



# The Disciples Divinity House of the University of Chicago

## Annual Report 2005-06

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2006 graduates. Front, l-r, Sara Staton, Natalie Carnes. Back, l-r, Shane Isaac, Matthew Rosen, Rachel Lindner, William Wright.

## Graduates Sent Forth

Six graduates were honored at the close of DDH's one hundred eleventh academic year on June 8. Clark M. Williamson, Indiana Professor of Christian Thought Emeritus, Christian Theological Seminary, was the speaker.

Matthew J. Rosen earned the M.Div. and the Master of Public Policy degrees as a Disciples House Scholar. He has been named the Religious Action Coordinator for the Children's Defense Fund in Washington, D.C.

DDH alumna Sara Anable Staton, an M.Div. graduate, was ordained June 18 at the First Christian Church of Albany, Oregon. She has begun a clinical pastoral education residency at Sacred Heart Medical Center in Eugene, Oregon.

M.Div. graduate Shane Isaac became affiliated with the Disciples of Christ during his studies at the Divinity School. He was ordained August 13 at Iglesia del Pueblo-Hope Center in Hammond, Indiana, and has begun ministry as a Lilly Pastoral Resident at Central Christian Church, Lexington, Kentucky.

After earning the A.M. degree, DDH alumna Rachel Lindner moved to New York City to work with the JEHT Foundation. The Foundation is named for the core values of justice, equality, human dignity, and tolerance that guide its human rights work.

Ecumenical resident Natalie Carnes received her A.M. degree and has begun Ph.D. studies in theology at Duke Divinity School.

Disciples House Scholar William A. Wright will receive his Ph.D. in Theology in December for his dissertation on Calvin's soteriology. He plans to teach. ☞

*The Disciples Divinity House  
of the University of Chicago*



*Founded in 1894*



- *To provide for the education of ministers and teachers*
- *To support a community of scholars*
- *To enliven theological conversation*



Fall 1962. Clark Williamson is seated in the second row, third from the left.

## Challenges

A group portrait made in the early 1960s of the men of the House (they were all men in those days) features Dean Blakemore and a future generation of leaders and scholars, among them this year's Convocation speaker, Clark Williamson. In contrast with annual photographs of earlier generations of House men, who stood at attention on the front steps in their dark preachers' suits, this company has a Kennedy-esque air about them. They're posed in the yard, some seated cross-legged in the grass. Plaid sport coats and thin ties abound.

In the days of Kennedy's Camelot, much was in the air: Selma, the March on Washington, the space race, urban sprawl, Vatican II, new kinds of intercultural and interreligious encounter. Those cool-looking young bucks, groomed with the power of critical thinking, were eager to make a difference. As Clark himself later explained, "Here was a place where . . . questions about matters of ultimate importance were themselves regarded as important. We argued about the answers, which was fine, but not about the appropriateness of questioning, of thinking critically."

There are other things in the air today: racism and anti-Judaism in newly tenacious forms, new economic, political, and ecological challenges, new religious yearnings. The quest for the holy grail—in which the presence of God is made known through a world ordered to justice and flourishing—continues.

These challenges lie before a new generation of House Scholars, who are represented in this Annual Report. Behind this generation, backing up and making possible their questions and their quest, are many, many others—donors, trustees, alumni/ae, friends, and churches who are also represented in these pages. We are grateful that you are a part of this great company.

Sincerely,

*Christine A. Cude, Dean*

## 2006 Entering Scholars Announced

Five persons have been named new Disciples Divinity House Scholars. All entered the Divinity School's Master of Divinity program:

**Kenneth Jake Bitner**, a native of Peoria and May graduate of Bradley University, is a musician, a language buff, and is interested in studying varied religious traditions. He is a member of First Christian Church, Peoria, Illinois.

**Adam Frieberg** is a December 2005 *magna cum laude*, Phi Beta Kappa graduate of Texas Christian University, where he distinguished himself both in the religion department and with his computer programming skills. His home is Norwalk, Iowa, where he is a member of Norwalk Christian Church.

**Cheryl Payne Jackson** is a professor of health information at the College of DuPage (Illinois), a member of Jackson Boulevard Christian Church (where her husband, Larry Jackson, is pastor), a 1980 B.S. graduate of Louisiana Tech University, and 2001 M.A. graduate of Governors State University.

**Bethany Watkins Lowery**, a January 2006 graduate of Smith College, has studied human rights in Ireland, been a Disciples Peace Fellowship intern, and attended the World Council of Churches meeting in Brazil. Her home church is Disciples Christian in Bartlesville, Oklahoma.

**Beau Thomas Underwood**, a native of Princeton, Illinois, and a member of the First Christian Church, graduated from Eureka College in 2006 with Political Science and Religion majors. He is currently the co-moderator of the denomination's Young Adult Commission. ☒

# Three Kings, Three Kingdoms, and Three Banquets

*Mark 6.17-44 and parallels (Mt 14:3-21; Lk 9:10-17; Jn 6:1-14)*

by Clark M. Williamson  
Given at the June Convocation

## *The Mirror Image*

Mark, our earliest gospel, tells the stories of Herod's banquet and Jesus' feeding of the five thousand together. Indeed, each detail in the story of Jesus' banquet is the diametrical opposite of its counterpart in the story of Herod's banquet.

These two stories give us insight not only into Mark's gospel but into his understanding of what it means to be a follower of Jesus of Nazareth. Mark pairs the stories as mirror images so that the meaning lies not simply in one or the other of the stories, but in the compelling contrast between them. The point made by the story of the feeding of the five thousand is not simply a claim; it is a counter-claim.

To hear and understand these stories together, each in the context of the other, is to grasp their historical, moral and theological significance for the life of faith. To fail to do so reduces the first story to a historical curiosity and leaves the second as only a miracle story—pleasing to those who believe such things and perplexing to those who have questions, but in each case stripped of its context and meaning.

## *The context of Herod's banquet*

The Herod of our story is Herod Antipas, ruler of Galilee and son of Herod the Great. We will call him "Antipas" to distinguish him from his father. When his father died about 5 B.C.E., Rome installed Antipas as its puppet king.

Antipas had been raised and educated in the city of Rome and was intimately familiar with the benefits and demands of the Empire: benefits for the Empire; demands imposed on provincial peasants. Immediately upon being

installed in Galilee, he began a building program, which served to strengthen the prevailing Roman cultural and economic control over Galilee.

At that time, a man named Judah, son of Hezekiah, became the head of an army of revolution in the town of Sepphoris, the Roman provincial capital of Galilee, located three miles from Nazareth. The Roman army responded quickly, captured Sepphoris from Judah's troops and sold into slavery all the residents whom it did not massacre. Then it burned the city to the ground.

Varus, the Roman legate, moved with his army on Jerusalem, where another revolt against Roman rule was taking place, and quickly crucified two thousand revolutionaries as he restored what Rome called "peace."

Antipas eventually reconstructed Sepphoris. He provided a combination palace and fortress for himself, a colonnaded avenue, and a theater that could seat three thousand people. The usual Roman baths, circuses, and brothels were added. The very physical style of the city breathed Roman oppression to Galileans.

In 19 C.E., Antipas turned his attention to creating Tiberias on the western

edge of the Sea of Galilee, which soon replaced Sepphoris as the provincial capital. There Antipas built the castle (along with a stadium, baths, and forum) which is the setting for the banquet of which Mark tells us. As no pious Jews would live in Tiberias—Antipas had heedlessly built it on top of a cemetery—he settled the town with freed slaves by promising them land if they, in turn, promised to stay in Tiberias (Josephus, *The Antiquities of the Jews*, 18.27, 36-38).

All of this building subjected Galilean peasants to even greater economic hardship. On top of the three layers of rulers and their three sets of economic demands left by his father (tribute to Rome and taxes to Herod on top of tithes and offerings to the temple), Antipas needed further resources to fund his colossal building projects.

Their economic hardship is no doubt one reason why Mark's story of Jesus' banquet begins with an awareness of the hunger of the people following Jesus—physical hunger. Indeed, it is why there are in the gospels so many references to debt and hunger.

*(continued on next page)*



Clark Williamson with Clark Gilpin

## Three Kings...

(continued from page 3)

### Antipas' Banquet

Now we turn to Herod Antipas' banquet. It was a Hellenistic custom to invite friends to one's birthday celebration. In Mark's narrative, Antipas' celebration took place in his palace in Tiberias. The guests were the members of his court, his military leaders, and the "chief men of Galilee"—the wealthy plantation owners. It was a male gathering. Women and slaves (the nobodies of the time) would have served the dinner.

We may assume that Antipas and his high-ranking guests reclined at dinner, which was how the wealthy, the powerful, and the royal ate at a Roman or Hellenistic banquet. They dined in rooms called *triclinia*, with three couches on which the host and his guests reclined; *tri* - "three," *clinium* - "recline," says just this. A main function of Roman dining was to emphasize the social standing of the host at the peak of a stratified pyramid of power and rank. This is not a minor point, as the later story of Jesus' banquet will make clear.

Mark tells us that the evening's entertainment featured one dancing girl and that John the Baptist's execution was accomplished during the dinner, with the grisly sight of his head being brought in on a platter. Executions and killings were a common feature of public entertainment in the coliseums. We note that Antipas' banquet ends with a death.

The way Mark tells the story gives us the clear impression that Antipas reluctantly had John executed because Antipas had stupidly promised Herodias' daughter that he would give her whatever she asked of him. We may question whether Mark got this quite straight. Antipas had already thrown John in prison because John had condemned his marriage to Herodias—having sexual relations with one's brother's wife was banned in the Torah (Lev. 18:16, 25).

John's condemnation was politically

charged. It meant that Antipas' rule was illegitimate, that he was in violation of fundamental moral principles. In all probability, Antipas was quite ready to get rid of John and squash his movement. Indeed, Josephus claims that Antipas executed John because he was eloquent and attracted crowds and hence might foster sedition.

To recapitulate: in Mark's story of Antipas' birthday party we see one kind of king, one kind of kingdom, and one kind of banquet. In Jesus' feeding of the five thousand we will see the diametrically opposite kind of king, kingdom, and banquet. On each and every point, Jesus' banquet presents a mirror image, a reversal, of Antipas' banquet.

### Jesus' Banquet

The verse that links this story to the previous one, demonstrating that for Mark they are a set of paired stories, is 6.34: Jesus "had compassion on them, because they were like sheep without a shepherd." Mark taps into a rich vein in the tradition of Israel: the criticism of kings who are supposed to be the shepherds of the people but instead feed themselves and let the sheep go hungry. "Should not shepherds feed the sheep?" (Ezek. 34.2). "The people wander like sheep; they are afflicted for want of a shepherd" (Zech. 10.2).

In this way, the story of Jesus feeding the hungry crowd serves as an acerbic comment on Antipas' self-indulgent birthday party, celebrated with the "haves" while the "have-nots" went hungry.

Jesus' banquet takes place not in a palace but in the desert—a point Mark makes three times. Place is important in these stories. We are to remember another time when God graciously fed desperately hungry people in the desert.

The guests at Jesus' banquet were not courtiers, owners of large estates, and military leaders. They were those who had nothing to eat, those addressed in the sermon on the plain in Luke: the destitute (the *ptōchoi*, not just the "poor"), the hungry, and those who

mourn. The realities of Roman occupation explain why there were so many of these folks.

Then, there were Jesus' disciples. Mark depicts them, in this and other regards, as complete flops. (Mark consistently characterizes them this way for reasons of his own; the image could hardly be accurate for it leaves unexplained the historical sources of Mark's story.) Yet the disciples here do succumb to a temptation all too readily yielded to by Jesus' followers: to duck our responsibilities.

Jesus' disciples want to send the destitute away to buy food—an unlikely prospect at best, even if they had the ready cash, which the destitute did not. Jesus responds with a simple imperative: "Give them something to eat" (6.37). His disciples did, and Mark reports that it was more than enough.

The exuberant grace of God is symbolically witnessed to with this excess of bread and fish, the staff of life and well-being. Jesus' dinner ends not with death, but with the means of life and well-being overflowing.

Two other features call themselves to our attention. One is that the disciples of Jesus served the meal. They did the work that slaves, women, and the other nobodies did at Antipas' banquet. At Jesus' banquet, the nobodies and women were served.

A second is that Jesus had the poor, the hungry, and the mourners lie down. Like place, posture is important in the story. The NRSV translation says "sit down," but the Greek word *anaklinai* means "lie down." Astoundingly, Jesus treats the destitute and the hungry like the royalty who dined in *triclinia*. Further, they lay down "in groups," *sumposia sumposia*—the term "symposium" was used for dinner parties in the Greek and Roman world.

Mark draws this story into the orbit of the story of the Last Supper, and also interprets the Last Supper in doing so, by noting that Jesus looked up to God ("heaven" is a paraphrase for the name of God), blessed and broke the loaves,

and gave them to the disciples to serve to the people. It is no accident that Christian art depicting the Eucharist will for centuries characterize it as a bread-and-fish meal, not a merely symbolic one, but one in which hungry people are given real food.

So there we have it: stories about two kinds of kings, two kinds of kingdoms, and two kinds of meals—each the mirror image of the other. In that contrast, we see Jesus of Nazareth, the wandering teacher in Israel, responding to the realities of Roman occupation and the real needs of hungry, destitute people.

We see the way in which this movement called the “kingdom of God” went about its task. It was a movement of free and open eating in an economy of scarcity and subsistence, a movement in which whoever would be first of all must be servant of all—a point that the disciples in this story act out in spite of themselves. It is a movement that proclaims that only God is King, contradicting the claim that the King (Caesar) in Rome is God. It was in no sense a military response to Roman occupation; it was a kind of revolt of the colonized.

Jesus’ banquet allows us to see something of what a late first-century church found important about Jesus. He began his ministry proclaiming that “the kingdom of God has come near” (1.15) and inviting people into it. But he does not just talk about the rule of God; his ministry enacts it. In Jesus’ banquet, he and the disciples act out God’s rule in its difference from and opposition to that of Antipas and Rome.

These two stories are historical parables told by an early church; they say something about an oppressive and persecuting government and something about how we should, instead, live. They raise the question whether Herod Antipas defines what we mean by terms like king and kingdom, or whether the Jesus story does. “Among the Gentiles their rules lord it over them, but it shall not be so among you; among you whoever would be first of all must be ser-

vant of all” (Mk 10.42; also Mt 20.25-26; Lk 12.25-26).

#### *Herod Antipas and Constantine*

But there is another story and with it we see the ambiguity of religion, in this case Christianity. Roughly 300 years after Jesus’ banquet for the destitute, in the year 325, the emperor Constantine threw a banquet for the bishops of the church at the conclusion of the Council of Nicaea.

The church historian, Eusebius, unaware of the irony of his words, described it: “Detachments of the bodyguard and troops surrounded the entrance of the palace with drawn swords, and through the midst of them the men of God proceeded without fear into the innermost of the Imperial apartments, in which some were the Emperor’s companions at table, while other reclined on couches arranged on either side. One might have thought that a picture of Christ’s kingdom was thus shadowed forth, and a dream rather than reality.”

Jesus’ banquet for the poor has been forgotten; a betrayal has taken place. We would like to believe that some of these bishops had second thoughts about reclining with the emperor and being treated like royalty while the destitute looked on, and perhaps they did, but we don’t know.

Constantine’s embrace of the church, and its subsequent establishment as the only legal religion of the empire by Theodosius, were not happy developments for authentic Christian faith.

Yet here lies an ambiguity: the church that fails to live out the message to which it bears witness, nonetheless also keeps alive the very memory that puts the church under criticism. Alfred North Whitehead hit the nail on the head when he said “so long as the Galilean images are but the dreams of an unrealized world, so long they must spread the infection of an uneasy spirit” (*Adventures of Ideas*, 17).

Or consider subsequent teaching about how Christians should eat and

conduct themselves. A local council of the church in Spain, in the town of Elvira, in the early fourth century, passed four canon laws pertaining to relations between Christians and Jews: Christians were barred from intermarriage with Jews, from eating with Jews, from having Jews bless their crops, and Christian men were barred from committing adultery with Jewish women.

Laws passed against certain behaviors are designed to put a stop to behaviors that are already occurring. Christian and Jewish lay people seemed to relate to each other in all kinds of ways, but Christian leaders tried to effect a separation between the two communities. The message is clear: you may not eat (or otherwise interact) with the people with whom Jesus ate. You couldn’t even eat with Jesus!

The Council of Elvira was in no sense an exception; church leaders over hundreds of years worked to force a sharp separation of Christians from Jews. For instance, later in the same century, the

*(continued on page 8)*



**At Convocation:** Sara and Matt Staton; Matt Rosen and his mother, Bonnie Rosen-Cowherd.

# Recognition of Donors



The following people, congregations, and foundations contributed to the Disciples Divinity House between July 1, 2005 and June 30, 2006. Thanks to their generosity, the House continues to fulfill its mission of educating ministers and teachers for leadership in the church, academy, and society. Their gifts have helped to provide scholarships, programs, and opportunities for study, worship, and growth. On behalf of the House Scholars, the Trustees, and the Dean, I thank you for your generosity and support.

Brittany Barber, Associate Dean

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Norman Wells	1965-69
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Annual Fund	\$ 48,307
Disciples Mission Fund	78,300
Capital Funds	56,602
Chapel Renewal*	78,680
<b>Total Gifts</b>	<b>\$ 261,889</b>

\*This amount reflects gifts and pledges from 2004 to date. We have received \$74,105, with \$4,575 in pledges remaining.

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## Three Kings...

(continued from page 5)

presbyter Chrysostom in Antioch preached a series of eight sermons against the "Judaizers." He describes the people whose activity he attacks: they are members of his congregation who reciprocate dinner invitations with Jews, visit in each others' homes, find their way to the synagogue. Chrysostom writes of Jews as "dogs, wild animals... suited only for slaughter." Jews, he said, "murder their master." He depicts the synagogue as a "house of prostitution and hideout for thieves, the home of demons." Have nothing to do with the Jews, he proclaims; particularly, don't eat with them.

*What do we learn?*

Jesus' banquet with destitute Jews in Galilee is the mirror-image opposite not only of Antipas' banquet, but also of the bishops' banquet with Constantine and of the instructions of Chrysostom and of the bishops at Elvira.

The church largely lost and abandoned both Jesus' commitment to all "the lost sheep of the house of Israel" (Mt 10.6) and the Pauline view of the relation of Gentile believers in Jesus Christ to Jews. "You Gentiles were . . . without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God [*atheoi*] in the world." He has broken down the dividing wall of hostility between us. And we are now "no longer strangers and aliens, but . . . citizens with the saints and also members of the household of God" (Eph 2.11-22). Notice that "also members." It's one word in Greek: *synpolitai*, "fellow citizens," not the only citizens; "also members," not the only members.

Paradoxically, "we" who were "strangers and aliens" began long ago to make Jews into the objectified other who, of necessity, are now "strangers and aliens" to us—aliens of our making, aliens of the evil imaginations of the heart. They are strange to us for one simple reason:

(continued on page 10)

## The Gertrude Gary Sutcliffe Society

*The Gertrude Gary Sutcliffe Society was established in 1994 to recognize persons who ensure the mission of the Disciples Divinity House by providing for a gift through their estate. Named in tribute to the woman whose vision and gifts built the original endowment, furnished the building, and completed the Chapel of the Holy Grail, the Society encourages others to follow her example and honors those who carry forward the tradition of vision and action.*

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CELEBRATING   
 75 YEARS  
 THE CHAPEL of THE HOLY GRAIL

## Three Kings...

(continued from page 8)

they are different. How are they different? They are an awful lot more like Jesus than we are. Indeed, he was one of them, not one of us.

Our other act of forgetting has to do with the destitute, of whom the world today is full, especially that two-thirds of the world that lives in poverty. Thirty children per minute, one thousand eight hundred per hour, die of a lack of food and elementary vaccines. In times of great crisis when genocide occurs or natural disasters wipe out great swaths of populations, we respond generously. Otherwise, we largely forget them and turn to other matters, such as “moral values” or putting the ten commandments on the courthouse lawn.

We also forget that the Jesus movement did not live happily with its empire and its colonizing of the world. We manage to be oblivious to the empire in which we live.

Jesus’ enacted parable of the Kingdom or rule of God in which his followers treat destitute, hungry, and weeping Galileans as royalty still has the power to evoke in us an uneasy spirit. ☒

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For the gruesome details of Varus’ military action, see Josephus, *The Jewish Wars*, trans. H. St. J. Thackeray (Cambridge, 1927), 2.56, 68; 2.75; also 1.180. Eusebius, *The Life of Constantine*, 3.15, is quoted in John Dominic Crossan, *The Historical Jesus*, (New York, 1991), 424. Chrysostom’s first sermon against the Judaizers can be found in Wayne A. Meeks and Robert Wilken, *Jews and Christians in Antioch* (Missoula, 1978), 85-104.

*Alumnus Clark Williamson is the Indiana Professor of Christian Thought Emeritus at Christian Theological Seminary, where he also served as Dean and Vice-President for Academic Affairs. He is the author of numerous books, including A Guest in the House of Israel; Way of Blessing, Way of Life; and two recent lectionary commentaries with Ron Allen.*

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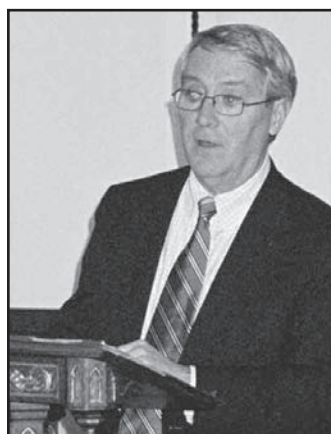
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Top, Larry Bouchard presides during the October Celebration of the Arts. Left, Dean Kris Culp greets alumnae Joy Omslaer and Joan Bell-Haynes. Lower left, Bill Wright and Santiago Piñón; lower right, organist Henry Sybrandy.



## The Year in Review



Below, Shane Isaac's ordination at Iglesia del Pueblo-Hope Center in August. Sara Staton and Alan Terlep were also ordained this summer.



Robert Welsh, President of the Council on Christian Unity, leads a forum. Also speaking this year were former Moderator Charisse Gillett, DePaul Law Professor Kathryn Dutenhaver, and Divinity School faculty members James Robinson and Daniel Arnold.



Kindlee Lund and Jordan Berry

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