
Initiatives in Religion

A Newsletter of Lilly Endowment Inc.

Autumn 1996, Volume 5, Number 4



A Way of Life

Craig Dykstra,
Vice President for Religion

In the previous issue of our newsletter, the topic in this space was "Religion and Spirituality." I tried to make a couple of points there. First, the spiritual seeking taking place in our society might, at its best, be a sincere search for a way of living that "dives deep down beneath the surface into richer, truer levels of meaning and reality."

Second, too few people, it seems, are finding churches to be places where they come into contact with (and are drawn into participation in) that kind of life. To the extent that this is so, it poses the most pressing challenge the Christian churches in our part of the world face today.

The challenge is this: Can we describe genuinely Christian ways of life that can be lived faithfully and with integrity in the North American context at the turn of the millennium? Are there ways of living that are fully responsive to our particular situation but that, at the same time, remain in fundamental continuity with the main stream of the Christian tradition? If there are, what do they look like?

By a Christian way of life, I mean more than simply a historically identifiable religious movement that bears the name Christian — a social given that any good historian or sociologist can take a close look at and study purely descriptively. I have something more theologically normative in mind, though still quite humanly concrete. Christian faith-life involves a set of relationships with God and with other people that entail certain kinds of thinking, practicing and experiencing — certain kinds, not all kinds, though across a vast range. How can these relationships be adequately articulated and concretely embodied, personally and institutionally, in our particular cultural and social situation?

A shared question

This is, of course, a huge — even brash — question. But it is nonetheless real and, I think, widely shared. It is the question that lies behind the work of every good pastor who strives to lead his or her congregation well.

What Christian way of life can we live faithfully and well, now and under these circumstances? Some answer to this question provides the plumb line by which that person's daily ministry (and by which the life of that congregation) is — or should be — measured and shaped. Some answer to this question is needed so that pastors may know whether what they preach and teach is actually true and good news. Some answer to this question is needed so that they and their people may discern whether what they spend their time, energy and money on counts for anything much in the long haul.

This is also the basic question that individual Christians who are reflective about the shape of their own lives are asking. They want to know what it means to be Christian in a time when basic patterns of human social relationship seem to be under major reconstruction. They want to know what Christian faith has to do with their work, with their marriages, with the way they raise their children, with their public and political life, with the way they spend their money. Stock answers won't do for them any more. But they still ask the question, because, somehow, they have an intuition that the Christian tradition has resources yet unmined to help them discern what they might do and who they might become, and how.

Palpable answers

This question may be shared by many so-called "seekers" who have grown up beyond the bounds of religious community or who have left the religious households of their childhood and adolescence but now seek some larger context of belonging and a richer, deeper pattern of believing and valuing than our culture seems to offer. Are there Christian ways of life that can actually be lived these days and in which one can find some real sense of purpose, direction, meaning, even hope and joy? This is a real question for many, and the answer must be made palpable in order to be received.

For some particular sectors of the Christian church in the U.S. today, the question may have become especially pressing. I have in mind those parts of the church that believe both that there are profound virtues in modern, pluralistic societies (with their high

Christian faith-life involves a set of relationships with God and with other people that entail certain kinds of thinking, practicing and experiencing.

Continued on page 2

Life ...

valuation of freedom and choice) and that the cultural resources at hand nonetheless now seem far too thin to fund a truly humane society. Our society assumes that serious moral norms and personal liberty are antagonistic. In this context, churches that strive to keep alive both the rigorous discipline and the strange freedom of the gospel need considerable help in portraying a way of life that does so.

What would be a truly helpful response to the question I have been trying to describe? What we need, I think, is articulate and comprehensive theological guidance into ways of life in our situation that draw as fully as possible on the doctrinal, liturgical and ethical wisdom of the Christian tradition and that brings it into closer relationship with the daily lives and actual communities of contemporary American Christians. What is needed, it seems, is a full-blown, constructive practical/pastoral theology for the contemporary American church.

What would such a theology look like? About that, I am not entirely sure. I am convinced it could not be contained in a single book. What would be required would be more on the order of a literature — a body of work, built up over time, of various genre (perhaps even in multiple media) as the result of continuing collaborative observation, consideration, inquiry, experimentation and conversation that, cumulatively, might more and more fully describe and evoke the concrete patterns and convictional substance of ... of what? Of a piety, I think.

An authentic piety

Even more than a pastoral-practical theology, what we need is what such a theology would be in service to. What is needed is a “piety.” (That is the right Protestant word for it; the appropriate Catholic word is probably “spirituality.”) What we need is a substantive Christian piety that lies in fundamental continuity with the faith of our forebears and that is likewise fitting for our postmodern, post-Christian, pluralistic, democratic, technological society.

In various recent presentations, Barbara Wheeler, president of Auburn Seminary in New York City, has said:

“We are very short on something that a religious tradition needs to survive, to correct and renew itself, and to make its way in the world. My term for what we are missing is piety, which I use in an older sense to mean not forms for the outward display of religiousness but a whole way of living (some parts of it explicitly religious, but many not) that is consonant with what we believe. It is no longer clear what patterns of life — what language,

manners, styles, symbols and images, memberships and associations — are appropriate to, salutary for, demanded of those who believe as we do. [We] don’t have shared pictures or models of what Christian life looks like, sounds like, feels like. Each of us has to make one up for ourselves.”

The call for an authentic piety that can actually be lived in this culture of ours — together with a substantive practical/pastoral theology to form its thought-base — can easily be dismissed for its unrealistic idealism. However, if it is understood rightly, the most appropriate and helpful responses will be more concrete, focused and practical than a renewed, grand search for “the essence of Christianity.” And that, it seems to me, is what we very pragmatic North Americans need in order to be renewed and reinvigorated in a way of life that attentively, gracefully and constructively responds to the ever-fresh calling of God. ■

They want to know what it means to be Christian in a time when basic patterns of human social relationship seem to be under major reconstruction.

What is needed is a full-blown, constructive practical/pastoral theology for the contemporary American church.

New Appointments

Lilly Endowment is pleased to announce the appointment of two new Program Directors, who will join the Religion Division staff in January.

Christopher L. Coble, an ordained minister of the Disciples of Christ, presently completing his doctorate at the Harvard Divinity School, has been involved in Endowment-funded projects on the study of Protestantism and American culture and world religions in America.

Jean M. Smith, first vice president and director of public relations and corporate giving at NBD Bank and a prominent black civic leader in the Indianapolis community, is also a postulant for the diaconate in the Episcopal Church.

Religion Division Staff

Craig Dykstra,
Vice President for Religion
General oversight of Religion Division
Black Religion
Protestantism and American Culture
Theological Education

Fred L. Hofheinz,
Program Director
American Catholicism
Theological Education
Financing of American Religion

Jeanne Knoerle, SP,
Program Director
American Catholicism
Religion and Higher Education
Hispanic Religious Life

A Conversation with Holly Fiala

Holly Harrison Fiala is Executive Director of Inspired Partnerships, a Chicago-based program that provides leadership training, information and technical guidance to city congregations struggling with the realities of aging facilities. Inspired Partnerships is an outgrowth of a 1989 Endowment-sponsored initiative of the Midwest Office of the National Trust for Historic Preservation in Chicago. The intent of that project was to gain understanding of problems that congregations face as they address religious and human service needs of their community while struggling with the realities of leaking roofs and crumbling foundations.



Holly Fiala

People sometimes confuse us with a community-development organization, but the spiritual dimension truly defines us.

The project sought information from 180 religious, lending, community-development, housing, and historic-preservation leaders; it also launched a 12-member task force that recommended a demonstration project to assist congregations with aging facilities by building clergy and lay leaders' skills in property management. In 1991 that demonstration project became an independent organization and took the name Inspired Partnerships. Holly Fiala, the National Trust's program director for the task force, became the Executive Director.

This conversation is edited.

Q Inspired Partnerships has served over 200 congregations since it began — an impressive roster for a young organization. Please describe the work that has led to this achievement.

A We have been assertive in a number of ways. In our first three years we developed a comprehensive 11-month leadership training course on property management, care and fund raising. We provide training workshops on maintenance planning, building inspection, energy conservation, capital fund raising, and managing and sharing space with community users. We also offer on-site technical guidance here in

Chicago and are committed to raising the level of public discussion about the use and condition of religious facilities nation-wide. In addition, we issue publications for church leaders on energy conservation, roofing, mechanical systems, managing shared space arrangements, as well as on the tax and legal implications involved when churches open their spaces for community use. I think the 600 calls that we get each year from congregations indicate the extent to which we have become useful.

One of our major studies, titled **Good Space and Good Works**, documents the extensive use of the city's church properties by civic groups. We also analyze barriers to capital and credit for religious properties, and survey seminaries across the country to assess the nature of courses they offer in property management-related issues. We also provide congregations with building-condition audits and energy audits.

What are some of the greatest challenges in dealing with old buildings?

We have discovered that a root cause of the poor condition of religious properties is a lack of emphasis on planning for building needs, a reality that is compounded by high turnover of clergy, lay leaders and maintenance personnel in congregations. Often there is one person in a congregation who has the "institutional memory" of what repairs were made and when. Then too, some congregations use volunteers to fix things, which, unfortunately, often results in inferior repairs. Our studies have determined that over a third of Chicago's older religious properties are in poor condition, impacting not only safety but such things as energy efficiency and the congregation's finances.

Preventive maintenance is rarely done well because maintenance staffs are poorly paid and congregational leaders aren't appropriately trained to recognize problems. When a crisis occurs, they most often do not have experience engaging contractors or bidding a project, or the expertise to know if the work was performed according to specifications. Furthermore, at the denominational level, and in the seminaries, property management and care are not given priority. One of our goals for the next few years is to work with denominations in ways that will enable the least able of their congregations to benefit from our facilities-management programs. We also will work to discourage the employment of short-term solutions — for example, putting roofing compound on copper roofs to stop leaks, a treatment that seldom lasts more than one winter and accelerates copper corrosion.

Continued on page 4

Conversation ...

An evaluator of Inspired Partnerships wrote that your mission makes sound sense from spiritual, moral, humanistic and economic perspectives. Do these attributes consciously drive what you do?

People sometimes confuse us with a community-development organization, but the spiritual dimension truly defines us. We require that our board members belong to a religious congregation because our work demands the knowledge and inspiration that comes only from people with a faith perspective. We believe that the uses to which churches and synagogues are put is an expression of faith, and the stewardship of these buildings is a way of acting that faith out. To think about a built environment as an enduring sign of faith requires a different approach.

From the moral standpoint, we are convinced that churches and synagogues can be the moral compass for young people in neighborhoods, setting a standard for conduct and providing powerful witness to appropriate social behavior. From the humanistic perspective, I think the way we foster the sharing of religious facilities with all kinds of groups is truly a humanistic endeavor. The amount of space churches donate without charge to community groups — 12-step programs, youth groups, health-related organizations, and on and on — is substantial, but it is taken for granted by the general public. These old church buildings are crucial to community life and they help the congregation engage the neighborhoods, very often serving a great many people who are not members of their congregation or denomination.

As far as economy is concerned, we work on the premise that it is less costly to take care of what you have, and the costs of renovating are less than those of replacing. Also, we help religious leaders to approach the care of their buildings in a business way so at least they know the value of their space.

Your own background is that of preservationist, yet Inspired Partnerships insists it is not a preservationist organization. Please talk about this fine line.

We do recommend preservationist approaches to the churches. In other words, we advise them to do things right the first time. And we have a profound bias toward aesthetics. But ultimately, our interest is less in the building itself than it is in more long-term issues related to congregations and their ministries. We want to help people make their buildings an asset for ministry and for

the neighborhoods in which they exist. We also spend a great deal of time helping people to understand the importance of their properties. If churches are not properly cared for, ministries can be jeopardized and, ultimately, a congregation will send a poor message about its longevity and durability.

I find it interesting that, even among some powerful religious leaders, the sense of stewardship does not include buildings. Buildings become the last thing to be addressed. Part of this issue is cultural, stemming from the “new is better” mindset, or from a misguided attempt to avoid the so-called “edifice complex.” It is significant that when people mourn the loss of neighborhoods they are often mourning the loss of religious buildings in which seminal points of people’s lives took place — baptisms, bar mitzvahs, first communions, marriages, funerals.

When you talk about the deteriorating condition of some of the aging church buildings you are talking about serious money needs as well. How does Inspired Partnerships help in this regard?

Clearly, many of the most seriously stressed facilities belong to the poorest of congregations. Further, there are limited financial resources for the repair of these facilities and for the necessary technical expertise. Congregations have great difficulty raising money from the philanthropic community for building maintenance and repair despite the fact that their important ministries and their overall usefulness to the community-at-large are jeopardized by potential building loss. We have investigated the barriers to donations and credit for congregations engaged in capital improvements and they are formidable. Even in more affluent communities, congregations have difficulty securing loans unless there is a personal relationship with a lender, and some denominations prohibit congregations from taking loans.

We are working steadily to improve the climate for congregations to seek outside funding. We are attempting to educate foundations and donors about the importance of the community outreach the congregations provide and to lay the foundation for financial support. In addition, we provide fund-raising training for local congregations in our public workshop series and in our ten-month stewardship program. The challenges are great, but we know that churches and synagogues are finding ways to raise money to repair their facilities. Through our services, congregations have reinvested over \$8 million in their facilities. That reflects vision, leadership and an act of faith — and we are in business to help with all three. ■

We believe the way we use churches and synagogues is an expression of faith.

We want to help people make their buildings an asset for ministry and for the neighborhoods in which they exist.

Indianapolis is Locale for Project on Religion and Urban Culture

We constantly hear that cities are experiencing a crisis of values. A counter claim, however, is that within cities, people and institutions, especially religious people and institutions, are working at ways to develop a sense of community, to create resources and information to help people in crisis situations, and to enhance the overall quality of life.

For the past several years, Indianapolis has served as a test location for this counter claim through the Project on Religion and Urban Culture, sponsored by the Polis Center at Indiana University-Purdue University Indianapolis (IUPUI). Under the direction of Center director David J. Bodenhamer, the project's goal is to nurture useful inquiry and public conversation about the role of religion in the creation and re-creation of urban community in Indianapolis, and by extension, in other American cities. Bodenhamer explains that the word community describes a quality of life, and that it is different from the term neighborhood which describes a geographic place. The project's success, he says, has come about because it has drawn together the city's academic and religious institutions, community and neighborhood organizations into a civic arena where teaching and learning about religious and community issues can take place.

Community-based partnerships

It is through community-based partnerships that project participants explore the ways people of faith have, or have not, acted to define, sustain, and transform community in the modern city. Project researchers are looking also at ways in which urban culture impacts the practices of religion in Indianapolis. The many ingredients of this complex enterprise include a component known as Faith and Community, involving high-school, college, and graduate students, along with community advisors, in field research in over a dozen Indianapolis urban and suburban neighborhoods. They are seeking to discover whether the level of faith or spirituality in a particular neighborhood has anything to do with the sense of community there, or as Bodenhamer puts it, "Does the faith of the neighbors make a place more neighborly?"

Additionally, the researchers are probing whether or not churches, synagogues, mosques and faith-based non-profit groups exist for their communities as well as in them. Program leaders have good reasons to believe that a spirit of community, a sense that "we are all in this together," is a source of social capital and a valuable resource for people as they struggle with the multiple challenges of any urban area: crime, need for social services and increased educational availability, changing demographics, and economic crises. By understanding what role religion plays in fostering the personal bonds that connect people, and in shaping organizational networks that link churches and other social service organizations, the researchers hope to better understand how religion shapes, and is shaped by, the culture of Indianapolis.

Place-based institution

Bodenhamer says, "Of all the facets of modern society, religion may be the most place-based institution of all, serving more than any other organization as a neighborhood anchor." Churches in particular neighborhoods, he notes, are often primary mediating institutions in the face of societal shifts, and many act as a counterforce when people have the urge to flee from cities. Despite that urge, he says, when people leave for the suburbs many return to their inner city churches for regular worship. The researchers are interested to learn whether this tendency will continue with the next generation.

Bodenhamer and his colleagues have observed that civic dialogue in Indianapolis in the past decades has notably lacked clergy participation, a situation that did not exist earlier in the 20th century. To test the truth of this observation, and to understand the complexities of clergy leadership and interactions within communities, the Project on Religion and Urban Culture has formed a team of clergy-academics to engage in extended conversation about their roles. Their goal is to produce a rich description of the community ethos of clergy, their knowledge of or their need for knowledge of community affairs, and the level of support and expectations of their congregations and neighborhoods.

Besides learning about clergy roles and issues percolating within the urban environment, the project serves as a vehicle to disseminate information about neighborhoods in order to help overcome the lack of access to reliable information that isolates clergy from civic issues and decision-making. Bodenhamer stresses that no good mechanism has heretofore existed to share programmatic information

The project's goal is to nurture useful inquiry and public conversation about the role of religion in the creation and re-creation of urban community in Indianapolis and other cities.

Continued on page 6

Project ...

among religious and civic audiences. By creating an Information and Resources Network that employs print and electronic media the program meets this need.

Members of the project know only too well that understanding the present and future calls for knowing history, and in this instance, knowing the changing religious landscape in Indianapolis as the city has developed. Two accomplishments of the project are soon-to-be-completed books, a history of religion in Indianapolis in the 20th century, co-edited by Bodenhamer and Roland A. Sherrill, and a book, more interpretive in nature, by Jan Shipp. The latter, an extended essay, examines the creation of sacred time and space in cities as a function of religion and is expected to contribute substantially to public dialogue on the role of religion in modern cities.

As the Project on Religion and Urban Culture has progressed, Bodenhamer says accumulated learnings have suggested new directions. Specifically, the researchers have seen that local congregations need the type of university-generated information the project has available. They have, therefore, established an advisory committee of area religious educators who meet on a regular basis with project staff to plan and implement a model curriculum that conveys historical and other information about Indianapolis religion for congregations.

Planning results

Results of this planning are a 12-minute video, a tabloid newspaper, and accompanying text on "Faith and Economic Struggle." Tested in eleven local Protestant and Catholic churches, these materials, which explore how people of faith and religious institutions have responded to past and current economic problems, have received excellent response. A city-wide conference, "Making Religious Education Local," introduced the model curriculum to 90 area religious educators and corroborated project staff's observation that congregations are eager for locally oriented materials and that academic research, if presented appropriately, has a place in helping people to examine real-life issues. Currently the staff is making the curriculum available to all faith groups in the Indianapolis area and beyond, and presenting it to regional and national professional groups.

In a related effort aimed at another audience, the project staff has worked with the Indiana Humanities Council and area high school teachers to prepare print and electronic materials drawn from the research on Indianapolis religious history for school use. With college religion courses in mind, the project is also

developing a series of videos organized under the theme, "Religion as a Window on Culture," using local examples to explore topics of sacred space, sacred time, and sacred memory. Bodenhamer explains that such emphasis on local examples in no way excludes the universal; on the contrary, he says that students and others understand the larger context more readily if they can identify issues in terms of their own experience.

Diversity and the arts

Like many American cities, Indianapolis is experiencing increasing immigration of Hispanic groups. The project has assembled a faculty team from the University of Indianapolis to explore the religious diversity among the varying Hispanic groups and examine the role of the church in their daily lives. Focusing on the Fountain Square area of the city where Hispanic migration is playing an important part in recreating an already culturally diverse neighborhood, they are seeking answers to such questions as: To what extent do churches help build Hispanics' sense of community and maintain their sense of identity? How do churches create opportunities for local Hispanics in the broader culture? How do existing churches assist newly arriving minority groups to integrate into a neighborhood?

Bodenhamer says that by understanding the city's diversity the project hones in on aspects of its religious richness. To document that richness even beyond scholarly books, articles and curricular materials, the project has engaged Indianapolis writers, photographers and dramatists in a portion of the overall project dubbed Religion and the Creative Arts. A book of prose, poetry and photos, all by local artists, will portray the broadest possible range of religious and spiritual expression in a particular city in a particular time, attempting to answer the age-old questions: Why do we live? How should we live? What do we value? A related initiative is a production at the Indianapolis-based American Cabaret Theater. Entitled "Give Me That New Time Religion," and scheduled to premiere in March 1997, the production will weave speeches, songs, and visual images based on the religious history of Indianapolis.

A festival in November, the first of a projected series involving a number of organizations joining together under the leadership of the Polis Center, featured a public conversation between novelists John Updike, Kurt Vonnegut and Dan Wakefield (the latter two are Indianapolis natives) on "Place, Spirit, and the Creative Imagination." The festival also featured readings, exhibits, performances, and workshops conducted by local artists. All events

Churches in particular neighborhoods are often the primary mediating institutions in the face of societal shifts.

No good mechanism has heretofore existed to share programmatic information among religious and civic audiences.

Continued on page 8

The Arts in Theological Education

A mainstay of the Lilly Endowment Religion Division's work is the understanding and furtherance of theological education. A component of that initiative for the past fifteen years, hosted at Yale Divinity School through the Institute of Sacred Music, Worship, and the Arts, focuses on the place and role of the arts in North American theological education. A number of significant efforts pre-date the Yale program, including the following: an Endowment-sponsored conference at Candler School of Theology to discuss two reports later published as books: **A Theology of Aesthetic Sensibilities** by John Dillenberger, and **The Arts in Theological Education** by Wilson Yates; inclusion of the arts in theological education as a theme for the 1988 Biennial Meeting of the Association of Theological Schools that resulted in a special edition of the journal **Theological Education** entitled *Sacred Imagination: The Arts and Theological Education* (Autumn 1994); institution of an Arts and Christianity Enquiry group meeting in London, Dresden and Berkeley; creation of the journal **Image**; and a number of symposia and forums.

The Yale program began in 1986 when John Cook, then director of the Institute of Sacred Music, instituted a major investigation of the relationship of the arts and theological education. Two conferences involving seminary faculty and administrators from across the country, and from different theological orientations, engaged the following question: What is theological about the inclusion of the arts in the curricula and programs of seminaries and divinity schools?

Kindred issues

Underlying the conversation and debate is a range of kindred issues that received attention in the special issue of **Theological Education** and are outlined in its introduction by Wilson Yates: Why should the arts be integrated into the theological curriculum, and how does integration differ from inclusion? How does integration of the arts relate to other current initiatives in theological education, including globalization efforts? What parallels exist with the experience of other disciplines in the attempt to integrate the arts within theological education? How do the arts relate to theological disciplines and what must these disciplines do to take the arts seriously? In what sense can

works of art become themselves theological statements? What impact would a significant engagement of the arts have for the way we do theological education as a whole?

The Yale efforts have engaged theological educators from across the country and abroad. Since the early 1990s, Nicholas Wolterstorff, Peter Hawkins and Dianne Witte have led numerous symposia and conferences and have used their energy to bring new understandings about theology and the arts to the local church. This latter effort has resulted in the publication of parish materials for the study of religion and literature, and religion and the visual arts, and in workshops for seminary education and the arts that led to integration of the arts into the core curriculum of The Theological School at Drew University.

Adult education series

Listening For God: Contemporary Literature and the Life of Faith is the first of the parish adult education series, produced as readers, leader guides, and videos. Two volumes are published and a third is in the planning stage. Included are literary selections by eight contemporary American writers who in one way or another make God, religious devotion, theological enigma, or religious experience central to their writing. The included authors are John Updike, Anne Tyler, Henry Louis Gates, Jr., Kathleen Norris, Tobias Wolff, Carol Bly, Gail Godwin and Andre Dubus. According to Paula J. Carlson, who co-edited the materials with Hawkins, the selections offer new opportunities to listen closely to these influential authors who have been shaped by a variety of Christian traditions. Each uses art to contribute to the contemporary conversation about religion, and to present or respond to religious people's commitment to listen for God. The course materials — the reader (published by Augsburg Fortress Press) with introductory essays and biographical material about the authors, the literary selection and the guides to reflection — also include videocassettes and a leader guide suggesting class format, issues for class discussion and recommendations for reflection.

A complementary effort, developed by art historian Linnea Wren, is a parish video course entitled **Looking For God**. It contains four segments that challenge viewers to consider a variety of historical and traditional images as nourishment for faith. With images from the ancient world of painting and sculpture along with contemporary visuals from advertising, the video promotes development of insights and critical skills to enhance faith development. The video is divided into four segments. "Looking for God in the Human Face" suggests

What is theological about the inclusion of the arts in the curricula and programs of seminaries and divinity schools?

Continued on page 8

The Arts ...

that images can lead us to an authentic view of ourselves and God; "Looking for God in the Human Form" takes Christ's incarnation as the catalyst for examining how the human body is presented in advertising; "Looking for God in Nature" prompts the viewer to reflect on nature's terrors as well as its peacefulness in order to understand God as Creator; "Looking for God in Mystery" challenges viewers to understand that all representation of God is inadequate to the task and shows how artists attempt to take us beyond our own strivings.

Hawkins sees the book and video series as a translation of what is done in the seminary into practice within the parishes. Noting that these materials have become widely used, with Volume I selling over 27,000 copies, he says the series is meant to help theological educators pay attention to the arts along with other teaching resources. He and Wolterstorff point out that most people in congregations have not read theology texts, but they have seen art, read stories, heard poetry sung, and that these new resources aim to help people understand the religious nature of their own experiences.

The arts in the life of the church

The Yale educators stress their own conviction that caring about the life of the church includes a crucial organizing concept that engages the arts. They are seeking ways in their work to guide theological educators to pay attention to art along with other resources in teaching. They talk about resistance to this effort that can come from systematic theologians who see theological texts as a more articulate way to express theology than architecture, music or literature. Wolterstorff states that some intellectuals think of the arts as appealing solely to the senses without significant intellectual content.

In his introduction to **The Arts in Theological Education**, Wilson Yates points out that seminaries from the late 1940s to the early 1960s were active intellectual centers for the religion and arts dialogue. And, he says, they provided the contexts from which flowed most of the teaching and writing about religion and the arts. By the mid-1960s and through the 1970s, seminaries paralleled the church as a whole, pulling back their work in the arts by decreasing course offerings and trimming other programmatic efforts. It was a period of relative dormancy during which the arts, with few exceptions, were allowed to become marginal if not expendable in theological education.

Yates, along with other theological educators wrestling with these issues, believes that for the arts to be truly integrated into a theological curriculum they must be perceived as funda-

mental to its basic purpose. Further, they must be included within it in such a manner that the arts play a role throughout the curriculum, not just in special arts-related courses. The arts must also be considered a source for theologians in determining how theology is to be constructed and how the reflective tasks of theology are to be undertaken, as well as a subject to be analyzed and informed by theology.

The Yale program continues in the forefront of promoting methods as well as a rationale for integrating the arts into theological education. As more and more theological educators lay aside the attitude that the arts are merely decorative, marginal and often financially unjustifiable, there is a move toward realization of the arts as a worthy subject to be informed and analyzed by theology. Indeed, the following definition by Yates begins to appear realizable:

"The integration of the arts within a theological curriculum exists when the treatment of the arts is considered a necessary part of the tasks of constructing theology, interpreting faith and culture, and preparing for the practice of ministry; in effect, when the arts inform the theological curriculum in such an inclusive and necessary way that they become an essential part of theological education." ■

Project ...

Continued from page 6

were open to the entire Indianapolis community, with some activities designed especially to involve local clergy, artists and students.

Bodenhamer says that the complexity of this project is testament to how vitally important it is to understand how communities express religion. His hopes for the project, which he believes are being systematically realized, are to test and develop ways of creating and sustaining public conversation about religion in urban areas. Further, he wishes to develop a keener way to know how religion functions in this American city, about the reciprocity involved between religious institutions and civic institutions, and by extension, to know about religion in cities throughout the country. He is especially pleased with the way the project has forged partnerships between academics and members of the community and the genuine sharing of expertise that results. It is through such collaboration, he says, that we can sharpen our ideas, make them accessible, and, most importantly, provide Indianapolis with new ways to think about itself and the religious institutions it houses. ■

The video course challenges viewers to consider a variety of historical and traditional images as nourishment for faith.

For the arts to be truly integrated into a theological curriculum they must be perceived as fundamental.

Religion Division Grants: June — August 1996

Initiative Grants

Christian Faith and Life Initiative

- ◆ Researchers will assess how young adult Catholics evaluate their religious education, their spiritual needs and how those needs are met by Catholic institutions, and how they construct their religious identity. Findings will be published in book form and contribute to the growing literature on the faith lives of the so-called Generation X, those between ages 20 and 39. *Dean R. Hoge, Catholic University of America, 213 McMahon Hall, Cardinal Station, Washington, DC 20064. (202)319-5999.*
- ◆ Surveys and case studies will document the newest generation of entrants into U.S. Catholic religious orders and examine these hypotheses: that more traditional orders gain more recruits than progressive ones but that retention in progressive orders is higher; that men's orders and contemplative orders have higher rates of recruitment and retention than women's orders; and that both men and women are entering religious communities for reasons of community, mission and spirituality. *Mary Johnson, SND, Emmanuel College, 400 The Fenway, Boston, MA 02115. (617)735-9830.*

Congregational Leadership and Ministry Initiative

- ◆ This one-year funding will assist Inspired Partnerships to build a local base of support for its programs that assist congregations in maintenance and preservation of church buildings in the Chicago area. *Holly Fiala, Inspired Partnerships, 53 W. Jackson Blvd, Suite 852, Chicago, IL 60604. (312)294-0077.*
- ◆ The Bethany Project, a new endeavor of the Christian Church (Disciples of Christ), will assist pastors and regional ministers involved in revitalizing local congregations. Retreats for these church leaders will help them draw more deeply on their spiritual traditions while developing skills that lead to problem solving, healing and renewal. *Rev. Martha Gay Reese, 222 S. Downey Ave., Indianapolis, IN 46219. (317)353-1491.*
- ◆ Partners for Sacred Places will disseminate findings from a survey of 100 congregations in six cities with older and historic religious properties. The grant will also support the organization's basic mission to preserve, maintain and foster shared use of religious properties nationwide, and will facilitate planning for an Institute for Sacred Places that will train church and community leaders to address the multiple issues of older religious properties. *A. Robert Jaeger, Partners for Sacred*

Places, 1616 Walnut St., Suite 2310, Philadelphia, PA 19103. (215)546-1288.

- ◆ An Eastern Baptist Theological Seminary project will investigate 15 congregations actively involved in social outreach ministries to examine the relationships between those ministries and the churches' efforts in evangelism. The implications of the interplay between evangelism and social ministries will provide useful information for several areas of congregational life, including faith-based community development, membership growth, and leadership development. *Ronald Sider, Eastern Baptist Theological Seminary, 6 Lancaster Ave., Wynnewood, PA 19096. (610)896-5000.*
- ◆ A two-year study will culminate in a book about congregational development and community ministry in four sites that participate in the United Methodist Church Communities of Shalom Zone program. *Elliott Wright, General Board of Global Ministries, United Methodist Church, 475 Riverside Dr., Room 300, New York, NY 10115. (212)870-3921.*
- ◆ A joint task force representing four Indiana Catholic dioceses will explore possibilities for a common training and formation program for lay ministers. By identifying necessary components for a common educational core for lay ministers, exploring models of education, and testing the willingness of seminaries, colleges and universities to provide such training, this project is a first step toward standardizing training for lay ministry in Indiana. *Bishop William L. Higi, Diocese of Lafayette, 610 Lingle Ave., Lafayette, IN 47902. (317)742-0275.*

Initiative on Dissemination

- ◆ Scholars Press will develop two comprehensive reference works: **The Directory of Publishers in Religion** and the **Guide to Religious Resources on the Internet**. The former will describe the kinds of manuscripts different publishers accept and detail submission procedures, preferred fields of study, and the publishers' goals. The latter will help readers understand Internet usage, aid them in communicating with colleagues, and provide a site for job announcements, calls for papers and other scholarly activities. *Harry Gilmer, Scholars Press, P.O. Box 15288, Atlanta, GA 30333. (404)636-4757.*

Education and Formation Initiative

- ◆ The staff of the Augsburg Youth and Family Institute will write a book describing their successful model of youth and family ministry that strengthens families while preparing children for adolescence and partnership in the mission of the church. *Merton Strommen, Augsburg College, Campus Box 70, 2211 Riverside Ave., Minneapolis, MN 55454. (612)330-1624.*

Initiative on Financing of American Religion

- ◆ Support for a theologically informed historical examination of the financing of evangelical

Continued on page 10

Grants ...

Protestant churches and other evangelical agencies in North America that will result in a book, a public conference and other dissemination efforts to reach leaders of evangelical churches, denominations, philanthropies and parachurch agencies. This work will contribute to the growing understanding of the history of church financing that has heretofore concentrated on mainline Protestant and Catholic churches. *Mark A. Noll, Wheaton College, Wheaton, IL 60187. (708)752-5437.*

◆ The Institute of Church Administration and Management will conduct a comprehensive analysis of the giving and financial practices of churches serving the African-American community. The project will consist of a scholarly probe into the culture of giving in the black churches, a demographic survey identifying contemporary giving practices, and an in-depth analysis of the variety of types of churches serving black Americans. *Rev. Calvin Pressley, Interdenominational Theological Center, 700 Martin Luther King, Jr. Dr., Atlanta, GA 30314. (404)688-5760.*

◆ The Christian Stewardship Association has completed one of the largest studies ever undertaken to examine the financing of Protestant parachurch ministries. This grant will assist dissemination of this information to church leaders and others involved in parachurch organizations through meetings, media kits, a home page on the World Wide Web and other promotional activities. *Brian Kluth, Christian Stewardship Association, 1816 E. Nock St., P.O. Box 07747, Milwaukee, WI 53207. (414)483-1945*

◆ Researchers at Houghton College will explore attitudes toward and practices of fund-raising at Christian organizations. The project will investigate the relationships that develop in the solicitation process, the motives to which organizations appeal, the ideas and values that accompany the development process, and how religious organizations encourage and uphold spiritual and moral values as they go about the work of soliciting funds. *Rebekah Basinger, Houghton College, Houghton, NY 14744. (716)567-9340.*

◆ A team of scholars will produce a series of publications on the history of economic support for religion in the United States. It will include a major economic history of religion from the Colonial period to the present as well as eight books that investigate material aspects of religious life. The project will involve both scholars and religious practitioners in a conversation about how and why people establish, sustain and fund religious bodies and their ministries. *James Hudnut-Beumler, Columbia Theological Seminary, 701 Columbia Dr., Decatur, GA 30031. (404)378-8821.*

Religion and Higher Education Initiative

◆ The National Humanities Center will establish a national Collegium to encourage research and teaching on religious topics and themes in a variety of fields in the humanities. Representing a range of liberal-arts and social-science disciplines, invited fellows will produce key new works in their fields, participate in regular seminars and an annual colloquium, and contribute to the Center's weekly radio program, **Soundings** and its magazine, **Ideas**. *W. Robert Connor, 7 Alexander Dr., P.O. Box 12256, Research Triangle Park, NC 27709. (919)549-0661.*

◆ A three-year seminar will assemble faculty from diverse disciplines and institutions to consider issues in religion and higher education in the United States today. The group will draw on lessons derived from the Endowment's initiative on religion and higher education and formulate an agenda for future work in this area. The first year's focus will be on the issue of church-relatedness and its implications; the second will take up teaching of religion and the role of religion in teaching; the third will examine the place of religion in research. *James Turner, University of Notre Dame, G123 Hesburgh Library, Notre Dame, IN 46556. (219)631-8347.*

Initiative on Religion and Youth

◆ This grant will provide scholarship support for 180 low-income youth to participate in the Fellowship of Christian Athletes' summer camping programs in golf, football, basketball, soccer and track. The athletic instruction is paired with religious and value-based training. *Clayton Ketterling, Fellowship of Christian Athletes, 8701 Leeds Rd., Kansas City, MO 64129. (816)921-0909.*

Initiative on Religious Institutions

◆ By assembling scholars, commissioning research projects, and developing workshops, seminars and fellowship programs, Yale University will add to the growing corpus of literature on the role of nonprofit religious organizations in American civil society. A resulting case-study literature examining policy, regulatory, and managerial issues is intended for seminaries, consultants and other organizational-studies scholars interested in the impact of religious groups on the public sector. *Peter Dobkin Hall, Yale University, PONPO, 88 Trumbull St., New Haven, CT 06520. (203)432-2121.*

◆ A new program at the National Congress for Community Economic Development will research, assist and promote collaboration between religious institutions and community-based development organizations. To be known as the Religion Desk, the program will work with community-development corporations (CDCs), government agencies, foundations and financial institutions in assessing and creating resources for religious developers and developing policies that include religious institutions as partners in development. *Kim Honor, NCCED, 11 DuPont Circle, Suite 325, Washington, DC 20036. (202)234-5009.*

Initiative on Religion in Indianapolis

◆ This grant supports an external evaluation of the Religion and Urban Culture Project conducted by the Polis Center at Indiana University-Purdue University Indianapolis. The evaluation will pay attention to the effects of the project in its involved communities and on its desired audiences, covering the project's three initiatives centering on public inquiry, public teaching and public information. *John R. Wimmer, University of Indianapolis, 1400 E. Hanna Ave., Indianapolis, IN 46227. (317)788-3212.*

General Program Grants**American Catholicism**

◆ For nearly 30 years, the Center for Applied Research in the Apostolate at Georgetown University has published data separately on programs of Catholic priestly formation and lay ministry preparation. This grant will allow CARA to combine efforts and update data on all Catholic programs of ministry formation, define enrollment and curriculum trends in these programs, develop a data base, and publish a combined directory. *Bryan T. Froehle, P.O. Box 29150, Washington, DC 20017. (202)687-8080.*

Black Religion

◆ Support for *And Still We Rise*, a dramatic presentation celebrating the spiritual formation and achievements of African-American women. The production, which combines oral history with interpretive liturgical dance performances, and sacred and secular music, was part of the 17th annual Black Women's Agenda conference in September. *Dolly D. Adams, Links Foundation, 1200 Massachusetts Ave., NW, Washington, DC 20005. (202)842-8686.*

Theological Education

◆ The Association of Theological Schools and the Center for Study of Values in Public Life at Harvard Divinity School will plan a multi-year project that addresses ways that intellectual and educational resources of theological schools can be of service to the larger society as it struggles with civic, moral and religious issues. *Ronald Thiemann, Harvard Divinity School, 45 Francis Ave., Cambridge, MA 02138. (617)495-5761.*

◆ The nine cooperating theological-school libraries of the Boston Theological Institute will convert catalog information that is not already part of the national library data base (OCLC) into computerized format. A previous grant enabled BTI to catalog more than 250,000 items; this grant pays attention to unique items such as hymnal collections, a Greek language collection, historical pamphlets and institutional theses. *Clifford Putney, BTI, 210 Herrick Rd., Newton Centre, MA 02159. (617)527-4880.*

Urban Ministry

◆ New York Theological Seminary's Education for Urban Ministry program will embark on a three-part effort to provide clergy with skills necessary for urban ministry. By strengthening

an existing team-teaching approach, by evaluating and refining its urban-ministry curriculum, and by offering continuing-education experiences for faculty, the Seminary proposes to improve its overall teaching strategies and curriculum. *M. William Howard, Jr., New York Theological Seminary, Five West 29th St., New York, NY 10001. (212)532-4012.*

◆ The Religion in Urban America Project at the University of Illinois at Chicago will disseminate findings from its studies of religious organizations in Chicago. RUAP staff will report back to the neighborhoods where they conducted research; they will also present papers at professional conferences, write a book and articles for a broad range of journals and magazines, and reprint their initial research report for appropriate audiences. *Lowell Livezey, University of Illinois at Chicago, B-111 Behavioral Sciences Building, 1007 W. Harrison St., Chicago, IL 60607. (312)996-6439.*

Religion in Public Life

◆ This grant will support the completion of a program that fosters historically grounded evaluative studies of philanthropic work by doctoral students at New York University. The final project activities will include an edited volume of papers and two conferences, one in New York, the other in Indianapolis at the Center on Philanthropy, specifically highlighting religious philanthropy. *Ellen Condliffe Lagemann, New York University, Press Annex Building, Suite 20, 26 Washington Place, New York, NY 10003. (212)998-5631.*

Other

◆ Dr. Warren Nord will write a book for a general audience on religion and education in contemporary American culture. This book will present the difficult and controversial issues set forth in his longer, scholarly work, **Religion and American Education: Rethinking a National Dilemma**, in a shorter version, more accessible to the general public. *Warren A. Nord, University of North Carolina at Chapel Hill, CB#3425, Chapel Hill, NC 27599. (919)962-1544.*

◆ The Project on World Religions in America (also known as the Pluralism Project) will archive the numerous resources developed over the last two years, increase its capacity to network its resources with other scholars, and publish completed research in book form. An earlier grant supported the Project's CD-ROM, "On Common Ground: World Religions in America" which will be published in 1997. *Diana L. Eck, Harvard University, Phillips Brooks House, 3rd Floor, Cambridge, MA 02138. (617)496-5781.*

The Mission of the Religion Division

The mission of the Religion Division is *to work with people and institutions of promise to generate knowledge, communicate insights, nurture practices, and renew and sustain institutions required to make accessible and effective the religious resources upon which a flourishing and humane society depends.*

To do so, it...

- ◆ supports a wide range of leaders and scholars as they seek to identify, study, learn from and bring to public attention the most promising sources, settings, characteristics, and consequences of religious vitality in contemporary society;
- ◆ encourages and supports both theological reflection and the development of religious practices that can assist those striving to recover, appropriate, and apply the wisdom available in religious communities

and traditions to people's quests for meaning and direction in our time;

- ◆ encourages creative leaders and participants in particularly promising religious institutions to bring religious resources to bear on the renewal and rebuilding of local communities in all their human diversity and complexity;
- ◆ supports historic Protestant and Catholic religious bodies in the United States, including the historically black denominations and those that sustain Hispanic religious life, as they confront rapidly changing cultural and social situations and labor to nurture an informed, imaginative, and effective leadership to guide them into the next millennium.



Lilly Endowment Inc.
2801 North Meridian Street
Post Office Box 88068
Indianapolis, Indiana 46208-0068

Address Correction Requested

Nonprofit Organization
U.S. Postage
PAID
Nashua, NH
Permit No. 375

Initiatives in Religion

Initiatives in Religion is a publication of the Religion Division of Lilly Endowment Inc., an Indianapolis-based private charitable foundation.

Editor: Tracy Schier

Production: Natasha Swingley

Complimentary copies of the newsletter are available upon written request only. To place requests and to help us maintain an accurate mailing list, we ask you to contact us in writing at *Initiatives in Religion*, Lilly Endowment Inc., P.O. Box 88068, Indianapolis, IN 46208-0068. Phone: (317)924-5471; FAX (317)926-4431.

©1996 by Lilly Endowment Inc.

All rights reserved.

 Printed on recycled paper

Louisville Institute Grants

Since 1990, the Louisville Institute, a program of Lilly Endowment based at the Louisville Presbyterian Theological Seminary, has made grants under \$50,000 to support work in the study of American Religion.

Following are grants made between May, 1995 and August, 1996.

May, 1995

◆ Support for a mentoring project for Hispanic writers in religion. *Rev. Pablo A. Jimenez, Asociacion para la Educacion Teologica Hispana, PO Box 520, Decatur GA 30031. (404)373-5495.*

August, 1995

◆ A study of Canadian clergy families. *Douglas F. Campbell, University of Toronto in Mississauga, 3359 Mississauga Rd., N., Mississauga, ON L5L 1C6 Canada. (905)828-5317.*

◆ A conference entitled "The Bible and Sexual Ethics for Christians." *David L. Balch, Brite Divinity School, P.O. Box 32923, Fort Worth, TX 76129. (817)921-7582.*

◆ Training for researchers inquiring into Hispanic religious experience and theology, with special reference to Latina women. *Ada Maria Isasi-Diaz, Drew University Theological School, Madison, NJ 07940. (201)408-2000.*

◆ Funding for Spiritual Life Forums entitled, "Caring for the Soul of the Community." *Trish Pugh Jones, Cathedral Heritage Foundation, 429 W. Muhammad Ali Blvd, Suite 100, Louisville, KY 40202. (502)583-3100.*

October, 1995

Research Grants for Religious Leaders Awards:

◆ Redefining the Cathedral Model for Urban "Old First" Churches. *Lynn A. Bergfalk, Calvary Baptist Church, 3568 Brandywine St., NW, Washington, DC 20008. (202)347-8355.*

◆ Missionaries from Africa: The Incorporation of African Immigrants into American Protestant Churches. *Henry G. Brinton, Calvary Presbyterian Church, 6923 Stonybrooke Ln., Alexandria, VA 22306. (703)768-8510.*

◆ Order of Christian Initiation of Adults: The Challenge of Being Church. *Michele Doyle, OSF, St. Francis of Assisi Church, 340 Arbor Dr., #113, Ridgeland, MS 39157. (601)856-5556.*

◆ Developing Effective Strategies of Conflict Resolution for Church Leaders in Local Congregations, Multi-cultural Communities and the Institu-

tional Church. *Judith Ann Dye, United Methodist Church General Board of Global Ministries, 610 Crystal St., Lyons, NE 68038. (402)846-5919.*

◆ The Church and the Community in Conflict or Cooperation in Transitional Neighborhoods. *Dwala J. Ferrell, Virginia Conference of the United Methodist Church, 617 High St., Petersburg, VA 23803. (804)732-4030.*

◆ Leadership Style and Vision Focus for North Alabama United Methodism. *Mike Harper, North Alabama Conference, 898 Arkadelphia Rd., Birmingham, AL 35204. (205)226-7955.*

◆ Studies in Spiritual Direction. *Robert G. Hockley, Free Methodist Church in Canada, RR#1, Frankford, ON K0K 2C0 Canada (613)398-6386.*

◆ Probing the Relationship Between the We and the They: The Integration of Associates into the Life and Mission of the Congregation. *Marlene A. Lehmkuhl, SCN, Sisters of Charity Associates, 212 Palco St., Bardstown, KY 40004. (502)348-1542.*

◆ Strengthening Executive Leadership for Interreligious Work as We Approach the Year 2000. *Clark Lobenstine, Interfaith Conference of Metropolitan Washington, 1419 V St., NW, Washington, DC 20009. (202)234-6300.*

◆ The Common Good in Protestant Social Teaching: New Frameworks for Church in Society. *S.C. Campbell Lovett, PO Box 4764, E. Providence, RI 02916. (401)434-5217.*

◆ Preaching as Meeting Place in a Time of Fear. *Barbara K. Lundblad, Our Saviour's Atonement Lutheran Church, 178 Bennet Ave., New York, NY 10040. (212)923-5757.*

◆ Congregation-based Community Organizing and the Creation of Religious Leadership in the Inner City. *M. Bruce McKay, Pilgrim-St. Luke's United Church of Christ, 97 Putnam St., Buffalo, NY 14213. (716)885-9443.*

◆ No Earrings or Movies: An Exploration of the Spiritual Effect of Lifestyle Restrictions in Faith Communities. *John T. McLarty, Adventist Media Center, 1244 Avenida de las Flores, Thousand Oaks, CA 91360. (805)373-7632.*

◆ A Voice Calls Out in the Wilderness. *Joe Rooks Rapport, The Temple, 5101 Brownsboro Rd., Louisville, KY 40241. (502)423-1818.*

◆ The Effect of Changing Gender Roles on the Practice of Ministry in American Religious Life. *Patricia A. Reeberg, St. Paul Baptist Church, 3403 Cannon Pl., Bronx, NY 10463. (718)601-2787.*

◆ Do Women's Groups in Our Churches Have a Future? *Allison Stokes, West Stockbridge Congregational Church, PO Box 422, Housatonic, MA 01236. (413)232-4256.*

- ◆ Beyond Dialogue: Networking and Covenanting for Shared Marriage/Family Life Ministry. *Gregory C. Wingenbach, Kentuckiana Interfaith Community, 1115 S. 4th St., Louisville, KY 40203. (502)587-6265.*
- ◆ Living Faithfully in These Days: The Church at Cross Purposes with Consumer Culture. *David Wood, United Baptist Church, 336 College St., Lewiston, ME 04240. (207)782-0821.*

December 14, 1995

- ◆ A study of factors and practices that enable persons to thrive in long-term associate pastor positions. *Kevin E. Lawson, Talbot School of Theology, 13800 Biola Ave., LaMirada, CA 90639. (310)903-6000.*
- ◆ Partial support for an initial meeting of Presbyterian "cathedral church" pastors. *Gary Kornell, Collingwood Presbyterian Church, 2108 Collingwood Blvd., Toledo, OH 43820. (419)243-3275.*
- ◆ A study of the role of spiritual growth in the process of recovery from victimization and of Native American women. *Carol Ward, Brigham Young University, PO Box 25477, Provo, UT 84602. (801)378-4609.*
- ◆ Development of an organizational analysis of the disability rights movement within U.S. mainstream Protestant churches. *Albert Herzog, Jr., Center for Persons with Disabilities in the Life of the Church, 1287 Clydesdale Ct., Columbus, OH 43229. (614)888-4568.*
- ◆ Expansion to California and New York of work on Texas religious congregations, social capital, and the renewal of American democracy. *Mark Warren, Harvard University, 1737 Cambridge, Cambridge, MA 02138.*
- ◆ Documentation of attitudes, beliefs, and experiences of pastors participating in the "National Symposium on the Postdenominational Church." *Donald Miller, University of Southern California, Taper Hall of Humanities, Room 328, Los Angeles, CA 90089. (213)740-7158.*

April, 1996

- ◆ A study of liturgical reform and its effects on the religious lives of church members. *Kathleen Hughes, Catholic Theological Union, 5401 S. Cornell, Chicago, IL 60615. (312)324-8000.*
- ◆ A study of the 1996 United Methodist General Conference exploring the ability of denominations to reach consensus on disputed issues and the implications of the findings for secular politics. *James R. Wood, Indiana University, Ballantine Hall 744, Bloomington, IN 47405. (812)855-3986.*
- ◆ A study of the development of black evangelicals, tracing their origin to the Plymouth Brethren, Christian and Missionary Alliance, and black Pentecostalism. *A.G. Miller, Oberlin College, 10 N. Professor St., Oberlin, OH 44704. (216)775-8652.*
- ◆ Funding for a meeting of six consultants to discuss Presbyterian Panel questions on religious belief and practice. *John Marcum, Presbyterian Church (USA), 100 Witherspoon St., Louisville, KY 40202. (502)569-5161.*
- ◆ Assistance for printing final report on the USC study of how religious congregations and their partners have responded to the Los Angeles riots. *Donald E. Miller, University of Southern California, Taper Hall of Humanities, Room 328, Los Angeles, CA 90089. (213)740-0270*

- ◆ Support for a planning meeting for a study of Puerto-Rican Catholicism. *Ana Maria Diaz-Stevens, Union Theological Seminary, 3041 Broadway, New York, NY 10027. (212)662-7100.*

August, 1996

- ◆ Support of the 1996-97 series of Spiritual Life Forums: "Caring for the Soul of the Community." *Trish Pugh Jones, Catholic Heritage Foundation, 429 W. Muhammad Ali Blvd., Ste. 100, Louisville, KY 40202. (502)583-3100.*
- ◆ A study of factors, other than religious calling, that affect job satisfaction and commitment of Protestant clergy to the local church. *Charles Mueller, University of Iowa, W. 140 Seashore Hall, Iowa City, IA 52242. (319)335-2491.*
- ◆ A book on the positive principles of the revised Code of Canon Law and its implications for American Catholics. *James A. Coriden, Washington Theological Union, 6896 Laurel St., NW, Washington, DC 20012. (202)726-8800.*
- ◆ Support for completion of a project on international Seventh-day Adventism. *Ronald Lawson, Queens College, 8 Glendale Rd., Ossining, NY 10562. (914)941-1837.*
- ◆ A study of the methods of Biblical interpretation employed by South Carolina clergy. *Robert Knight, Charleston Southern University, PO Box 118087, Charleston, SC 29423. (803)863-7972.*

Recipients of Summer Stipend Awards:

- Stephen E. Berk, *California State University, Long Beach*
- Ana Maria Diaz-Stevens, *Union Theological Seminary*
- Madeline Duntley, *College of Wooster*
- David Goatley, *Memphis Theological Seminary*
- Paul Harvey, *Colorado College*
- Patricia O'Connell Killen, *Pacific Lutheran University*
- Charles Marsh, *Loyola College in Maryland*
- Sally M. Promey, *University of Maryland at College Park*
- Mark A. Shibley, *Loyola University Chicago*
- Timothy Tseng, *Denver Seminary*
- Ralph L. Underwood, *Austin Presbyterian Theological Seminary*

Recipients of Dissertation Fellowships:

- John P. Bartkowski, *University of Texas at Austin*
- Paul T. Barton, *Southern Methodist University*
- Christopher L. Coble, *Harvard Divinity School*
- Leslie K. Dunlap, *Northwestern University*
- John M. Giggie, *Princeton University*
- Simon J. Hendry, *Graduate Theological Union*
- Pamela E. Klassen, *Drew University*
- Mary Beth Lamb, *Graduate Theological Union*
- Brenda J. Myers, *SUNY-Binghamton*
- Michele A. Rosenthal, *University of Chicago Divinity School*
- Theodore L. Trost, *Harvard University*

Christian Faith and Life Sabbatical Grant Awards:

- Shawn Copeland, *Marquette University*
- Elizabeth Ann Dreyer, *Washington Theological Union*
- Christine D. Pohl, *Asbury Theological Seminary*
- Susan A. Ross, *Loyola University Chicago*
- Katherine A. Sonderegger, *Middlebury College*