital. In 1961, Gerkin founded and directed the Georgia Association for Pastoral Care, and eight years later, he joined Candler’s faculty. With his rich experiences, Gerkin was the natural choice to create and implement Candler’s supervised ministry program, now more popularly known as contextual education, or Con Ed. While many theology schools offered a limited fieldwork component, Gerkin led the faculty to develop a three-year program designed to give students a deeper understanding of ministry. The program was unique in that faculty members collaborated with field supervisors to foster, in small student discussion groups, theological reflection on the various ministry settings. Today, Candler’s Con Ed program is a national model for service learning that requires students to complete work in both an ecclesial setting and a clinical or social service setting. For Candler students, it is often one of the most defining experiences of their seminary education.
Candler's bid was finally successful, and in 1975, building its educational priorities and selling the lion’s share of its collection. James T. Laney shared the goal of making Candler’s library a leader in American church history, having earned him two honorary doctorates, significant both in number of books involved and in the struggle Southern Baptists experienced in the 1980s, his 25 years as pastor of Wieuca Road Baptist Church in Atlanta from 1964–1990 saw dramatic growth in membership, facilities, and a $5 million budget. He served as senior pastor of the largest United Methodist annual conference in the country, among more than 362,000 members, 950 congregations, and 1,400 clergy. Watson’s leadership has also been sought outside the church and ministry has also been sought outside the church and ministry. He served as a master of divinity student at Candler. He returned to his hometown in 1979 when he was appointed to start a new church. He served as its pastor until 1995, when he was appointed pastor of Dunphie Way United Methodist Church in Mobile, Alabama, a position he held until his election to the episcopacy in 2010. After serving as bishop in the South Georgia Episcopal Area for eight years, he was assigned to his current post in North Georgia, the largest United Methodist annual conference in the country.
convivial setting, but it encourages the inmates to grow spiritually as well as musically.” Bishop’s ensembles have performed at churches, schools, and denominational gatherings. An ordained Southern Baptist minister, Bishop works with her staff—who include an African Methodist Episcopal chaplain, an Islamic chaplain, and a Catholic nun—to provide counseling and worship services at the prison.

More importantly, they offer a setting where inmates can communicate, work out problems, and confront each other in a spirit of respect. Bishop worked with Candler professor Liz Bounds to create the Certifi- cate in Theological Studies for women prisoners, a transformative program of theological education sponsored by the Atlanta Theological Association.

Benjamin South Carolina Annual Conference of The United Methodist Church, Susan Henry-Crowe was appointed chaplain of Emory University in 1990 and later named dean of the chapel and religious life, the first woman appointed to either role. For 22 years, Henry-Crowe ministered to and with Emory’s diverse community of 14,500 students. She served for six years on the United Methodist Judicial Council—the denomina- tion’s “Supreme Court”—and was the first woman elected president of that body, serving in the role from 2008–2012. In 2014, Henry-Crowe became chief executive of the United Methodist Board of Church and Society, the denomination’s social action arm.

Emmanuel McCall, Sr. 76T Baptist pastor, Interracial issues Few have worked more constructively to advance racial reconciliation inside the white Baptist political sphere than Emmanuel McCall, according to EthicsDaily.com, who named McCall the 2005 “Baptist of the Year.” In 1968, McCall became the first African American professional staff member of the Southern Baptist Convention (SBC), serving in Black church relations. He remained there for 23 years, steadfastly working within the culture to promote racial reconciliation until 1991, when he left the SBC to join the leadership of the Cooperative Baptist Fellow- ship. McCall’s work was instrumental in setting the stage for the SBC’s historic 1995 Resolution on Racial Reconciliation, wherein the denomination apologized to and asked forgiveness of all African Americans for condoning and perpetuating systemic racism, and pledged to eradicate racism in all its forms from Southern Baptist life and ministry. An adjunct faculty member at Southern Baptist Semi- nary from 1970 to 1996, McCall developed a program in Black Church Studies that was later used by three SBC seminaries.

Highlights from his long record of service include vice president of the Baptist World Alliance, moderator of the National Cooperative Baptist Fellowship, chair of the Board of Trustees for the Interdenominational Theological Center, and chair of the board of governors of the Georgia Association of Practical Clergy. He is interim pastor of Historic Friendship Baptist Church in Atlanta.

Margaret A. Pitts Philanthropist The daughter of a prosperous Methodist businessman and philanthropist, Margaret Pitts inherited her father’s generous nature, leaving a rich legacy at Candler and beyond. As a lifetime trustee of the Margaret A. Pitts Foundation, established by her father in 1949, Miss Pitts guided the foundation in helping to underwrite Candler’s purchase of the Hartford Seminary collection, which tripled the holdings of the theology library and elevated it to world-class status. In 1997, when the theology building on the Quad was renovated solely to house the expanded collection, the library was named the Pitts Theology Library in honor of her and her father. But when Margaret Pitts died in 1998, she revealed the true depth of her devotion to Candler and the Methodist faith. She bequeathed nearly half of her immense estate to the school, with the rest ap- portioned to several other United Methodist interests in south Georgia. Estimated at nearly $80 million, the bequest was the largest in the history of Candler and the third largest to Emory. The funds established the Margaret A. Pitts professorships for master of divinity students, which afford full tuition, fees, and a stipend. The Margaret A. Pitts professorship is named in her honor.

William L. H. and Lucia E. Pitts Foundation, established by her father in 1949, Miss Pitts guided the foundation in helping to underwrite Candler’s purchase of the Hartford Seminary collection, which tripled the holdings of the theology library and elevated it to world-class status. In 1997, when the theology building on the Quad was renovated solely to house the expanded collection, the library was named the Pitts Theology Library in honor of her and her father. But when Margaret Pitts died in 1998, she revealed the true depth of her devotion to Candler and the Methodist faith. She bequeathed nearly half of her immense estate to the school, with the rest ap- portioned to several other United Methodist interests in south Georgia. Estimated at nearly $80 million, the bequest was the largest in the history of Candler and the third largest to Emory. The funds established the Margaret A. Pitts professorships for master of divinity students, which afford full tuition, fees, and a stipend. The Margaret A. Pitts professorship is named in her honor.

During her 35 years of ministry, Claiborne Jones amassed numerous ‘firsts’ in both the church and the community. She was the first woman rector in the Episcopal Diocese of Atlanta—and the first in the southeast, according to some—the first woman priest named to Leadership Atlanta, and the first non-Methodist to win Candler’s preaching prize. In 1975, Jones was called as rector of The Church of the Epiphany, a century-old parish church on the border of Candler Park and Druid Hills in Atlanta. She guided the vibrant parish for more than two decades, through two major renovations and the remarkable growth of a diverse and dynamic congregation. In 2005, she became director of Emunno House, a ministry of the Episcopal Diocese of Atlanta that provides education, opportunity, assistance, and advocacy in partnership with the residents of the Peeplesstrong. Named one of the 100 most influential people in Atlanta, Tim McDonald is pastor of First Ignium Baptist Church in Atlanta, which has grown under his leadership from 35 members in 1949 to nearly 2,050 members today. His passion for service is deeply rooted in struggles for civil rights and economic and social justice in Georgia’s African American community. He has served three times as president of Concerned Black Clergy of Metropolitan Atlanta, an ecological organization of black and white clergy and laypersons working on behalf of the poor, and has been an influential leader and board member of People for the American Way since 1995. A founder of the African American Ministers Leader- ship Council, he also served as national director of Organizing Wakeup for the Southern Christian Leadership Conference, and was assistant pastor of Atlanta’s historic Ebenezer Baptist Church for six years. McDonald has been honored for exceptional volunteerism by the United Negro College Fund, the Georgia Public Service Coalition, and the American Cancer Society.
James L. Waits
Dean of Candler, 1973–1991
Jim Waits arrived at Candler in 1976 to serve as James T. Laney’s chief lieutenant. Following Laney’s appointment as president of Emory University in 1977, Waits served for a year as acting dean before the search committee realized that the best candidate for the job was already doing the job. Thus, Waits became the sixth dean of Candler in 1978. He surmounted great economic and cultural challenges to realize the construction of Emory’s iconic Candler Chapel. When it was completed in 1978, Waits invited the entire university into the space for events ranging from worship to concerts to dance performances, ensuring the chapel’s air of inclusivity and infusing it with creative energy. He hired the first scholar, at a time when it was rare for a teacher of homiletics to be both. His advocacy of an inductive approach to teaching and witness, yielding it not simply more accessible, but more formative. In the classroom, Candler students routinely found their spiritual practices and community commitments strengthened as Smith regularly—and gently—challenged them to expand their thinking and push their boundaries, doing so by first providing them with a secure foundation of compassion.

Carol A. Newsom
Professor, scholar
When Carol Newsom interviewed to become an instructor at Candler in 1976, academia still lagged behind other industries in gender equality and was decidedly cool to female faculty. Newsom prevailed, however, and in short time her insightful scholarship and gifted teaching spoke for themselves as she established an international reputation as an expert on the Dead Sea Scrolls, the Wisdom tradition, and apocalyptic literature. Now the Charles Howard Professor of Old Testament, Newsom was one of the first women to hold a tenured faculty position at Candler, and she has aerved a trail for those who followed her, both at this school and in the wider geography of academia. Among the 13 books she has written and edited are the acclaimed Women’s Bible Commentary (co-editor), now in its third edition, and the New Oxford Annotated Bible (co-editor). She has received numerous honors, including three honorary doctorates, prestigious fellowships from the National Endowment for the Humanities, the Henry Luce Foundation, and the Emory Williams Teaching Award. She has served as president of the Society of Biblical Literature in 2011 and became the director of Emory’s Graduate Division of Religion in 2012. Scholarly and administrative talents aside, Newsom’s students celebrate her as a mentor and a “matchmaker”—the one who connects a particular person and a specific biblical passage in magical ways, opening the possibility for meaningful dialogue between the two.

Kenneth Samuel
Pastor, advocate for LGBT, civil, and human rights
Kenneth Samuel was licensed as a minister of the gospel at historic Ebenezer Baptist Church in Atlanta, under Pastor Emeritus Dr. Martin Luther King, Sr. He was ordained at Ebenezer in 1986 and five years later organized the Victory for the World Church, which has dual standing as an Independent Baptist church and an active congregation of the United Church of Christ. Located on a 25-acre campus in Stone Mountain, Georgia, Victory Church promotes the spiritual development, educational enhancement, physical fitness, and social empowerment of its congregants and community members. In 2011, the church constructed construction of a 5,000-seat worship center along with classrooms, offices, a library, a bookstore, a recording studio, and a 900-seat fellowship hall. Ministries offered range from counseling services to a food and clothing bank to athletic leagues to business connections and finance. To Samuel, faith and activism go hand in hand. He has been a prominent voice for LGBT rights and inclusion, and has led Victory Church to be a welcoming and affirming congregation. He has been a delegate to several National Democratic Conventions and has held leadership roles with agencies including the African American Leadership Council of People For the American Way, the National Black Justice Coalition, and the Georgia Council on Adult Literacy. He has served as an adjunct professor in the religion and theological studies department at Clark Atlanta University and is currently on Candler’s board of advisors.

Frank W. and Helen V. Sherman
Business leaders, philanthropists
Though they never visited the Emory campus, Frank and Helen Sherman have played a key role in the lives of more than 1,900 ministers-in-training at Candler across the last three decades. A powerful
team in the banking industry in north Florida, the Shermans were devout churchgoers dedicated to the removal and revitalization of The United Methodist Church. They became interested in Candler as a way to ensure that the denomination would have the faithful and skilled leaders it would need to flourish in the future. In 1994, the couple donated $50 million—their entire fortune—to establish the Sherman Scholarship Fund at Candler to support United Methodist students who are committed to biblical preaching, pastoral leadership, and evangelical ministry. They also established the Sherman Endowment for the Ministry of the Church in Society, which currently supports Candler’s Youth Theological Initiative.

Rosetta Ross

Rosetta Ross is a leader in The United Methodist Church (UMC) and an acknowledged thought leader in African American women’s issues and feminist theology, and has earned numerous fellowships and grants for ecumenical and cultural research. In addition to her work at Spelman, she has been an instructor of ethics at Candler and at the Interdenominational Theological Center in Atlanta.

O. Wayne Rollins

It is nearly impossible to measure the importance of the Rollins family to Candler and Emory. Growing up in northeast Georgia and working long hours in a cotton field during the Great Depression, Wayne Rollins never went to college. Yet through drive and a keen business acumen, he built one of the world’s largest service companies and became one of the richest men in America, according to Forbes magazine. As a devoted Methodist interested in strengthening the gifts and graces of clergy in small towns and rural areas of his state, he directed his first gifts to Emory University to Candler School of Theology for the creation of the Rollins Center for Church Ministries. In 1990, he saw the newly formed School of Public Health at Emory as a vehicle for reaching Emory’s Graduate Division of Religion in 1986. She is a sought-after writer and expert in public policy, affordable housing, social justice theory, and feminist theology, and has earned numerous fellowships and grants for ecumenical and cultural research. In addition to her work at Spelman, she has been an instructor of ethics at Candler and at the Interdenominational Theological Center in Atlanta.

O. Wayne Rollins Foundation in 2012 made possible the construction of the second and final phase of Candler’s building project, completed in August of 2014. The first phase of the building project is named The Rita Anne Rollins Building in memory of Wayne and Grace’s first grandchild. It became the home of Candler School of Theology in 2015.

Forbes magazine.

Luke Timothy Johnson

In 1992, Luke Johnson became Candler’s first Robert W. Woodruff Professor. The title denotes Emory’s most distinguished endowed chair. The title is a fitting one for such a preeminent scholar in the field of New Testament studies. Johnson has written 30 books, more than 70 scholarly articles, nearly 200 book reviews, and made more than 150 academic presentations. His 1986 book, The Writing of the New Testament: An Interpretation, now in its third edition, is widely used as a textbook in seminaries and colleges. A decade later, Johnson made national headlines with The Real Jesus: The Misguided Quest for the Historical Jesus and The Truth of the Traditional Gospels, the first book to systematically challenge the excesses of the Jesus Seminar and popular books on the historical Jesus. In 2011, he won the Guggenheim fellowship.

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Award in Religion, designated for highly significant contributions to religious and spiritual understanding, for his book Among the Gentiles: Cross-Faith Reli-
gion and Christianity, which proposes a new frame-
work for analyzing early Christianity in its religious, social and historical contexts. With this prestigious scholarly output, you might expect Johnson to be the kind of professor who remains locked up in his office, spending more time with books than with students, but he is a beloved member of the Candler community who has won numerous awards for his passionate, challenging teaching. He has devoted enormous creative energy and time to his latest role as chair of the Centennial Committee.

KENNETH E. MARCUS AND CASSANDRA MARCUS
Pastors in the African Methodist Episcopal Church

In 2000, she published which exam-
sed her work in sociology and congregational studies. In 1994, she published Theology of Disability, which is hailed as the foun-
dational work in the field of disability studies. The author of Emory’s most recent history, Eiesland was known for her work in sociology and congregational studies. In 2000, she published A Particular Place, which exam-

KELSEY RICKETTS

The eighth dean of Candler, Russ Richey arrived at a time when the relationship between Emory and The United Methodist Church (UMC) was strained. He immediately took up the task of repairing the bond, attending annual conferences and visiting churches and alumni. Richey’s personal and scholarly pedi-
gree made him the right person for this task: He was a cradical Methodist and a consummate scholar of Methodist history. In fact, he authored the books that are required reading for seminary students in the denomination, including the two-volume The Methodist Experience in America. In addition to his work strengthening the relationship between Emory and the UMC, Richey also worked to shore up other denominational programs, including Baptist Studies and Episcopal Studies, rejuvenated Candler’s continuing education programs, and led the school in securing a $10 million grant from the Lilly Endow-
ment to support a multidisciplinary doctoral pro-
gram in practical theology and religious practices. During his tenure, the long-discussed plans for a new state-of-the-art building for the theology school was crucial to the success of Candler’s dual-phased building project.

WOODS W. WHITE
United Methodist Bishop

When the Candler community gathers in worship, academic ceremonies, or other milestone events Bishop Woods White greets reverent voice to our

At a time when many research-intensive universities eschew religion, White has steadfastly advocated and provided eloquent explanation for Emory’s long his-
tory of embracing the scholarly study and engaged practice of religion, including theology.

JAMES W. WAGNER
President of Emory University

Jim Wagner is an award-winning teacher and scien-
tist who became the 19th president of Emory Uni-
versity in 2009. When he arrived at Emory, Wagner began a university-wide strategic planning process that allowed Candler to engage with every other division of the university, identifying and strengthen-
ing cross-disciplinary partnerships. In an age in which theology schools can be estranged from their parent universities, Wagner has understood Candler’s role in anchoring and complementing the entire university. Through his shared experience of the Christian faith, he speaks the language of both church and university, making him an especially ef-

fective champion of Candler. His support of the the-

ology school was crucial to the success of Candler’s dual-phased building project.
In the spirit of the Centennial, we’ve compiled the ultimate reading list: instead of asking faculty members what they’re currently reading, we challenged them to nominate titles to a list of the top 100 books from the past century. Some chose to stick with theology and some drifted far afield, but all chose books that were meaningful—either to them personally, to the academy, or to all.

Drawing on her personal experience with the Dead Sea Scrolls, Charles Howard Candler Professor of Old Testament Carol Newsom chose E.L. Sukenik’s The Dead Sea Scrolls of the Hebrew University, published in 1955. “The discovery of the Dead Sea Scrolls transformed our understanding of the religious and cultural context from which early Christianity and early Judaism emerged,” she said. “Sukenik was the scholar who purchased the first scrolls from the Bedouin, and the photographs, transcriptions, and notes that he published remain crucial to scholarship on the Scrolls.”

Ellen Oet Marshall, associate professor of Christian ethics and conflict transformation, cast her vote for The Plague, by Albert Camus. In the 1947 novel, the protagonist finds that there are more things to adore than to despise in people based on their actions during an epidemic. “I treasure this novel because it so perfectly captures the truth that ‘joy is always imperiled’ and stubbornly insists on hope, love, friendship, and the human responsibility not to join forces with pestilence,” she said.

According to McFarland, “It would be difficult to argue that any book of theology has had more impact on the way that the discipline is done,” while Johnson called Barth “unquestionably the most influential theologian of the twentieth century.”

ANNIE DILLARD’s 1974 book The Living is Associate Professor of New Testament Susan H ALIGN’s vote. “This novel first caught my attention because it brings to life the early settlement of the Pacific Northwest, my native land,” H ALIGN said. “Dillard creates a vivid world infused with the beautiful and often stark realities of human and natural life. Watching over her shoulder as she puts each living creature under a microscope, the reader enters a contemplative mode that few of us remember how to achieve in this digital age.”

BRENt SWaRS, professor of Old Testament, singled out The Great Divorce by C.S. Lewis, a childhood favorite that he tries to reread each year. The book describes a bus trip from hell to heaven, casting insight on the problems of human nature and sin along the way. Surprisingly—or perhaps not—one traveler was a bishop in his earthly life. How did he descend so low? He fell more in love with his telling of God than with God, eventually becoming interested only in his own reputation. “I worry that I have observed this myself, in real life; worry that I have observed this myself, in real life!” admits SWARNS. “So I am at pains that it doesn’t take root in me or my students. The Great Divorce mourns me to that end.”

BRUNO HULS, associate professor of Theology, said that “within theology, Karl Barth unquestionably the most influential theologian of modern times.”

Laney Professor in Moral Leadership, added Letter from a Birmingham Jail by Martin Luther King, Jr. “The essence of King’s many brilliant sermons and numerous published books are all found here, crispily and digestibly rendered,” he said of the 1963 essay, which also in King’s 1964 book, Why We Can’t Wait. “It is a modern classic that reminds me that pastors and theologians should think and speak and act on the major issues of life and avoid the distractions of cultural and ecclesial shallowness.”

STEveN McFARR AN, associate dean of faculty and academic affairs and Bishop Mark B. and Rose Stokes Professor of Theology, said that “within theology, Karl Barth’s The Epistle to the Romans would have to make the list,” a point seconded by Luke Timothy Johnson. According to McFarran, “It would be difficult to argue that any book of theology has had more impact on the way that the discipline is done,” while Johnson called Barth “unquestionably the most influential theologian of the twentieth century.”

STEveN M. TIPTON. He raised the ante and suggested one book as his top choice of all time. “Nothing is ever lost” in the whole of religious evolution, Bellah argues, the whole of the history of religion is our own. We remain deeply embedded in it, from tribal peoples to the present. “This is an early modern Protestant patterning of American modernity, grounded in the covenant of our constitution and the sacred souls of our sovereign selves. It holds true even when we think of religion in peculiarly modern Western terms, as primarily private belief held by individuals in voluntary associations made up of like-minded believers. Religion is a dimension of the whole of life and its grounding. “No book of theology has had more impact on the way that the discipline is done,” while Johnson called Barth “unquestionably the most influential theologian of the twentieth century.”

"Nothing is ever lost" in the whole of religious evolution, Bellah finds, as he traces its expression in human consciousness through the stages of our development. By asking what our deep past can tell us about the kind of life human beings have imagined was worth living, Bellah illuminates the implicit religious worldviews we hold and contest in the modern world. He points toward the critical reappraisal of their underlying dimensions in an ongoing dialogue with our theoretical understanding to find common ground on questions such as the future of the environment, the justice of the economy, and the possibilities for peace in the world we share.

— STEveN M. TIPTON
Charles Howard Candler Professor of Sociology of Religion

The top books of the past 100 years? How about an all-time pick? Robert Bellah’s Religion in Human Evolution (1957) shows how religious truth is incarnated in cultural, social, personal, and bodily forms that unfold in history, and cannot be grasped outside it.

Since religion brooks the gospel truth and affects the sacred rites of all human cultures, Bellah argues, the whole of the history of religion is our own. We remain deeply embedded in it, from tribal peoples to the present. “This is an early modern Protestant patterning of American modernity, grounded in the covenant of our constitution and the sacred souls of our sovereign selves. It holds true even when we think of religion in peculiarly modern Western terms, as primarily private belief held by individuals in voluntary associations made up of like-minded believers. Religion is a dimension of the whole of life and its grounding. “Nothing is ever lost” in the whole of religious evolution, Bellah finds, as he traces its expression in human consciousness through the stages of our development. By asking what our deep past can tell us about the kind of life human beings have imagined was worth living, Bellah illuminates the implicit religious worldviews we hold and contest in the modern world. He points toward the critical reappraisal of their underlying dimensions in an ongoing dialogue with our theoretical understanding to find common ground on questions such as the future of the environment, the justice of the economy, and the possibilities for peace in the world we share.

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A lot of things about Candler have changed in the past 100 years (see page 38 for just a few), but when Steve Kraftchick—the school’s unofficial resident historian—talks about our evolution, he highlights not just the similarities, he highlights the differences between then and now, but the similarities. “Some things never change,” he says. And sometimes that’s a good thing.

From its beginning, Candler has stood in the intellectual and imaginative space between the university and the church. From that location, it communicates the questions and answers of the church to the academy and, in turn, reflects back to the church the academy’s questions and answers. Such a task is always difficult, and finding faculty members who are good at both is challenging. One might easily find teachers who speak only to the church or teachers who speak only to fellow scholars, but finding teachers who can do both is an easy assignment.

Indeed, if you ask good deans about their most important responsibilities, they will, almost without exception, put the selection and cultivation of a faculty at the top of the list. Great schools don’t exist without great faculties, and great faculties emerge from deep deliberation, high standards, and careful cultivation.

A great faculty can overcome a multitude of deficiencies in a school, a good one can sustain a school for decades, but a poor faculty can kill a school in a matter of years. The success of a school’s mission and the sustainability of its intellectual, collegial, and teaching life depend on making the right choices. More than a few colleges, seminaries, and departments have been brought to a standstill through missteps in the selection of new faculty members. Even with intense scrutiny and the time to exercise it, finding the right person is never easy, but it is always the goal, even through crises within the academy and outside it will always make themselves available to explain how the dean could have done better. To create and keep superior faculties, deans and faculty members need clear ideas about what they want to do and the will to maintain them. Great schools need people with strong convictions about what they want to do and the will to maintain them. Great schools need people with strong convictions about freedom of inquiry and the pursuit of truth. Such people are not always easy to find.

Candler School of Theology went from an idea to a reality in the span of a few months in 1914. After the dissolution of the relationship between Vanderbilt University and the Methodist Episcopal Church, South, in the spring of that year, the denomination formed an education commission charged with establishing a new church-related university to open in the fall. The commission met for the first time in June, and by the end of July, the newly appointed chancellor of the university, Bishop Warren A. Candler, had chosen seven men to serve on the inaugural faculty of the school of theology. A lot was on the line with those choices.

Critics immediately took aim and fired. (Deans and presidents always stand at the wrong end of firing range.) But the bishop fired back. One of the original faculty members, Wyatt Aiken Smart, recorded the story in the October 1957 Emory Alumni: “The principal of a preparatory school wrote Bishop Candler charging that every member of his new Emory theological faculty was a higher critic and denouncing him for having chosen heretics to teach in a Methodist seminary.” Smart wrote, “The faculty had, at this point, offered no classes and delivered no lectures, but the absence of evidence did not deter the critic. Smart reflected that few people even knew what “higher criticism” meant. (It refers to historical methods of determining the authorship, date, provenance and literary relationships of biblical writings.) The ‘critics knew only that the new faculty used methods that called into question some popular beliefs about the Bible, and they would have none of it. They wanted ‘the scriptures as the Holy Spirit had dictated them to St. James,’” he wrote. Bishop Candler convened his faculty, discussed the criticism, and replied with a defense of scholarly inquiry and free critical exploration. And though he himself did not agree with everything that his faculty represented, he refused to bend to critics who wanted to prevent serious scholarship. He set a precedent for later Candler deans.

Theological education requires the freedom to ask about the church’s traditions, lausus, and expressions. Theological schools need to test their possibilities and limits and invite students to join in the testing, because religious leaders unable to think critically about faith and unfaith cannot engage with parishioners who ask hard questions that resist facile answers. Theological education, done well, always produces challenging ideas and images, tests their capacity to evolve and expand, rejects those that cannot sustain the test, and advances those that can.

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By Steven J. Kraftchick
Professor in the Practice of New Testament Interpretation
Making Change

Though some things never change, others do. Here are a few things that have changed greatly between 1914 and 2014.

Faculty
Then: 7, all white males
Now: 42 full-time faculty; 12 women and 13 persons of color

Enrollment
Then: 69
Now: 647, with 193 in the fall 2014 entering class

Student Body
Then: 0% women, 0% persons of color, 0% international
Now: 52% women, 35% persons of color, 8% international

Denominations
Then: 100% Methodist Episcopal Church, South
Now: 42 denominations represented, 48% of students in the Methodist family

“Finally beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence, and if there is anything worthy of praise, think about these things” (Philippians 4:8, NRSV). Paul’s verb for “think” (logizomai) refers to apprehension and reflection on the nature and habits of the mind. With that kind of intellectual support, faculties thrive and theological education prospers.

There will always be critics, speaking from the right or from the left, who want to rescue theology and rectify the testing of long-held traditions, but faculties must be resolute in protecting such pursuit, defining the good and the excellent and exploring the limits of their deans must be “influential” in the most exacting sense. Not merely examples of fine scholarship, these are books that changed the conversation in an area of study, became leading textbooks in their fields, were the first of their kind, or became the definitive sourcebook for scholars that followed. Second, the books must have been compiled or published while the author was on Candler’s faculty. The scarcity of titles from the first half of Candler’s 100 years is due to one of the most striking changes in the school’s faculty over time: an increase in academic prominence and productivity. Candler’s first professors were chosen for their experience in the pastorate and the pulpit, not because they were widely published scholars. They were excellent teachers and servants of the church, but it was not until the late 1940s that Candler fostered a desire among faculty to contribute to scholarship. Today, the Candler faculty’s blend of teaching, service, and scholarship is a hallmark of the school.

To Love as God- Loved
Roberta C. Bondi, 1977. Bondi’s original work on the desert monks of the early church examines historical theology and daily spiritual practice.

The Power to Speak: Feminism, Language, God, John’s S. Opy, 1979. Influential in feminist theology, this work proposes that if Scripture is viewed as a prototype rather than an archetype, women can proclaim the Word and thereby resist and transform repressive orders.

As One Without Authority

What is New Testament Theology?

Influential Faculty Books of the Past 100 Years

As Candler looks back on its last century, we wanted to look back on some of the high points in faculty scholarship. Of course, compiling a list of “greatest hits” in an environment flush with excellent scholarly publications was daunting, but a group of faculty took up the challenge. They nominated books that met two criteria. First, the books must have been “influential” in the most exacting sense. Not merely examples of fine scholarship, these are books that changed the conversation in an area of study, became leading textbooks in their fields, were the first of their kind, or became the definitive sourcebook for scholars that followed. Second, the books must have been compiled or published while the author was on Candler’s faculty.

The library circa 1954
The library today

Degrees
Then: Bachelor of Divinity, diploma, Certificate in Theology;
Now: 45 hours required for graduation

Course Offerings
Then: 13 required courses, including pastoral theology, church history, homiletics, and John’s
Now: 48 required courses for MDiv; more than 250 courses listed in the catalog

Library
Then: A few hundred books in the basement of Wesley Memorial Building
Now: One of the foremost theology libraries in the nation, with more than 60,000 volumes in a brand new $9.8 million-square-foot space

As one without authority
Fred B. Craddock, 1971. A popular textbook that weaves history, theology, and hermeneutics into a practical yet concentrated text on the art and craft of preaching. The 25th anniversary edition was published in 2010.

The Disabled God: Toward a Liberatory Theology of Disability, Nancy E. Eiesland, 1998. Eiesland’s book, which challenges the abject assumptions of our “normal” worldview and the marginalization of people with disabilities, founded a new field at the intersection of disability studies and theology. This remains the field’s classic text.


What is New Testament Theology?
Influential Faculty Books of the Past 100 Years

As One Without Authority


The Real Jesus: The Misguided Quest for the Historical Jesus and the Truth of the Traditional Gospels, Luke Timothy Johnson, 1998. Generating a media storm upon publication, this was the first book to challenge the Jesus Seminar’s controversial claims, among them that Jesus said only 18 percent of what the Gospels attribute to him.


Theology in America: Christian Thought from the Age of the Puritans to the Civil War, E. Brooks Holifield, 2003. This two-volume set of...
The creative folks at SMITH magazine take the adage “less is more” to heart—and to great effect. Inspired by Ernest Hemingway’s legendary six-word novel (“For Sale: Baby shoes, never worn.”), SMITH launched the “Six-Word Memoir” project in 2006 to challenge people from all walks to write their personal stories in six words. These pithy memoirs run the gamut from silly to serious, from collective experience to a specific personal memory. They link people together, helping to form connections across time and space. That’s why we asked a few alumni to write Six-Word Memoirs of their time at Candler. As we reflect on our alma mater’s narrative this fall, may this fun and meaningful exercise in community resonate with our 7,800 alumni throughout the globe.
Starting Conversations

Since its inception, Candler has engaged in meaningful discourse on key theological and social developments of the day, always with an eye to God’s work in our community and in the wider world. The school’s upcoming Centennial academic conference affirms that commitment to exploring the relevant conversations of our times.

Prophetic Voices: Confronting Theological Challenges of the Next Century will consider challenges to the church, the world, and the shape of theological education anticipated in the coming generations. Keynoted by Centennial Committee Chair and R.W. Woodruff Professor of New Testament and Christian Origins Luke Timothy Johnson, the conference will feature some of theology’s brightest luminaries discussing visions of the future of theology for the church.

The conference is made possible by a gift from the McDonald Agape Foundation and its chairman, Alonzo L. McDonald, Jr., 48C, a longtime Emory trustee. The McDonald Agape Foundation works with a select number of universities and faculty, aiming to support distinguished scholarship that advances Christ.

Starring Consultations

With theological education in an environment of rapid change—ever-expanding numbers of new degrees, new types of educational institutions, new kinds of ministry, new technologies, and new relationships with ecclesiastical bodies—it can be challenging to stay focused on why we do what we do. To sharpen that focus, Candler is spearheading a study of the purposes of theological education in a time of significant change, a project underwritten by a $460,000 grant from Lilly Endowment. Ted A. Smith, associate professor of preaching and Director Consultations on the Meanings and Purposes of Theological Education, has been named president of the project, which aims to develop a comprehensive and inclusive educational philosophy for the church.

During the study, diverse groups of theological educators will convene in five cities in the spring of 2015 to reflect on the nature of theological education. Participants will include more than 50 educators from different Christian traditions and types of institutions. Host institutions for the consultations are Saddleback Church/Golden Gate Baptist Theological Seminary in Orange County, California; Esperanza College in Philadelphia; Howard University Divinity School in Washington, D.C.; Mundelein Theological Seminary in Chicago; and Candler.

In convening these conversations, Candler will play a leading role in imagining faithful forms for theological education in the next 100 years.

Serving Congregations

After a hiatus of more than fifteen years, Candler’s doctor of ministry degree has been reformed to meet the 21st century needs of ministers. Twenty-nine new DMin students began the program this fall, excited to study with Candler’s esteemed faculty and meet the 21st century needs of ministers. Twenty-nine new DMin students began the program this fall, excited to study with Candler’s esteemed faculty and meet the 21st century needs of ministers. Twenty-nine new DMin students began the program this fall, excited to study with Candler’s esteemed faculty and meet the 21st century needs of ministers.

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Launching this fall with the installation of former Candler professor and president emeritus Robert M. Franklin, Jr., as the inaugural holder of the Laney Chair, the program

"It is a trait that Candler prizes in its students and faculty, and one deeply embodied by former Candler Dean and Emory President Emeritus James T. Laney and his wife, Berta. This program will enable Candler students to cultivate effective leadership skills within their communities, as well as an understanding of the cultural and religious differences that now span the world.

Learn more about the program and its components in the News section of this issue.

Shaping Transformations

Franklin D. Nutting Parker, the second dean of Candler, once wrote to Emory president Harvey Cox: “While the School of Theology has already rendered a splendid service to the church that founded it... it must be prepared to meet the needs of a constantly changing world. Its most vital need is to connect religion with the actual living of the people.” Parker’s words, written in 1938, carry even greater weight in 2014. Candler and its mission to educate faithful and creative leaders for the church’s ministry in the world are vital in our ever-changing society.

For 100 years, this school has shaped the lives and ministries of countless individuals. As we rejoice in Candler’s landmark celebration, I invite you to reflect on how Candler has shaped your life, and through your generosity, how you can shape Candler’s future.

— Matthew A. Pinson, Assistant Dean of Development and Alumni Relations

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40s–70s
L. Bowl Jones ’64, 66C, 67T was given the Dais Award for Christian Communicati-
on in honor of his masterful, humble, and wide-proclaimed name of the Word of God in the pulpit, in print, on the radio, and on television. Dais is the national weekly ecumeni-
cal radio program produced by the Alliance for Christian Media. Eugene F. Black 57T received the 2013 Peter Catrgether Lifetime Evange-
list Award. The award honors B. Black for his role as general secretary at Clark Atlantic University in the religion and philosophy department. Thomas M. McElre 86T is the Interfaith Chaplain at the Gulf Coast Urban & Rural Rivers Conference of The United Method-
ist Church. Jack Travestey 57T has served as a pastor and district superintendent in the Illinois Great Rivers Conference of The United Methodist Church. During his years of service, he has helped to establish both the Wesley Village Retirement Community in Macomb, Illinois, and the Midwest Mission Distribution Center in Chatauqua, Illinois, a worldwide center for responding to national and international crises. Donald Summers 57T received the Howard G. Mclan Award for Public Policy Advocacy from the Southern California Conference. The award recognizes the work of a man in areas such as racial healing, immigration reform, moral state budgets, and Medicaid expansion. Becky Williams 57T has released a new collection of poetry, Don’t Lie, published indepen-
dently. Ronald Grimes 67T has been awarded an honorary doctorate from the University of Lund in Sweden for his major international contributions to the interdisciplinary field of material studies. Eldorado Pledger 54T retired from Emory and the Georgia North-
Conference of The United Methodist Church. Charles E. Lefkowitz 67T has been appointed as the diocesan superintendent of the Diocesan District of The Alabama-West Florida Conference of The United Methodist Church, effective July 1, 2014.

90s
Arthur B. Keys, Jr. 67T retired from his role as president and CEO of International Relief 
& Development, an organization he founded in 1998. Randy Kansas 87T has been appointed as a DPRI in Spiritual Formation from Asbury Seminary in May of 2007. [90T] Susan T. Huggins 87T was the only female clergy member on the board of the St. Mary’s Good Samaritan Foundation. The board is responsible for the new hospital under construction in Greene County, Georgia. Catherine Zappa 87T 20T was ordained to the Episcopal priesthood by Bishop Bob Wright on December 21 at The Cathedral of St. Philip in Atlanta. She is the rector for the river to form the Holy Innocents’ Church, Atlanta. James Brandon Duke 87T was ordained to the Episcopal priesthood on June 1 at The Cathedral of St. Philip in Atlanta, and is now priest in charge at St. John’s in Douglassville. Stacey J. Dennis 12T is now the program coordina-
tor for leadership education and develop-
ment at Georgia Institute of Technology in Atlanta. Christopher Mark Batten 72T is the assistant director of communications and as-
If we reach a certain ripeness in life, we can look back at our story from the perspective of our present maturity, and learn lessons from our successes and mistakes. As individuals, alas, such ripeness is a gift of the same process of aging that often robs us of the chance to make effective use of lessons learned. At the age of 70, I know much more about teaching than I did when I started, but I cannot repair all the damage I did to my students back then!

Institutions also mature over time, although more slowly than individuals. They also can look back at their story and learn lessons. But institutions are different, because they can make use of what they have learned from the past. Their life is constantly regenerated by the energy, brains, and imagination of their younger members.

Candler is not yet fully mature as it reaches the 100-year mark; the divinity schools at Yale and Harvard are nearly 200 years older. But Candler is ripe enough with both success and failure over its century of existence to have learned some lessons, which, if effectively embodied and enacted, and if wedded to an entirely healthy ambition for greatness, can help make Emory University home to the most significant school of theology in the world. As this school considers its story, then, it is appropriate to focus on some of these lessons that it can shape into a prophetic future.

Candler has learned, and can teach, that Christian theology is not simply a transmission of content to those who then convey the same content to others. Theology demands a passionate and critical engagement by faculty and students alike with the Word of God as it is disclosed in Scripture, in the tradition, and in God’s work in the world today—not least in the lives of faculty and students. A school of theology must consequently embody the values embedded in the Good News of Jesus Christ, so that those leaving this place to be servants in the church can enable others to be changed as they have been changed.

Candler has therefore learned—sometimes with pain—the importance of shaping an egalitarian spirit among administration, faculty, staff, and students; of welcoming into a community of transformation persons of every gender and race and place in the world, of every denomination, of every worship tradition, of every sexual orientation, of every social class. Through a long and difficult process, Candler has learned to take seriously the psychological and social contexts of ordinary people, understanding that ministry is meaningless unless it is in contact with such realities. This school’s long commitment to contextual education certainly expresses the pedagogical conviction that people learn theology faster and better and more deeply while engaged in practice. But it also expresses a conviction about divine revelation: What God is up to is found not only in Scripture but in the living texts of human existence.

In short, we have together learned that the highest commitment to the life of the mind and the deepest commitment of faith are not opposed but are intrinsically intertwined. Our joyful participation in Emory’s Graduate Division of Religion extends this lesson to splendid graduate students who, in turn, share this same vision in institutions of higher learning around the world. And our new degree programs extend the same process of learning to still others.

May our gracious God grant that this school of theology continue to bear witness to the living God even more effectively in its next century of existence, and become in its manner of life, in its worship, in its scholarship, and in its passionate dedication to the service of the church, an ever more powerful instrument of God’s work in the world.

From Story to Prophecy


“The highest commitment to the life of the mind and the deepest commitment of faith are not opposed, but intrinsically intertwined.”
For 100 years, Candler School of Theology has prepared leaders who make a positive difference in the world. Take Angelo Luis ’16T, who works with refugee children as part of his Contextual Education. For children who are learning to adapt to a new land, simple moments are a real treat—and Angelo is happy to sprinkle a little sugar along the way, offering them a sweet taste of their new home and the delicious possibilities of the life ahead.

Candler Empowers Real Change.