

DIVINITY

DUKE UNIVERSITY | SPRING 2015



OVERCOMING RACIAL FAITH

How Christianity became entangled with racism

BY WILLIE JAMES JENNINGS

BLACK WOMANIST RESISTANCE IN CONTEXT

BY EBONI MARSHALL TURMAN

MARTIN LUTHER KING: THEN AND NOW

BY RICHARD LISCHER



A VISION *To Help Others*

“**W**hen one is visually challenged, God provides creative new ways to see,” says Era Mae R. Rickman. She is legally blind, but her “handi-challenge” seldom slows her enthusiasm for life and learning. She helped others through a long career in elementary education and supervision in Ohio and North Carolina. Her older brother, J. Earl Richardson D’51, who is also legally blind, served United Methodist parishes across eastern North Carolina and was named the Divinity School’s Distinguished Alumnus in 1974.

Rickman continues to have a creative vision for how to help others. This past year she established a charitable gift annuity at Duke that will ultimately fund a \$100,000 endowment to be known as The Richardson-Rickman Scholarship for the Divinity School. In the meantime, she enjoys many financial benefits: avoiding capital gains tax since she funded her gift with appreciated stock; a charitable deduction of \$62,000, which may be used over six consecutive years; and annual income of \$8,700, part of which is tax free, for life.

“Richardson-Rickman Scholars are part of the larger vision for education and leadership for the church which God has given to me,” Rickman says. “This scholarship is an expression of thanksgiving for the good lives of my husband and my brother. I am glad to know that it will make a difference for generations to come.”

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represents the engagement of Duke Divinity
School with important topics and invites
friends, supporters, alumni, and others in
our community to participate in the story
of what is happening here.*

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an email address. Letters to the editor may
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Palm Sunday, 1956.

Casein tempera on paper,
30 1/4" x 22 1/2".

Jacob Lawrence (1917–2000)

Part of the collection of the
North Carolina Central University
Art Museum, Durham, N.C.

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The Noose and the Divinity School

BY HEATHER MOFFITT

EARLY ON THE MORNING of April 1, a noose was found hanging from a tree on the Bryan Center Plaza at Duke University. Students, faculty, and leaders from across the university, including President Richard Brodhead, immediately denounced the placement of the noose as a hateful, antagonistic action intended to provoke or intimidate African Americans on campus.

On that same day, as luck—or divine providence—would have it, the Divinity School hosted James H. Cone, this year's lecturer for the annual Martin Luther King Jr. lectures that feature distinguished speakers and preachers who address the issues of justice, peace, and liberation in relation to the black religious experience. Cone, the Charles A. Briggs Distinguished Professor of Systematic Theology at Union Theological Seminary in New York City, is widely regarded as the father of black liberation theology in the United States, and his insights have transformed the conversation about race, theology, and culture.

Here was James Cone, author of the book *The Cross and the Lynching Tree*, speaking at Duke Divinity School on the same day that a noose was discovered on campus. The cross continues to confront the echoes of the lynching tree.

Cone's powerful lecture on that day was another example of ways that Duke Divinity School provides a voice and witness for this campus, the church, and the culture. This voice and witness confronts the permeation and permutations of racism in our society and presents the power of the gospel to denounce racism in our churches. This voice and witness challenges the scholarly establishment to take seriously the contributions of black theology, and it encourages the next generation of preachers and pastors and leaders to proclaim freedom from a distorted faith that privileges white perspectives and experience.

In this issue of *DIVINITY* magazine, we explore the voice and witness of the community at Duke Divinity School. We asked Willie James Jennings to serve as the

guest editor. Few other scholars today are more qualified to address issues of race, theology, violence, and the church. His book, *Christian Imagination: Theology and the Origins of Race*, has won numerous awards, including most recently the Louisville Grawemeyer Award in Religion. He brings not only scholarly credentials but a wealth of pastoral experience to this subject, having served for many years as an associate minister at Mount Level Missionary Baptist Church in Durham, N.C., a guest preacher, and a mentor to divinity school students. In addition to his feature article, other faculty and our dean, Richard Hays, have written both

personal and theological accounts of the intersection of race and faith.

Our faculty have been leading conversations on campus and in churches to respond to events in Ferguson, Mo., Staten Island, N.Y., North Charleston, S.C., and more. Our students have gathered to pray and protest. We have a legacy of providing theological opposition to racism, not least through the work of the oldest Office of Black Church

Studies of any divinity school. But that does not mean that our work of confronting racism is done. When nooses continue to be displayed on our campus, there is a need for the Divinity School to provide a prophetic protest. When our community continues to mourn the loss of lives of color at the hands of law enforcement, there is a need for a theological exposé of racism. When black women continue to be marginalized in both church and culture, there is a need to proclaim the gospel truth that God has created and gifted all people. And therefore we continue to pray, to listen, to share, and to press on together in the belief that God wants unity, peace, and reconciliation for the people who claim to be made in the image of God and who are committed to living out their Christian faith. We continue to provide a voice and a witness for this truth. ■

HEATHER MOFFITT is editor of *DIVINITY* magazine and associate director of communications at Duke Divinity School.

This voice and witness confronts the permeation and permutations of racism in our society and presents the power of the gospel to denounce racism in our churches.

OVER COMING RACIAL FAITH

BY WILLIE JAMES JENNINGS

ART BY LAURA JAMES

No matter the year or the decade, it seems that trying to come to grips with the racial and violent reality of America will always be a present concern. We have yet to comprehend fully how deeply and thickly race and Christian faith are entangled in the Western world. We repeat the mistake continuously in this country of trying to address our racial animus and the violence it fosters as though it were a virus that occasionally attacks our social body, rather than seeing the truth: that racial animus is a *constituting reality* of our social body.

Our racial struggles are intractable because we refuse to see how deeply their roots are embedded in the ways we think, live, and imagine the world socially. Race in America is a form of religious faith, and we will never be able to understand or address it with the necessary knowledge, energy, or commitment until we comprehend its true architecture. Indeed, race has a Christian architecture, and Christianity in the West

has a racial architecture. How might we overturn this racial architecture that is built inside Christian life and practice in the West? The first step in engaging such an ambitious goal is to reckon with what we are up against at this moment. We are up against a powerful racial faith, which has four components.

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ABOUT THE ART

A Sermon for our Ancestors, 2006
(acrylic on canvas), inspired by the
Gospel of St. Matthew 5:1-14
Laura James / Private Collection /
Bridgeman Images



GENTILE FORGETFULNESS

Christian faith grew from spoiled soil, from a way of reading Scripture and understanding ourselves as followers of Jesus that was distorted almost from the beginning. This first aspect of racial faith emerged from forgetting that we were Gentiles. Christian belief in God begins with the astounding claim that we have met God in a

Jewish man, Jesus of Nazareth, a vagabond rabbi who came not to us but to his own people, Israel. The “us” in that sentence is Gentiles, those not of Israel, those not Jewish. And by Jewish I mean (generally speaking) all those inside the history of Israel, who would identify themselves, theologically or ethnically, inside that history.

We Gentiles were outsiders to Israel. We were at the margins. So our engagement with Jesus was engagement from the margins, not from the center of power or privilege. In fact, anyone in Israel who connected themselves to Jesus moved to the margins. They became what theologian Shawn Copeland calls “a thinking margin.” Thinking from the margin is thinking from the site where one can see the operations of power and oppression and spy out the possibilities of freedom. To be a thinking margin means that one always claims the identity of one who others didn’t imagine would be included and one who never forgets the feeling of being the outsider who was included by grace.

Somewhere, probably in many places and many times, Gentile Christians got tired of remembering that they were a thinking margin that had been included in Israel’s promise. They decided—we decided—that those who followed Jesus were the only people of God and that Jewish people, Israel in the flesh, were no longer the people of God. We also decided that we should look at the world as though we were at the center of it and not at the margins with a Jew named Jesus. We forgot we were Gentiles, the real heathens. A Christian world was turned upside down and remade in our image.

Without a sense of the reality of being Gentiles growing and expanding in and with us, we declared that the biblical story was simply about the church and Christians and their destiny—in other words, all about us. The good of seeing ourselves through Scripture was distorted by the problems of not seeing ourselves rightly in Scripture. We should have seen ourselves as those who always understood what life was like from the margins, who understood what it meant to be an outsider, and who lived in ways that are always inclusive, built

on an abiding humility and a sense of grace. We would have understood that becoming Christian meant a permanent opening of our identities toward those whom God would send into our lives, because it was exactly that opening that made us Christian in the first place.

THE PRINCIPALITY OF WHITENESS

The second aspect of this counterfeit racial faith is the emergence of whiteness as a power and principality. Early Europeans inherited theological visions that collated the symbiotic tropes of whiteness and blackness with ideas of good and evil, light and dark, and life and death within theological language. During the colonial period in America, those notions of *white* and *black* would also house a theological way of seeing that formed ideas about truth, goodness, and beauty around bodies designated as white. Whiteness emerged as the ground for the universal, by which I mean the ability of the one to represent the many as well as the ability of the one to present reality on behalf of the many. White bodies were established as normative humanity in all its majesty or weakness.

Whiteness emerged out of Christianity and unleashed a power that remains difficult to comprehend—unless one understands that Christianity always invokes comprehensive vision. Anyone and everyone may be seen through the lens of sinner and saved, faithful or faithless. Whiteness not only designates white bodies as the exemplars of beauty, goodness, and truth, it also instigates patterns of thinking and ways of being that invite multiple people(s) to imagine their worlds through white bodies. For a myriad of historical reasons, we have not had the conceptual ability to name whiteness for what it is: not a particular people, not a particular gender, not a particular

nation, but an invitation, a becoming, a transformation, an accomplishment. Waves of immigrant groups coming to these shores hoped to strip away their ethnic past and claim an American future, which was defined by achieving whiteness. Whiteness was and is a way of being in the world and a way of seeing the world at the same time. Whiteness is determined by the aspiration to and acceptance of this way of being and seeing in the world. Whiteness is not the equal and opposite of blackness.

Whiteness is a way of imaging oneself as part of the central facilitating reality, the reality that makes sense of, interprets, organizes, and narrates the world. Whiteness is having the power to realize and sustain that imagination. Indeed, in many parts of the world people live under the pigmentocracy of white preference that instructs all people to approximate fabricated white images of humanity and urges us to participate in the process of self-invention

through consumption. We live under the tacit agreement that white bodies may be the carriers of our fantasies for the good life.

THE LOSS OF PLACE AND THE EMERGENCE OF RACE

We have to remind ourselves that racial faith grew on the ground of early European colonialism. It grew in those spaces where Christians came to the new world and realized their unprecedented power over indigenous peoples and lands. This power over peoples and their lands formed the third aspect of racial faith: the destruction of place and space in the minds and hearts of Christians. The racial imagination that clothes us now was born when various peoples of what we now call Europe were extending their living spaces across the oceans into new places. When early European Christians entered these places, they fundamentally altered the relation of land to peoples. From positions of unimaginable power, they renamed

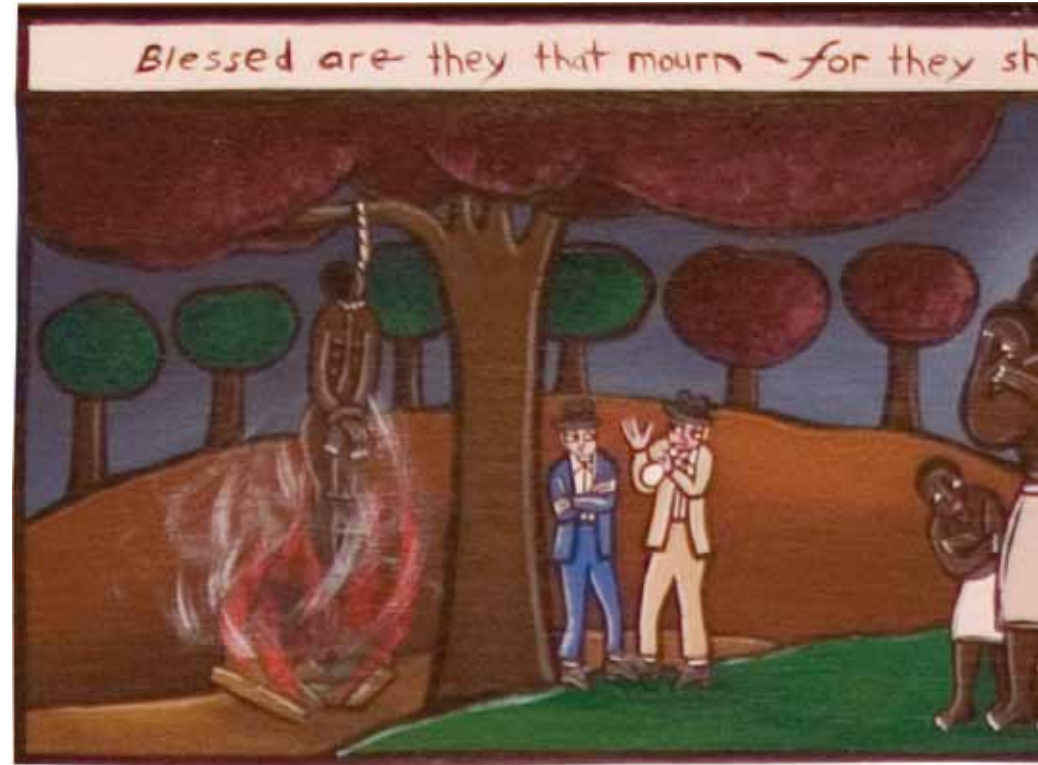


the land, reorganized common life, and reformed the ecologies of native peoples. At the heart of this transformation was a world-altering reconfiguration of the relationship between land and identity.

When they surveyed their new domain they refused to see those new worlds through the eyes of native peoples as places bound up with their bodies. Many native peoples understood their bodies as deeply connected to the earth and what walked and grew upon it. The notion of being simply bodies floating through space was pure chaos. These European settlers viewed people as separate from land and viewed land for its development potential as private property. Europeans taught the peoples of the new world that they carry their identities completely on their body, detached from any specific land or animals or agriculture or place.

Lands and landscape were captured and transformed into inert segments of space that may be turned toward any use its owners desired—that is, private property. A parallel process encased people in racial vision. The land no longer spoke of who we are and who we should or could be. The animals were no longer kindred beings. They became our tools and resources, and we became geographically adrift in the world, seeing places and spaces as undeveloped dirt or sites in transition to becoming something else.

This way of treating the world means that we have accepted a horrible calculus, the weighing of human life against private property and commerce. Only in a distorted world turned completely into commodity could a life be valued against private property. Yet we hear frequently the comparison between loss of life and the destruction of property—one young man killed versus three stores looted—as though these things are



on the same plane of moral existence. Black life has always lost out in that calculus because the ideas of law and order have overwhelmingly been oriented toward the protection of private property and not dark bodies. Law enforcement in this country has always been shaped toward organizing spaces of commerce by controlling the land and monitoring the movements of racial others who do not belong to whiteness.

We live in the midst of geographic struggles with deep racial underpinnings, where those who are tasked with controlling space are set up for confrontation with black and brown bodies, whether in malls, parks, neighborhoods, or stores. Most Christians in the West continue to be oblivious to space and place. We don't have spatial sense, and we've lost the connectivity and relationality that come from sensing space. Space for us is property, silent private property, and so church life has grown apart from the earth

and the animals, without any deep sense of the places of our meeting and therefore without a real doctrine of creation. The problem for us is that racial faith is constantly energized by our spatial ignorance.

PEDAGOGICAL IMPERIALISM

These three aspects of racial faith fed into one of its abiding characteristics for Christian life, our pedagogical imperialism. We have to remember the power that fell into the hands of Christian European settlers in the new worlds. This was power like they had never seen or experienced. European Christians saw themselves as the bearers of the true faith and therefore as destined by God to be the teachers of the world. Teaching is important for the Christian faith, but it is not the first thing. The first thing is being a learner. We must remember this truth from Scripture: We joined the story of another people, of Israel, and in this way learned of our God.



This movement of joining another as learner is central to the life and practice of our faith—and this is what the European Christians had no sense of when they entered the new world. During the colonial period, they distorted Christian discipleship into a new order of instruction. Rather than seeing themselves as strangers in a foreign world, a world in which they would be students needing to learn or novices receiving instruction in native ecologies, these settler Christians imagined their primary work as bringing peoples into Christendom.

What was lost here is almost inconceivable. Christians lost sight of the incarnational process of making disciples, a process that only works by love. We believe that God became flesh. God became fully human and just like us grew and learned. This belief is bedrock. It is at the heart of Christian faith. Yet many Christians have a deficient view of Jesus' humanity and his divinity because they don't know

how to take the life of Jesus seriously. Jesus is God living the contours of creaturely life. As part of Israel, he learns, gaining knowledge and wisdom (Luke 2:40). He learns the wisdom of his people—their way with the earth, with the land, with animals, by working with his hands and working the land. This crucial reality of God sharing in the shape of the creature through learning has always been difficult for Christians to remember, because we have turned the idea of an all-knowing God against the God we know in Jesus. God does know—and in Jesus, God has chosen to learn with us.

Jesus learns and he teaches. His teaching, however, is embedded in his learning. Christians have lost the reality of incarnation in relation to making disciples. We have preferred to impose theological knowledge, denigrate indigenous knowledge, and present a God who knows everything and wants to learn nothing. This means we have presented a Christianity that knows everything and wants to learn nothing, because the Christian God is not found in learning but only in teaching. This pedagogical imperialism of Christianity turned the entire world outside the West into perpetual students and learners and identified those in the West as eternal teachers. This pedagogical imperialism gave birth to Western imperialism. It also introduced a form of modern Christianity that is not open to learning, changing, adapting, and become new but that assimilates peoples and/or segregates peoples into their own separate versions of Christianity. This way of thinking is a hallmark of racial faith.

OVERTURNING RACIAL FAITH

Racial faith will continue to live, breathe, and grow strong as long as we do not do what is necessary to overturn it. Its overthrow will require two things.

First, it will require a group of people who take space and place seriously. Space matters and animals matter, not as private property and resources for our use but as ways to delve into our identity and the truth of our creatureliness. Racial segregation is energized by spatial segregation, and being a disciple of Jesus must involve both deep thinking and serious intentionality along with challenging and changing the spatial configurations of the way we live in cities, suburbs, subdivisions, and neighborhoods. We have not yet learned that our participation in the life of the triune God is an incarnational participation—we follow the Spirit into places and spaces, extending our lives into those sites as acts of love and desire. Churches must become places of abiding connection and relationship with space, people, land, the earth, and animals.

Second, overturning racial faith will also require a group of people who reject imperialism, not only the imperialism of a nation but the imperialism of Christianity, of whiteness, of a way of life that imagines that we are first and always teachers rather than being first and always learners. These people will open themselves to being changed by joining their lives with others. They will deepen their Christian faith by being reintroduced to this identity as Gentiles and remembering the story of our joining Jesus at the margins. It was and is a risk-filled inclusion. We are those who believed in the God of another people. Being a disciple of Jesus and following Jesus requires that we become radically adaptive learners always willing to expand our identities toward those to whom the Spirit is calling us to join. We must remember this today. If we have anything to offer in this confused time, it will be our witness to a God who always says to us, *love one another and fear not*. ■



She *Who the
Son Sets Free:*

BLACK WOMANIST RESISTANCE IN CONTEXT

BY EBONI MARSHALL TURMAN

Singer Mahalia Jackson speaking at the Illinois Rally for Civil Rights at Soldier Field in Chicago. Over 70,000 persons attended the June 22, 1964, rally.

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Any conversation concerned with black women's resistance must begin by acknowledging what may appear obvious but is rarely recognized as such. Black women are both *black* and *woman* at the same time. As such, black women typically experience racial oppression on the one hand and gender oppression on the other in ways that are distinct from those who are either black or woman alone. Black women's experience of inequity is compounded in ways that are foreign to that of black men and white women. Out of the experience of being both subjugated by race and subordinated by gender in church, academy, and society, black womanism emerged as a theological discourse in the early 1980s.

Black womanism has deep roots in the traditional culture of black women's resistance, survival, and celebration, which has always been part and parcel of black women's experience in the Americas. Black women's courage to resist oppression based on race, gender, and class is enlivened by black women's faith

in God who is the creator of all and thus inaugurates the kinship of all humanity. Black women's faith in this creator/creative God has historically shaped their action in the world. The confluence of black women's faith and action has served as a model of resistance that has been passed down to generations of women of African descent in America.

THE WITNESS OF BLACK WOMEN'S RESISTANCE TO SOCIAL INJUSTICE

The historical record indicates that black activist women of faith across the ages have been concerned with both racial and gender justice, especially with respect to uplifting black women and those they love. Their model of faith in action conceived the substance of black womanism as an intellectual project and theological practice.

For example, Jarena Lee (b. 1783; there is no record of her death) was a preacher and the first woman licensed to preach in the African Methodist Episcopal church. Author Harriet Jacobs (1813–1897), who wrote her famous book *Incidents in the Life of a*

Slave Girl under the pen name Linda Brent, was a devout Christian who believed that God would rescue her from legal chattel enslavement. When threatened with rape by her white owner, Jacobs hid in an attic for seven years to prevent her sexual exploitation. Her post-emancipation work was dedicated to uplifting black women. Ida B. Wells-Barnett (1862–1931) was a churchwoman noted for her anti-lynching campaign, recorded in her books *Southern Horrors* and *The Red Record*. Wells-Barnett was a devout woman of faith who eventually left the church because the male pastors ordered her to be silent and would not support her work to end white terrorism in the form of lynching. Anna Julia Cooper (1858–1964) was an educator and the fourth African American woman to earn a Ph.D. Although Cooper's gender prevented her from ordained parish ministry, she is known for her strong legacy as an Episcopalian Christian educator. Zora Neale Hurston (1891–1960) was a towering figure of the Harlem Renaissance—one of the only women



JARENA LEE

She was the first African American woman to publish an autobiography and a tireless minister who traveled thousands of miles on foot to preach the gospel.



HARRIET JACOBS

Her autobiography articulated how enslaved black women were also mothers and daughters loved by God, calling white Christians to recognize the sin of slavery.

to be acknowledged, although marginally, as a member of the Harlem literati. An anthropologist and folklorist, Hurston focused on telling and retelling the stories and experiences of black women in America.

All of these women, among many others, lived out their faith commitments by rebelling against patriarchy, especially as propelled by black men in search of racial justice, and white racism, especially as propelled by white women in search of gender justice. In many ways, this is the scandal of black womanhood: their flesh-and-blood reality as both black and woman positions them to identify the contradictions of one-sided justice-making—or, we might say, to call everyone's bluff.

Black male theological discourse might be anti-racist but maintain patriarchal (in)sensibilities. Similarly, white feminist theological inquiry might be anti-patriarchal but preserve racist (in)sensibilities. Black women, however, contend that one cannot label that ungodly contradiction as justice. The black womanist asserts that oppressions are interconnected; thus, if people are racist, chances are they are sexist, too. Moreover, if they are racist and sexist, chances are they are classist or heterosexist, too. Why

is this? Because the black woman's enflashed experience of subordination reminds her every day that oppressions are interconnected. Womanist theology carefully attends to the interconnection of social oppressions in the lives of black women and in the lives of those whom they love.

BLACK WOMEN AND THE MOVEMENT FOR FREEDOM

The rich tradition of black women's Christian resistance notwithstanding, the reality is that male lives and male bodies have historically been valued more than women's lives and women's bodies, and yet we find black women, now as then, who are progenitors, mobilizers, and sustainers of the contemporary movement for black freedom. As was the case with the civil rights movement of the 20th century and the calls for abolition in the 18th and 19th centuries, black women continue to shape and articulate the significance of the contemporary movement for black lives. Alicia Garza, Patrisse Cullors, and Opal Tometi—black women—created the hashtag #BlackLivesMatter as a political intervention in a social context where black life is consistently profiled and targeted. Synead Nichols and Umaara

Elliott—black women—organized the Millions March NYC in response to the choking death of Eric Garner. Ashley Yates, Alexis Templeton, and Brittany Ferrell—black women—founded Millennial Activists United in Ferguson, Mo., after the shooting death of Michael Brown. Black women like Carmen Perez, executive director of The Gathering for Justice, organized Black Lives Matter's largest and highest profile die-in to date at the Barclays Center in Brooklyn, N.Y., in December 2014. These young black women are our contemporary Fannie Lou Hamer, our Septima Poinsette Clark, our Rosa Parks, our Assata Shakur, our Joanne Gibson Robinson, our Claudette Colvin, our Ella Baker, and our Mahalia Jackson—who, when Martin Luther King Jr. was failing miserably in his shining moment at the Lincoln Memorial, whispered to him, "Tell them about the dream."

Because black women's bodies sit at the intersection of racialized subjugation on the one hand and gendered subjugation on the other, their experiences and distinct contributions are not only marginalized and caricatured but often rendered fictitious, as if black women do not know for themselves that their stories are true. Womanist theology recognizes that



IDA B. WELLS-BARNETT

Known for her investigative journalism, she also refused to give up her seat on a segregated train and was forcibly removed.



ROSA PARKS

Her arrest for refusing to comply with segregated seating on buses led to a 381-day boycott and a U.S. Supreme Court decision overturning segregated public transportation.

black women “are they which came out of great tribulation, and have washed their robes ... in the blood of the Lamb” (Revelation 7:14, KJV).

WOMANIST THEOLOGY AND THE ARGUMENT FOR FREEDOM

Some might argue that the primary motivation for black women to lead and participate in the contemporary movement for black lives is that their sons, brothers, husbands, and fathers are the ones being killed. It is true that these men are being killed. But it is also true that black women are incarcerated at rates three times higher than white women, and black women themselves are being killed at disproportionate and alarming rates alongside black men and black children, at the whim and fancy of anti-black racism.

The lives of the men in the media headlines did not matter, not according to their killers and often not according to the courts. Trayvon Martin’s life did not matter; Jordan Davis’ life did not matter; Michael Brown’s life did not matter; Akai Gurley’s life did not matter; and Tamir Rice’s life did not matter. But neither did the life of Rekia Boyd, Yvette Smith, Renisha McBride, or 7-year-old Aiyana Stanley-Jones.

And so black women’s blood, sweat, and tears—and the blood, sweat, and tears of their children—drench the streets of Ferguson, Staten Island, Cleveland, Los Angeles, Sanford, Durham, Raleigh, and every village and hamlet, nook and cranny in between, as the result of their social crucifixion. Black women’s broken bodies and the blood of their children are of the same substance of the crucified Christ who cries out for justice and liberation.

In the face of this sort of communal devastation, womanist theology—born from the resistance traditions of women of black African descent in America—vigorously fights for the wellness and wholeness of the entire community. Black womanism boldly asserts that #BlackLivesMatter—all of them—male/female/nonconforming, poor/working/rich, dark-skinned/brown-skinned/light-skinned, professor/bus driver/CEO, and queer/straight/bi/trans. To suggest otherwise—perhaps that black *men’s* lives matter—is to express patriarchy and misogyny. To counter that *all* lives matter is to express post-racial racism that obscures the fact that all lives are not threatened by state-sanctioned, academy-sanctioned, and church-sanctioned violence.

This counterclaim that all lives matter also reveals an underlying post-racial Negrophobia that resists the affirmation of black life. This sort of semantic anti-black violence rationalizes the unjustifiable slaying of black people who walk while black, drive while black, play while black, sleep while black, go to the store while black, walk down stairs while black, visit friends while black, teach while black, go to school (yes, even at Duke) while black, and who preach while being both black and woman.

To dilute the assertion #BlackLivesMatter by defaulting to #AllLivesMatters also plunders the intellectual property of black women, who already said #BlackLivesMatter—period. It dismisses the historical pattern that shows us, as Alicia Garza has already pointed out in her beautifully crafted essay “A Herstory of the Black Lives Matters Movement,” that when black people—male and female, because contrary to the normative image of womanhood, all women are not white; and contrary to popular racial imagination, all blacks are not men—get free, there is opportunity for all people to get free. This is the foundation, the motivation, the call, and the practice of black womanist theology. ■



FANNIE LOU HAMER

She was a key organizer of the Freedom Summer Initiative and was known for her use of Christian hymns and gospel songs as part of the civil-rights struggle.



SYNEAD NICHOLS

Along with Umaara Elliot, she organized the Millions March in New York City to protest police brutality and advocate for justice.



The Message
and Movement
of MARTIN LUTHER KING

THEN BY RICHARD LISCHER
and **NOW**

de.moc . ra . cy
ernment by the people,
ty, opportunity, freedom



On what would have been Martin Luther King’s 80th birthday, Congressman John Lewis remarked, “Barack Obama is what comes at the end of that bridge in Selma.” Who could fail to be moved by Lewis’ image of a black American president waiting on the other side of the Edmund Pettus Bridge to welcome the courageous marchers? It is becoming increasingly clear that the same bridge and the same courage connect King’s movement of 50 years ago with recently formed protest movements such as Black Lives Matter, Hands Up United, Muslim

Lives Matter, and North Carolina’s Moral Mondays.

At first glance, today’s protests seem far removed from the world of King’s movement. The killing of Michael Brown and Eric Garner set off demonstrations in cities from coast to coast. King’s most famous campaigns received national attention, but they were local in character. They focused on the unremarkable practices that still constitute ordinary life in America: matters of human decency, such as the right to eat in a diner or go to a movie, to ride a bus, stay in a motel, or vote in a democratic country. King enlarged upon these targeted demands and used them as points of entry into full equality, justice, and partnership for all.

Unlike contemporary protests, the civil rights movement of the 1960s was a top-down operation. What began as local resistance—led by militant women in Montgomery, a fiery preacher in Birmingham, a physician in Albany, Ga.—became the signature movements of the Southern Christian Leadership Conference under the charismatic leadership of Martin Luther King.

That movement insisted on comprehensive meaning. King’s abundant use of biblical metaphor and story made it inevitable that concrete political acts would stand for other realities. Although he was a shrewd social strategist, his genius was poetic in nature, for he had the prophet’s eye for seeing local injustices in the light of transcendent truths. To King’s eye, ordinary Southern towns became theaters of divine revelation, and the gospel became a live option for the renewal of public life.

The movement had but one voice, and it was his. In his first public speech on behalf of freedom, the 26-year-old pastor announced that the boycott in Montgomery would follow the example of Jesus. No white person, he said, would be dragged from his bed in the middle of the night, driven down some dark road, and lynched. Like a seer, he told his audience they stood “at the daybreak of freedom.” Like a pastor, he told them never to be afraid. He introduced the nation to a method of real, and not symbolic, social change that on theological grounds eliminated the use of violence. He

modeled a way for blacks to fight for their lives without losing their souls. He made racism a theological issue for white Christians.

King meant to create a social revolution in the mirror of Scripture and the gospel. His interpretive world was the world of Ebenezer Baptist Church. He was anointed with its hope and fired by its language. When he preached at Ebenezer he stood in an elevated pulpit beneath a neon cross, surrounded and enfolded by the faithful. He interpreted Scripture by means of a double hermeneutic. At Ebenezer, the Bible and human history constituted a vast tapestry with a single recurring pattern: deliverance. “Whenever God speaks,” he once exclaimed in a sermon on the Exodus, “he says, ‘Go forward.’” Everywhere he looked, he claimed to see the amazing deliverance of God breaking out and spreading across the land.

His second hermeneutical principle was more controversial. Because it is God’s work, liberation will not occur “by any means necessary.” It will be guided by love. He confounded his opponents by speaking of “the weapon of love” and insisted that *agape* must not be limited to interpersonal relationships or relegated to the end of history. “Love” could march; it could walk into a restaurant and demand a

cup of coffee. But most of all, it could suffer. In the mass meetings they sang, “Freedom is a constant dying.” By the end of his life King had so closely associated his own fate with the crucified Lord’s it made his friends shake their heads in apprehension.

Although he worked tirelessly for the passage of new laws, he himself was always straining toward something just beyond the grasp of the law: social, political, and economic equality to be sure, but also genuine friendship within a common life. He called it the Beloved Community. What will it look like? At the Lincoln Memorial he said it would look like white people and black people sitting at the same table and treating one another as kin. Later, as the season of white backlash set in and allies deserted him over Vietnam, he was prone to call it the kingdom of God.

Contemporary protests appear to have tapered King’s vision while forging new methods of leadership. The new leaders

are not household names. Unlike their predecessors, they do not make speeches for the ages. No one has had a dream or been to the mountaintop. The dramatic news bulletins of 50 years ago (“We interrupt this program ...”) have been replaced by the drone of continuous coverage on television, even as television itself is being rendered obsolete by social media, which in turn is facilitating new, decentralized forms of leadership. The three women who founded Black Lives Matter created it as a Twitter hashtag.

Furthermore, the current crisis appears to be less amenable to a single

A photograph of a man in a dark suit and white shirt, holding a large white protest sign with both hands raised. The sign has the text "WE MARCH FOR HOPE NOT HATE" written in large, bold, dark letters. The man is looking directly at the camera with a serious expression. The background is a plain, light color.A stylized logo for Ebenezer Baptist Church. It features a white cross on a yellow background. Below the cross, the words "EBENEZER BAPTIST CHURCH" are written in a bold, white, sans-serif font. The logo is partially overlaid by the man's arm holding the sign.

remedy. Protesters seek multiple changes in policy and tactics on the part of local government and law enforcement officials throughout the nation. Each town and hamlet has its own racial history and dynamics, and each has its own way of responding to dissent. Of the 91 municipalities and townships strangling the city of St. Louis, nearly all have their own city halls, police departments, and stockpiles of military weapons. The conditions that would permit lethal force remain vague and maddeningly subjective. The equipment itself, to say nothing of those who wield it, argues not only against the possibility of the Beloved Community but against a neat legal solution.

The current ideology of protest streamlines the lofty purpose of King's movement, "to redeem the soul of America." Black Lives Matter employs the religious-neutral language of understatement in order to make a claim so profoundly true that it should be obvious to all. It should go without saying that the lives of black people, as well as Muslims, women, gays, and Jews, deserve to be as richly cared for as all others. Like King's movement, current protests are also nonvio-

lent—but without the doctrinaire insistence on love. Most protests today are not led by pastors, though it is important to note that churches and their leaders are not far from the struggle. One night at the height of tensions in Ferguson, CNN reported

that 100 pastors were walking the streets. They were "out there" in the same liminal space King and his followers once occupied, the no-man's land between justice and nonviolence.

Despite changed circumstances and methods, the new movements represent an extension of King's struggle. King would have been the first to agree, for in the parlance of his day, "Movement" (with no article) was one thing, and it never stops. Already by 1955 King had set his face against the injustices of 2015. When the young pastor stepped up to the microphone in Montgomery to make his first speech, the air was abuzz with the excitement of a bus boycott. But King quickly made it clear that freedom would entail more than a better seat on the bus. A boy named Emmett Till had just been murdered in Money, Miss. His courageous mother had insisted on an open casket in order to show the world the hideous badges of Southern racism. That, too, was in the air. By disavowing black violence in his speech, King called attention to white brutality. By praising the dignity of Rosa Parks, he illumined the daily humiliation of blacks in the South. Sixty years later, his rhetorical strategy still works.

Within a few years, King was speaking of the "structural racism" that infects every aspect of black life in America. Weeping over riot-torn cities, he condemned the social and economic conditions that made riots inevitable. He quit calling the nation back to its ideals because the ideals themselves were tainted by racism. In a sermon at Ebenezer, he angrily advised his congregation not to celebrate the approaching bicentennial because "it's not your country." In an essay published after his death, he complained of "an aggressively hostile police environment." In words that could have been written in 2015, he

continues: "[P]olice must cease being occupation troops in the ghetto and start protecting its residents. Yet very few cities have really faced up to this problem and tried to do something about it. It is the most abrasive element in Negro-white relations. ..."

It is the angry prophet who would have raged and wept his way through the violence of our days. For all his talk of love, King was known—and hated—for the relentlessness of his campaigns. He did not believe in "timing." He never relinquished what he called "the fierce urgency of now." In the same posthumously published essay, he wrote, "I am not sad that black Americans are rebelling; this was not only inevitable but eminently desirable."

The current movement is deeply indebted to King's moral and religious vision. Theologically, he set the bar high. He gave us something to live up to, and so far we haven't done it. Precisely because racism has proven so adaptive to new situations, King's transcending word is necessary, for it not only demands new (albeit elusive) laws but believes in the possibility of new people who will take the law to heart.

What language will the revolution speak? What role will Christ's people play? In King's day the religious situation in American was neatly summarized by Will Herberg's bestselling book, *Protestant, Catholic, Jew*. Everyone knows that religion in America has become more complicated. But social change does not cancel the need for the prophet's witness, but invites it. The word of God will remain, though not as the dominant "script" in a pluralist nation. It will discover its freedom, as King did, by burning its bridges to political power and becoming what it once was: testimony. As always, it will be a voice crying in the wilderness. ■



FOR MOTHERS OF BLACK BOYS

(And All Who Love Them)

BY ESTHER E. ACOLATSE

I said I will not sing; I thought this is probably not my song. So many times my accent allows me to pass. But these last few weeks, following the turmoil in Ferguson, my body has been shut up and screwed over from pain. Nothing gives it relief. The other day a friend in all sincerity offered what she thought was advice for safety: “Don’t go to downtown Durham,” she said. “A demonstration is forecasted and it might get nasty and you should keep your family close and safe.” SAFE.

How do you spell *safe*? That word left my dictionary over 20 years ago when I went to the hospital and they placed a black baby boy in my arms to take home. I do not know how to spell that word anymore; cannot parse it if my life depended on it. Truth be told, my safety lies more in going out there and getting maimed or even killed rather than in staying away. As one Ghanaian poet, Kobena Eyi Acquah, puts it, “The man who died, died because he loved life.”

I brought a son home to what would be pristine-white Princeton in January of 1994. Snow covered the ground; the trees were hung with ice like crystals; purity permeated the air. The nurses

“oohed” and “aahed” and fought over him when we went for the usual check-ups. His pediatrician would go through variations of his Christian name, Elikem (God has rooted/established



me), and it would come out “Elikem, Elaikem, I like him.” My boy was so sweet, they said, that a fellow student named him “Cookie.” Yet how often I wondered when sweet would turn sour, when the child who brought delight would be a man who roused terror just by being.

Give him roots and give him wings; teach him care without carefulness and watchfulness without hypervigilance. This was the balancing act constantly. Elementary school had a few bumps.

His foreign-sounding name sometimes spelled to teachers the possibility of illiterate immigrant parents who needed to be corrected. Middle school brought the day when a teacher called him “boy.” That was also the day she received the gift of diversity training. I know God has no grandchildren, but that day he had to be Grandpa; Mum was in charge.

High school was simple until the final year, when he was driving himself to school. I know about the woes of driving while black, especially in the South. But I began to learn anew the full meaning of “pray without ceasing.” Parents worry about their children when they go out, but there

is no worry like the worry of a black parent. The things that happen to a black male child out there are not natural, and *worry* is too tame a word to describe a mother’s state before the gate opens and you know life has returned to sleep and be taken up again tomorrow.

Give them roots and give them wings; teach them care without carefulness and attentiveness without hyper-vigilance, and start anew each day. And then pray and pray some more, and when you're done, pray some more. And when it demands it, you have your private quarrel with God. Before you know it four years are done, and you celebrate victories and protection along the way. And then you start all over. His college is in a town with few black boys, and you hope when they pick him up for almost no reason they believe him when he says, "I go to the university." "Please always have your ID on you," I say, knowing full well it is not fair that he has an escape hatch and others may not and do not. A voice was crying in Ramah, but there was Jesus ensconced in Egypt. But that is for another day. A voice is crying in Cleveland and Ferguson, but there is Kodjo Elikem safe in Providence, and that is for today.

Does everyone sometimes wonder about such things? Or do you have to be a mother of a black male child to have your blood always simmering, your stomach always churning, and your muscles always tense, not remembering how to relax?

In the jungle, a baby cub grows to be a lion, and baby snakes grow up to be snakes. In America, black baby boys grow up to be not black men but animals, things to be feared, stripped of their humanity by the gaze of other humans. Those humans are what they are by no design of their own. They did not choose their height or their genitals or their skin color. Yet they gaze, because the black body is a different hue, something beyond the control or choice of any human. Now, I am from Home (Africa to others),

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and some gazers have assumed that I grew up with wildlife in my backyard. So I say this with conferred authority: I have never seen a giraffe berating a zebra for being a zebra and looking down on it because it has stripes instead of another geometric shape. Is it time to learn from the animals?

My soul has been in pain until my body is reeling from it. *Where is God in all this*, I ask. Did the Almighty know what some of his humans were going to be doing to other humans? I've heard it said that he has a bottle

for collecting tears, but I bet he doesn't have one big enough for this flood. What does he know? He doesn't understand. His stalwart thighs have borne no beings; his innards have not been ripped apart to bring a child into the world. This pain is reserved for those who have wrestled life out of a tiny space and held death in their breath at the same time.

Try me, he whispers.

So I stripped; I bared it all and stood wearing my glorious stretch marks. "Showtime," I thought.

And then I saw, from hip to groin to hip circling the whole earth up a rugged hill and back to loin. I drop my granny panties and wrapped myself in his loin cloth which had enveloped my baby boy in the seconds after his birth. In my holy village the midwives of the soul still allow parents to bury the placentas in the bowels of the homestead. This way wanderlust goes only so far till home draws you in. I found my placenta; I found home; I found God. I can allow myself to be comforted.

"Silly girl," says the Almighty. "I sent a colored boy among humans once. I know; I KNOW."

Then I returned to see my black baby boy now turned glorious man, getting ready to go out where danger lurks.

Son: "Where is that guacamole thing you used to put on my face so I wouldn't get pimples?" (He shows me razor bumps around his neck.)

Mum: "You mean a facial mask. That is to pull the oils out of your pores so you won't get pimples. You can't apply it to these bumps now; just leave them alone." My heart still went to my throat, my soul still got on its knees, and my lips smiled as I turned to him. For in the midst of death the din of life sounds louder still. ■

The **HERESY** of Racial Prejudice

Remarks delivered to
members of the
Divinity School community
on December 10, 2014

BY RICHARD B. HAYS

Recent events have once again exposed the painful fault lines and patterns of sin that characterize race relations in the United States. It is a time for renewed reflection, lament, and repentance. The church is called to reflect truthfully on its complicity in injustice, both past and present. At the same time, we are also called to be instruments of God's peace and agents of reconciliation in the midst of fear and violence.

I have had moving and troubling conversations with several of you, and I am aware that this is a wrenching time for many in this community. I am also conscious of how imperfectly I can understand the anxiety and anger of my African American brothers and sisters. I am conscious of how much I need to learn from you. I do not have expert or detailed knowledge of the recent judicial and administrative actions that have aroused so much pain, fear, and suspicion among many of us. What I can do, though, is to offer a few reflections as a New Testament scholar and as your brother in Christ who seeks to understand what the word of God might be for us in this troubled time. I offer them to you to open a conversation, not to end one. I am looking forward to hearing your voices as well and learning from all of you here.

What is God saying to us? I would suggest that in the present hour, those of us who teach and preach in the churches must bear witness clearly to at least the following convictions.

The gospel proclaims that Jesus Christ "is our peace; in his flesh he has



made both groups into one and has broken down the dividing wall, that is, the hostility between us." He did this in order to "create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father" (Ephesians 2:14–18).

In its original context, this message refers to breaking down the barriers between Jew and Gentile—the ethnic division that was the point of painful controversy in the earliest church. But the apostle Paul's words should be understood as paradigmatic for the way in which God has acted to break



down the walls—to overcome all racial and ethnic divisions in order to create a new people who embody visible unity in Christ.

Consequently, because “God shows no partiality” (Acts 10:34), followers of Jesus are called to be ministers of reconciliation, ambassadors for Christ in offering the promise of the healing of divisions (2 Corinthians 5:17–20). As Jesus taught his disciples, we are to be peacemakers (Matthew 5:9), rejecting the way of violence.

Insofar as the church lives into the reality of embodying this vision, it can offer hope to a broken and fearful society; insofar as it fails to live into this reality, it compromises the truth of the gospel. The continuing racial separatism of America’s churches in our time is a disturbing sign of unfaithfulness that can only reinforce

the racial tensions abroad in our culture. Racial prejudice and hatred are not only bad politics; they are heresy. They constitute a *de facto* rejection of the gospel.

Therefore, in our particular historical setting, Christians, white and black alike, are called upon to lament and decry the violence of civil and governmental authorities whenever they target or “profile” African Americans and inflict harm and death on unarmed individuals. We should also search our own hearts to discern and confess the ways in which we are captive to false narratives of racial privilege and subordination and to the power of sin that divides us from our brothers and sisters.

But the gospel also offers us a strange word of hope and comfort. Jesus identifies himself and his followers as among those who mourn, those who hunger and thirst for justice, and those who are reviled and persecuted (Matthew 5:4, 6, 11). He says they are blessed. In some mysterious way, those who suffer for righteousness’ sake are singled out as the special recipients of grace.

The corollary follows that God’s justice will finally bring down the powerful and scatter the proud who act unjustly, as Mary declares in the Magnificat (Luke 1:51–52). As we have seen, tragically some law enforcement officials abuse their power and act out scripts of violence. Some law enforcement officials, black and white alike, do seek to be fair and unbiased protectors of public safety. All of them have been

given a task by God, and all are subject to the judgment of God. Mary’s words echo the warning given to rulers in Israel’s wisdom tradition:

*Your dominion was given to you
from the Lord,
And your sovereignty from the
Most High;
He will search out your works
and inquire into your plans.
Because as servants of his kingdom
you did not rule rightly,
Or keep the law,
Or walk according to the purpose
of God.
He will come upon you terribly
and swiftly,
Because severe judgment falls
on those in high places.
(Wisdom of Solomon 6:3–5)*

Indeed, that same warning applies to us all. God will search out our works and inquire into our plans. God will test whether we have walked according to his purpose.

Therefore, we pray. We pray for those in authority to be given wisdom and to act justly. We pray for those who suffer, and we mourn with them. We pray that our own hearts will be purged of prejudice and blindness, and that we may be forgiven for our complicity in patterns of division. We give thanks for the churches and individuals who have sought to speak truth and embody our oneness in Christ. Finally, we pray for God’s reconciling love to prevail over fear and violence. ■

saturday.

BY AMEY VICTORIA ADKINS

I grew where the blue of the mountains is so beautiful
you think you've drowned in eternal life
and where folk swim up streams still divided by
railroad tracks
unresolved

once lost now found left
grasping for a Hope who is all
present but unaccounted for in the
interminable slaughter of our
every day

and everybody goes to church as only the
unfaithful would hold a search party just like
no one bothers about those tracks
because that's just the way things are and not
everything has a reason no some things are just
senseless you might even call them stupid like
when our words aren't more arresting than your
handcuffs or when the whereabouts of a person's
humanity remain unknown—

and nobody really preaches about that one story in the Bible where a sheet falls from the sky filled with the kinds of creation you never even thought was food gross reptiles like on those reality tv shows so peter suddenly wants to fast but here interrupts the voice of God not because there's a prize to win at the end but

because God tells him to get up and kill and eat and I don't think God has any problem with vegans but the point of the matter is that it is not finished;
see God is still talking and scorns peter for that which he despised to make clear that apostle or not you have no right to make profane what God has called sacred which seems to indicate something about where our appetites lie—

and the grammar of incomplete sentences and incomplete thoughts mean that we incomplete lives by which incomplete becomes a verb to describe that thing you do when you cordon off the breath of another human being before you call your union representative

because salvation needs a trigger warning just as much as your index finger that maybe it isn't really for everyone because some people don't deserve to die but maybe do deserve to be shot and if death happens to be a consequence of their actions then maybe they shouldn't have resisted in the first place which would make things so much easier for everyone don't you think?—

and it only takes a few stiches to sew sheets into hoods but it takes four hours to lay one across a mother's son left to spoil in the street like meat sacrificed on an altar whose threshold is melanin's ghost

because pride cometh before your heartbeat and my parking space is more important than your smile, forgive me it is just human nature the only continuity of capillaries that matters is mine—

and the blood smeared on doorways won't stop the blood splattered on sidewalks already sanctioned in courts as killing fields so they cannot find a reason to indict and surely have no jurisdiction to breathe life into bodies not that they would anyway because statistics show that if not now then eventually when a reason would certainly manifest and justify my tracking you down and standing my ground against the contents of your character which are a disease known for hemorrhaging so you have to eat before it eats you though of course you already know this I saw you flinch when he walked by too—

and there's nothing good about Friday when tears glue together time that cannot change and will not wait upon stolen tomorrows
have mercy

because even if embers of dawn only smolder a twilight who leaves bruises in her wake there are simply not enough hollow points to stop a resistance as fear is illegible to love—

and on days that do not begin with Sun I recall if I must drown it will not be in a Lenten sea. ■

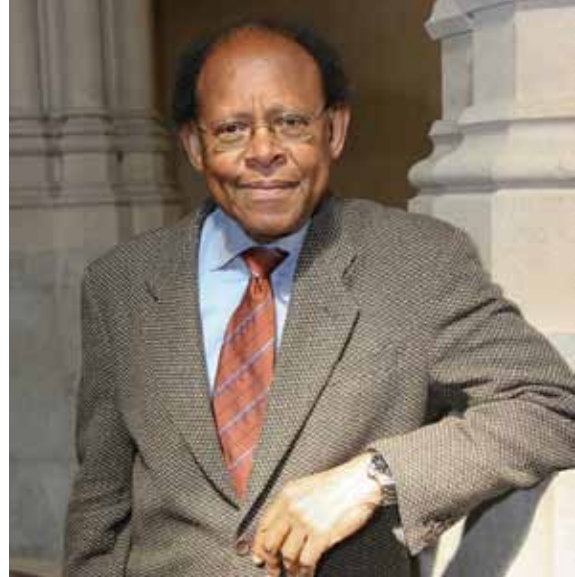
PROGRAMS & EVENTS

A Focus on Race, Theology, and the Church

Martin Luther King Jr. Lecture Series

The Office of Black Church Studies at Duke Divinity School held the 2015 Martin Luther King Jr. Lecture Series March 31–April 1. The guest lecturer was James H. Cone, the Charles A. Briggs Distinguished Professor of Systematic Theology at Union Theological Seminary in New York City. The annual lecture series features national and community lecturers who address the issues of justice, peace, and liberation in relation to the black religious experience.

The event includes community worship services in Goodson Chapel. This year the invited preacher was the Rev. Dr. Raphael Warnock, senior pastor of the historic Ebenezer Baptist Church in Atlanta, Ga. The Rev. Dr. Martin Luther King Jr. served this historic church as co-pastor. A community lunch and book signing with Cone and Warnock were also part of the event. Video is available at <https://youtu.be/ziEGUYKkVGy>.



James H. Cone

Sankofa Black Alumni Preaching Series

The Sankofa Black Alumni Preaching Series was established in 2014 to celebrate the distinctive contributions of the Divinity School's alumni of African descent. On each Tuesday in February, Black History Month, a distinguished preacher takes the pulpit in Goodson Chapel to bring a word from the Lord. Preachers this year include the Rev. Kiki Barnes D'12, the Rev. Dr. Ken Walden D'02, the Rev. Chalice Overly D'06, and the Rev. Romal Tune D'00. The preaching series is sponsored by the Office of Black Church Studies.

Lecture on Women and Religion

The 2015 Pauli Murray/Nannie Helen Burroughs Lecture on Women and Religion was held March 2 in Goodson Chapel. This year's distinguished lecturer was Katie G. Cannon, Annie G. Scales Rogers Professor of Christian Ethics at Union Presbyterian Seminary in Richmond, Va. Her lecture was titled "A Womanist Trajectory of Justice-Making: Going Toe to Toe with Powers, Principalities, and Spiritual Wickedness in High Places." The lecture was sponsored by the Office of Black Church Studies.



“Litany, Lament, and Liberation”

ON DEC. 10, Duke Divinity School held a community worship service of “Litany, Lament, and Liberation” focusing on the tragedies in Ferguson, Mo., New York City, and other communities across the nation. Eboni Marshall Turman, assistant research professor of black church studies and director of the Office of Black Church Studies at the school, presided, and Dean Richard Hays made brief remarks. Fatimah Salleh D’16 preached at the service, which also included a recitation of the names of black people who were killed by police violence.

After the service, the Divinity School hosted a panel discussion, “I Can’t Breathe: Theological Responses to Anti-Black Violence in 21st Century America,” among Divinity School faculty members, with responses from the community. Panelists included Willie Jennings, associate professor of theology and black church studies; Valerie Cooper, associate professor of black church studies; J. Kameron Carter, associate professor of systematic theology and black church studies; and Marshall Turman. Mary Fulkerson, professor of theology, was unable to attend and sent remarks. A video of the service is available: www.youtube.com/watch?v=8bBzQa4w5r0

With all that has happened recently on a national level dealing with the significance or lack thereof of black life, I am grateful to the Office of Black Church Studies for sensing the need to address the issue of policing in communities of color. In December, the office facilitated a service of lament and a town hall meeting on the issue of race in this country and within our Divinity community. In this service, we as a community remembered the lives of men and women that were lost due to acts of police brutality and vigilante violence. In the town hall meeting, we heard of personal encounters with the police from our African American faculty, examined the theological significance of the protest and resistance that is taking place across the nation, and received a word from our dean on the sin of racism. As a student, I left that night very hopeful about the ways in which Duke Divinity will grapple with issues of injustice in the future. I can’t say that I have always had that feeling of hope, but that night was one of the few nights that I felt something powerful had taken place in our midst.

— RACQUEL GILL D’15

PROGRAMS & EVENTS

A Focus on Race, Theology, and the Church

“The Ministry of Reconciliation in a Divided World”

The Duke Summer Institute for Reconciliation will be held June 1–6 on the campus of Duke University. Participants will spend a week in worship, conversation, and study with both professors and practitioners of reconciliation. Seminar topics will include “Transforming Academic Institutions for Reconciliation” led by Peter Cha, associate professor of pastoral theology at Trinity Evangelical Divinity School; “Segregated Sundays: Racial Reconciliation in the Church” led by Valerie Cooper, associate professor of black church studies at Duke Divinity School; “The Theology of Reconciliation” led by Edgardo Colón-Emeric, assistant professor of theology at Duke Divinity School; “Mission among the Poor: Poverty, Power, and the Kingdom of God” led by Jayakumar Christian, national director of World Vision India; and many more.

The Summer Institute for Reconciliation is sponsored by the Center for Reconciliation. For more information or to register, visit <http://divinity.duke.edu/summer-institute>.

“Seven Last Words—The Cries of the Oppressed”

The Black Seminarians Union sponsored an event on police brutality and vigilante justice on March 30. African American students and local pastors spoke on subjects including personal experience, theology and the church’s response to violence, and bearing witness to commemorate the lives of people of color who have suffered abuse at the hands of law enforcement.



Attendees at the Duke Summer Institute in 2014

Black Lives Matter: Discussing Race and Anti-Black Violence

A discussion of race and anti-black violence was held on March 18, featuring four guest speakers: the Rev. Osagyefo Sekou, community pastor and activist; Leah Gunning Francis, associate dean for contextual education and assistant professor of Christian education at Eden Theological Seminary; Frank Roberts, scholar at New York University; and

Brittany Cooper, assistant professor of women’s and gender studies and Africana studies at Rutgers University. J. Kameron Carter, associate professor of theology and black church studies at Duke Divinity School, was the featured respondent. The event was sponsored by the Office of the Dean and the Office of Black Church Studies.



Rev. Osagyefo Sekou



Leah Gunning Francis



Frank Roberts



Brittany Cooper

Wearing God: Clothing, Laughter, Fire, and Other Overlooked Ways of Meeting God

By Lauren Winner, Assistant Professor of Christian Spirituality
HarperOne, 2015

304 pages, Hardcover, \$24.99



OF THE HUNDREDS of metaphors for God, the church uses only a few familiar images: creator, judge, savior, father. In *Wearing God*, Winner explores little known—and so little used—biblical metaphors for God, metaphors that can open new doorways for spirituality. She reflects on how they work biblically and culturally, and reveals how they can deepen our spiritual lives. Exploring the notion of God as clothing, Winner reflects on how we are “clothed with Christ” or how “God fits us like a garment.” She then analyzes how clothing functions culturally to shape our ideals and identify our community and ruminates on how this new metaphor can function to create new possibilities for our lives. For each biblical metaphor for God—the vine/vintner who animates life; the lactation consultant; and the comedian, showing us our follies, for example—Winner surveys the historical, literary, and cultural background in order to offer healing and refreshment through these forgotten paths to approach God.

Framing Paul: An Epistolary Account

By Douglas A. Campbell,
Professor of New Testament
Eerdmans, 2014

448 pages, Paperback, \$39.00



ALL HISTORICAL WORK on Paul presupposes a story concerning the composition of his letters—which ones he actually wrote, how many pieces they might originally have consisted of, when he wrote them, where from, and why. But the answers given to these questions are often derived in dubious ways. In *Framing Paul*, Campbell reviews all these issues in rigorous fashion, appealing only to Paul's own epistolary data in order to derive a basic “frame” for the letters on which all subsequent interpretation can be built. Though figuring out the authorship and order of Paul's letters has been thought to be impossible, this book presents a novel, rigorous solution to the long-contested puzzle.

Biblical Prophecy: Perspectives for Christian Theology, Discipleship, and Ministry

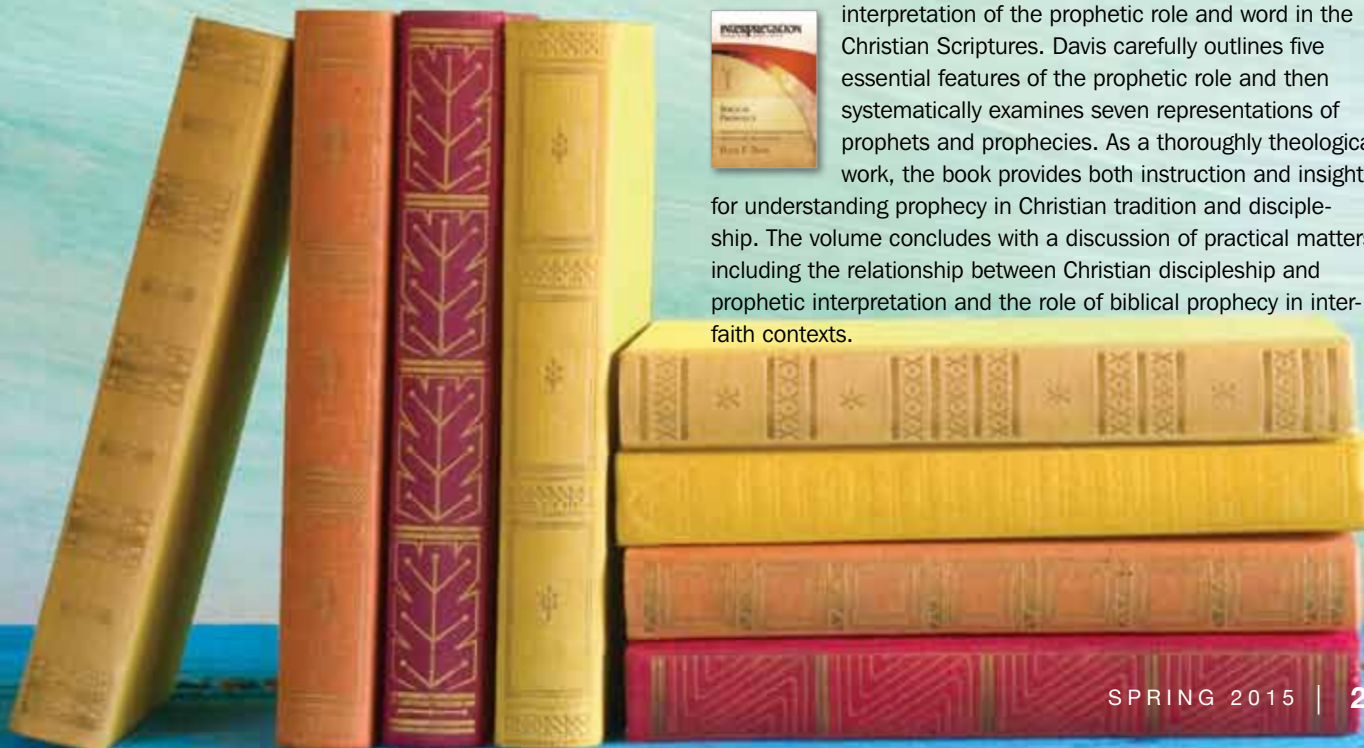
By Ellen F. Davis, Amos Ragan Kearns Distinguished Professor of Bible and Practical Theology

Interpretation: Resources for the Use of Scripture in the Church,
Westminster John Knox Press, 2014

256 pages, Hardcover, \$40.00



THIS FRESH AND EXPANSIVE work offers a comprehensive interpretation of the prophetic role and word in the Christian Scriptures. Davis carefully outlines five essential features of the prophetic role and then systematically examines seven representations of prophets and prophecies. As a thoroughly theological work, the book provides both instruction and insight for understanding prophecy in Christian tradition and discipleship. The volume concludes with a discussion of practical matters, including the relationship between Christian discipleship and prophetic interpretation and the role of biblical prophecy in inter-faith contexts.



Decreation: The Last Things of All Creatures

By Paul J. Griffiths,
Warren Professor of Catholic Theology
Baylor University Press, 2014
408 pages, Hardcover, \$69.95



DEATH IS NOT THE END—either for humans or for other creatures. But while Christianity has obsessed over the future of humanity, it has neglected the ends for nonhuman animals, inanimate creatures, and angels. In *Decreation*, Griffiths explores how orthodox Christian theology might be developed to include the last things of all creatures and employs traditional and historical Christian theology of the last things to create both a grammar and a lexicon for a new eschatology. He imagines heaven as an endless, communal, and enfleshed adoration of the triune God in which angels, nonhuman animals, and inanimate objects each find a place. Hell becomes a final and irreversible separation from God—annihilation—sin’s true aim and the last success of the sinner. This grammar, Griffiths suggests, gives Christians new ways to think about the redemption of all things, to imagine relationships with nonhuman creatures, and to live in a world devastated by a double fall.

Reading Backwards: Figural Christology and the Fourfold Gospel Witness

By Richard B. Hays, Dean of Duke Divinity School and George Washington Ivey Professor of New Testament
Baylor University Press, 2014
172 pages, Hardcover, \$34.95

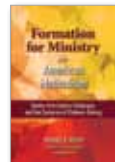


IN READING BACKWARDS Hays maps the shocking ways the four Gospel writers interpreted Israel’s Scripture to craft their literary witnesses to the church’s one Christ. Inside the long tradition of a resilient Jewish monotheism, the Gospel writers discovered a novel and revolutionary Christology. Some have criticized the Christian faith on the grounds that early Christian preaching is built on a misreading of Hebrew Scriptures; they claim that Christians twisted the Bible they inherited in order to fit their message about a mythological divine Savior. For many modern critics, the Gospels reveal more about Christian doctrine

in the second and third century than they do about Jesus in the first. But as Hays demonstrates, the claim that the events of Jesus’ life, death, and resurrection took place “according to the Scriptures” stands at the very heart of the New Testament’s earliest message. All four canonical Gospels declare that the Torah and the Prophets and the Psalms mysteriously prefigure Jesus. Hays outlines the ways that the Gospel writers “read backwards” to discover how the Old Testament figuratively discloses the astonishing paradoxical truth about Jesus’ identity, and he takes on the hermeneutical challenges posed by attempting to follow the Evangelists as readers of Israel’s Scripture—can the Evangelists teach us to read backwards along with them and to discern the same mystery they discovered in Israel’s story? Hays demonstrates that it was Israel’s Scripture itself that taught the Gospel writers how to understand Jesus as the embodied presence of God, that this conversion of imagination occurred early in the development of Christian theology, and that the Gospel writers’ revisionary figural readings of their Bible stand at the very center of Christianity.

Formation for Ministry in American Methodism: Twenty-first Century Challenges and Two Centuries of Problem-Solving

By Russell Richey, Visiting Professor and Research Fellow at the Center for Studies in the Wesleyan Tradition
General Board of Higher Education and Ministry, UMC, 2014
134 pages, Paperback, \$12.95



WHAT IS THE POTENTIAL future of formation for ministry in the digital age? Richey addresses that question and also provides an overview of how the Methodist community in America has identified and formed its ministers since the late 18th century. The book is critically important reading for district committees on ordained ministry, candidates preparing for ordination interviews, boards of ordained ministry, district superintendents, bishops, seminary and Course of Study faculty, and all who are involved in forming the next generation of church leaders.

Anatomy of the New Testament, 7th edition

By D. Moody Smith, George Washington Ivey Professor Emeritus of New Testament, Robert A. Spivey, and C. Clifton Black
Fortress Press, 2013
544 pages, Paperback, \$60.00

THIS BROADLY ADOPTED textbook weaves literary and historical approaches to focus on the New Testament's structure and meaning. This 7th edition has been revised throughout to take into account current trends in scholarship and to discuss important interpretative issues, such as the Gospel of Thomas. Each chapter offers questions for analysis and synthesis and presents definitions of key terms to enhance student comprehension and critical thinking. Other new features include a more readable two-column format, up-to-date maps, nearly 100 new images and illustrations in black and white and color, new charts and diagrams that facilitate deeper learning, and thoroughly updated bibliographies.



Unmanly Men: Refigurations of Masculinity in Luke-Acts

By Brittany Wilson, Assistant Professor of New Testament
Oxford University Press, 2015
360 pages, Hardcover, \$74.00

NEW TESTAMENT scholars typically assume that the men who pervade the pages of Luke's two volumes are models of an implied "manliness." Scholars rarely question how these men measure up to ancient masculine mores. Drawing especially from gender-critical work in classics, Wilson addresses this gap by examining key male characters in Luke-Acts in relation to constructions of masculinity in the Greco-Roman world. Of all Luke's male characters, four in particular don't conform to elite masculine norms: Zechariah (the father of John the Baptist), the Ethiopian eunuch, Paul, and, above all, Jesus. She further explains that these men do not protect their bodily boundaries nor do they embody corporeal control, two interrelated male gender norms. Indeed, Zechariah loses his ability to speak, the Ethiopian eunuch is castrated, Paul loses his ability to see, and Jesus is put to death on the cross. Through these bodily violations, Luke points to the all-powerful

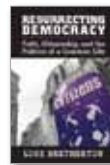


nature of God, and in the process reconfigures—or refigures—men's own claims to power. Luke, however, refigures not only the so-called prerogative of male power but the very parameters of power itself. God provides an alternative construal of power in the figure of Jesus and thus redefines what it means to be masculine.

Resurrecting Democracy: Faith, Citizenship and the Politics of a Common Life

By Luke Bretherton, Professor of Theological Ethics and Senior Fellow, Kenan Institute for Ethics
Cambridge Studies in Social Theory, Religion and Politics series, Cambridge University Press, 2015
490 pages, Paperback, \$36.99

IS THERE A WAY to re-imagine democracy, develop innovative public policy, and address poverty? Bretherton analyzes the contemporary context and argues that principles of community organizing provide an answer. Through a case study of community organizing in the city of London and an examination of the legacy of Saul Alinsky around the world, he develops a constructive account of the relationship between religious diversity, democratic citizenship, and economic and political accountability. Based on an in-depth, ethnographic study, Part I identifies a populist and postsecular vision of democratic citizenship by reflecting on the different strands of thought and practice that feed into and help constitute community organizing. Particular attention is given to how organizing mediates the relationship between Christianity, Islam, Judaism, and those without a religious commitment in order to forge a common life. Part II explores the implications of this vision in the spheres where citizenship is enacted, namely, civil society, the sovereign nation-state, and the globalized economy. ■



ESTHER ACOLATSE published “What Is Theological about Practical Theology: Toward a Hermeneutic of Primal Speech,” in *Practical Theology* (7.3, 2014); and “Culture of War, Violence, and Sexual Assault in the Military: An Ethic of Compromise?,” in *The Journal of Pastoral Theology* (24.1, 2014). She delivered the Stanley Grenz Distinguished Lecture Series, entitled “Re-enchantment: Envisioning the Future of Theology for the Missional Church of the 21st Century,” Oct. 6–7 at the Seattle School of Theology and Psychology, and at the AAR Annual Meeting in November responded to a panel discussing “For Freedom or Bondage,” sponsored by the Christian Theological Research Fellowship and the African Association for the Study of Religion. She gave a plenary address on “Practical Strategies for Spiritual Warfare” and a workshop on “Warfare Prayer” for the Dec. 3–4 Holy Spirit Conference, Aldersgate Renewal Ministries, hosted by United Theological Seminary in Ohio, and led the seminar “Pastoral Leadership and the Reconciling Church” at the Great Lakes Institute Leadership Institute in Uganda, Jan. 10–16. She taught in the annual doctoral seminar at the Akrofi-Christaller Institute for Theology, Mission and Culture in Akropong Akuapem, Ghana, April 13–15.

JEREMY BEGGIE delivered the Stob Lectures at Calvin College in November on the theme “Musical and Reformed Reflections on a Contemporary Trend—Reactivating Transcendence”; the LeRoy Martin Distinguished Lecture at the University of Tennessee at Chattanooga in January, “The Sound of Freedom: The Music of Liberation”; and “More than



Meets the Ear: What Does Music Have to Do with God?” for the Liturgy and Music Commission, Diocese of West Texas, St. Luke’s Episcopal Church, San Antonio, in February. As pianist, he performed Olivier Messiaen’s *Visions de l’Amen* with Cordelia Williams as part of the Easter Festival at King’s College, Cambridge, in March.

KATE BOWLER received a 2015 sabbatical grant from The Louisville Institute to support her next book on the co-pastor wife as a modern American icon. She published “The Daily Grind: The Religious Labor of the American Prosperity Gospel,” in the *Journal of Cultural Economy* (8.1, 2015), and participated in a roundtable response to her book, *Blessed: A History of the American Prosperity Gospel*, at the Conference on Faith and History in New York, N.Y., in January. She presented the lecture “Harvest Time at Springs Church: A Prosperity Gospel for Winnipeg Mennonites” to the Mennonite Historical Society of Canada, University of Winnipeg, in October, and “The Wackerites: An Ethnographic Account of a North Carolina Sect,” a tribute to Grant Wacker, at the American Society of Church History meeting in New York, N.Y., in January.

LUKE BREHERTON published *Resurrecting Democracy: Faith, Citizenship and the Politics of a Common Life* for the Cambridge Studies in Social Theory, Religion and Politics series. He delivered the 2014 Margaret Lindquist Sorensen Lecture at Yale Divinity School on Oct. 9, the paper “Religion and Power: New Directions in Social Ethics” at Princeton University on March 12–13,

and the Schaff Lectures at Pittsburgh Theological Seminary on March 24–25. In October he led a three-day workshop for the Industrial Areas Foundation in Dallas, Texas.

DOUGLAS CAMPBELL published *Framing Paul: An Epistolary Account* (Eerdmans); “Participation and Faith in Paul,” in the collection “*In Christ*” in *Paul: Explorations in Paul’s Theology of Union and Participation*, edited by Michael J. Thate, Kevin J. Vanhoozer, and Constantine R. Campbell (WUNT; Tübingen: Mohr Siebeck); “N.T. Wright and the Lutheran-ness of Paul,” in *Marginalia*; “Covenant or Contract in the Interpretation of Paul,” in *Participatio: Journal of the Thomas F. Torrance Theological Fellowship* (supp. vol. 3, 2014); and “Beyond the Torah at Antioch: The Probable Locus for Paul’s Radical Transition,” in *Journal for the Study of Paul and His Letters* (4.2, 2014). He argued the “no” position in a debate with Douglas Moo on the question “Paul on Justification: Is the ‘Lutheran’ Approach to Pauline Justification ‘Justified’?” at the Carl F.H. Henry Center for Theological Understanding, Trinity Evangelical Divinity School, on Feb 12. At the SBL Annual Meeting in November he presented two papers: “Apocalyptic and Salvation-History: A Response to N.T. Wright’s *Paul and the Faithfulness of God*,” at the Pauline Soteriology Consultation; and “Paul’s Apocalyptic Epistemology,” at a special session.

J. KAMERON CARTER was named one of six Henry Luce III Fellows in Theology for 2015–2016 for his project exploring Christianity’s post-racial blues.



STEPHEN CHAPMAN published “Studying the Word of God,” in the “Scripture” issue of *Christian Reflection*. He taught an advanced Old Testament class for Weekend Course of Study throughout the fall and offered a seminar on preaching the Old Testament in Advent (Year B) for Convocation & Pastors’ School in October. He lectured at Baylor University in March on “What Is the Use of History? The Bible and Historical Criticism.” He preached on Isaiah 52 in Goodson Chapel for the Divinity School’s annual foot-washing service and continues to speak at a number of area churches, including the Congregation at Duke Chapel, First Baptist in Raleigh, First UMC in Graham, St. Luke’s Episcopal in Durham, and St. Michael’s Episcopal in Raleigh. This year he began a term as director of graduate studies for Duke’s Ph.D. program in religion.

MARK CHAVES and Shawna Anderson published “Changing American Congregations: Findings from the Third Wave of the National Congregations Study,” in *Journal for the Scientific Study of Religion* (53.4, 2014). On Feb. 15 he delivered the annual Bracke Lecture at Eden Theological Seminary in St. Louis, Mo., a lecture co-sponsored by the John C. Danforth Center on Religion and Politics at Washington University in St. Louis.

MATTHEW FLODING and **RHONDA PARKER** presented a workshop, “Developing Supervisor-Mentors in Communities of Practice,” at the Association for Theological Field Education (ATFE) Biennial Consultation with colleagues from Princeton Theological Seminary, Yale Divinity School, Virginia Theological

Seminary, and Beeson Divinity School. The content was the fruit of two years of research conducted collaboratively with the support of a grant from ATFE. The findings of this group were published in the April issue of the journal *Reflective Practice* as “The Power of the Learning Community Model for the Development of Supervisor-Mentors.” Floding also conducted a workshop for new field educators at the ATFE event.

MARY MCCLINTOCK FULKERSON



published the preface for *Thinking about Things and Other Frivolities: A Life* by Edward Farley (Cascade Books) and the foreword in *Christian Doctrines for Global Gender Justice*, edited by Jenny Daggers and Grace Ji-Sun Kim (Palgrave Macmillan). She taught a seminar, “Radical Eucharist: Seeking Authentic Community,” at Convocation & Pastors’ School in October. At the AAR Annual Meeting in November she gave a presentation on “Fieldwork in Theology and Ethics: A Methodological Conversation with Anthropologists about Ethnography” and a response to presentations on “New Approaches in Comparative Religious Ethics: Gender Analysis and Ethnographic Data,” a panel hosted by the Comparative Religious Ethics Group. She spoke on “Colorblindness as Racism” at the Sacred Conversations: Black Lives Matter panel discussion at Duke Memorial UMC in Durham on Jan. 28 and on “Feminist Theology” at the Duke University Women’s Center on Feb. 18. She delivered the plenary speech “Theology and Ethnography: Creativity, Challenge, and Change” and the paper “Gender, Sex, and the Academic Study of Religion: A U.S. Perspective” for the “Gender, Sex, and

Systematic Theology—Present Realities, Future Aspirations” panel at the Society for the Study of Theology Conference “Thinking the Church Today,” held April 14–15 in Nottingham (U.K.).

JENNIE GRILLO was awarded a research fellowship for 2015–16 from the American Council of Learned Societies. She published the essay “Worship and Idolatry in the Book of Daniel through the Lens of Tertullian’s *De idololatria*,” in *Monotheism in Late Prophetic and Early Apocalyptic Literature*, edited by Nathan MacDonald and Kenneth Brown (Mohr Siebeck) and gave two papers at the SBL Annual Meeting in November: “‘You Will Forget Your Ancient Shame’: The Innocence of Susanna and the Vindication of Israel” and “Reading Susanna Allegorically.”

RICHARD HAYS published *Reading Backwards: Figural Christology and the Fourfold Gospel Witness* (Baylor University Press). He delivered a number of lectures: the Reynolds Lecture, “‘Hidden from the Wise and from the Intelligent’: Jesus Goes to the University,” at Greensboro College on Nov. 6; “What Can Christian Theology Offer to the World of Law?,” part of the McDonald Distinguished Scholar Lectures on Christian Scholarship at Emory Law School in Atlanta, Ga., on March 16; “Do the Gospel Writers Misread the Old Testament?,” a public lecture March 25 at the University of Virginia; and a series of lectures in Japan in April, including at the Forum on Reconciliation in Northeast Asia, the Nagasaki Theological Symposium, the Preacher’s College, Union Theological Seminary, the New Testament Society, and the Tokyo Theological Symposium. At the SBL

FACULTY & STAFF NOTES

Annual Meeting in November, he presented the paper “The Erasure of Israel in Rudolf Bultmann’s Theology of Paul” and participated in a panel discussion on *Reading Backwards*. He preached at Christ Church in Plano, Texas, on March 1.

WILLIE JAMES JENNINGS received the 2015 Louisville Grawemeyer Award in Religion for his book *The Christian Imagination: Theology and the Origins of Race*.

XI LIAN was named one of six Henry Luce III Fellows in Theology for 2015–2016 for his critical biography of Lin Zhao, a Chinese Christian who was executed during the Cultural Revolution.



RICHARD LISCHER published an Ash Wednesday meditation, “The Shape of Ashes,” in *The Christian Century* (Feb. 18) and wrote “Lessons from the Letters” (on Dietrich Bonhoeffer) for the magazine’s blog Then & Now. He lectured and preached as part of the annual Bach Cantata series at Grace Lutheran Church, Chicago, Ill., and preached the ordination sermon for Andrew Tucker D’12, at St. Paul’s Lutheran Church, Durham, N.C. He gave an introductory talk before the theatrical production of Katori Hall’s *The Mountaintop* at St. Francis of Assisi Catholic Church in Raleigh, N.C., and continues to serve as a consultant to the documentary film *Origin of the Dream*, produced in conjunction with the Department of English at North Carolina State University. He participated in the Duke Chapel Bridge Conversation “What to Say When Someone Is Dying” and recently appeared on

WRAL-TV’s *On the Record* with David Crabtree. His book *Reading the Parables* was named one of the 10 best books of 2014 by the Academy of Parish Clergy.

RANDY MADDOX published “‘Anticipate Our Heaven Below’: The Emphatic Hope and Abiding Tone of Charles Wesley’s Eschatology,” in *Proceedings of the Charles Wesley Society* (vol. 17, 2013), and “A Zealous (but Respected) Adversary: John Lewis’s Correspondence with John Wesley,” in *Wesley and Methodist Studies* (vol. 7, 2015). He presented the keynote address “Excellence in (Methodist) Ministry: Some Historical Perspectives on Present Concerns” at the Gathering on Excellence in Ministry, sponsored by the General Board of Higher Education and Ministry (UMC), in Denver, Colo., Aug. 12; the J. Arthur Heck Lectures on “‘Anticipate Our Heaven Below’: Wesleyan Precedents for Reclaiming Holistic Salvation” at United Theological Seminary, Dayton, Ohio, Oct. 15; the lecture “‘Anticipate Our Heaven Below?’ Wesleyan Tensions in Eschatology” to the Norwegian School of Theology, Oslo, Norway, Jan. 19; and a series on “Holistic Salvation—A Central Wesleyan Conviction for Ministry Today” at a pastors’ school for the Norway Annual Conference of the UMC, Oslo, Norway, Jan. 20–23.

DAVID MARSHALL led a weekend symposium in November at Christ Church Cathedral, Nashville, Tenn., on the topic “Towards Understanding Islam.” He gave a lecture at the University of Bristol (U.K.) titled “On Writing an Introduction to the Qur’an for Christian Readers.”

SUJIN PAK published “Three Early Female Protestant Reformers’ Appropriation of Prophecy as Interpretation of Scripture,” in *Church History* (84.1, 2015). She delivered a lecture for Duke Youth Academy’s sessions on “Vocation” in February.

RICHARD PAYNE was appointed to the Interagency Pain Research Coordinating Committee, of the National Institutes of Health, by the Secretary of Health and Human Services. Its main goal is to implement a national health plan to improve the assessment and management of chronic pain in the United States, in line with the Affordable Care Act. He also received the Pioneer Medal from the HealthCare Chaplaincy Network in May and was elected to the Harvard Medical School Alumni Council in October.



RUSSELL RICHEY published *Formation for Ministry in American Methodism: Twenty-first Century Challenges and Two Centuries of Problem-Solving* (UMC General Board of Higher Education and Ministry).

LESTER RUTH published “What Ancient Worship Leaders Might Say to Today’s Worship Leaders,” in *Worship Leader* (March/April 2015); presented “The History of the Term *Contemporary Worship*” at the North American Academy of Liturgy meeting in Minneapolis, Minn., Jan. 2; and participated in a panel discussion on “The Turn toward the Formative in Contemporary Worship” at the Calvin Worship Symposium in Grand Rapids, Mich., Jan. 19.

BETH SHEPPARD published “*Viae et Pontes: The Literary Mileposts of Garry Wills (An Annotated Bibliography)*,” in *Nation and World, Church and God: The Legacy of Garry Wills*, edited by Kenneth L. Vaux and Melanie Baffes (Northwestern University Press). She presented “History, Historical, Historiography: The Fourth Gospel’s Use of Dialogue as Window to the Past” at the SBL Annual Meeting in November.

EBONI MARSHALL TURMAN delivered the Pan-African Women’s Lecture at Yale University on Feb. 11 and the Women’s History Month Lecture at McCormick Theological Seminary on March 5. She attended the 2014–15 Wabash Pre-Tenure Faculty in Theological Schools Workshop and was the respondent to the 25th-anniversary UM Women of Color Scholars panel on Nov. 21.



ROSS WAGNER published “Interpreting the Sealed Book,” in the *Journal of Septuagint and Cognate Studies* (vol. 47, 2014). He joined the editorial board of the Mohr Siebeck monograph series *Wissenschaftliche Untersuchungen zum Neuen Testament*. He delivered several lectures: “The Septuagint as Christian Scripture,” for the Institute for Biblical Research at the SBL Annual Meeting; “Paul, Scripture, and the Faithfulness of God,” the plenary address to the Central States Region SBL meeting; and “Sanctified by the Body of Christ: Greek Scriptures in the Christian Bible,” a public lecture at the University of Notre Dame, where he also participated in a panel discussion on the theological interpretation of Scripture. Other presentations

included “Speaking Boldly with the Gentleness of Christ,” for the North American Society of Early-Career Theologians; the paper “Beloved on Account of the Ancestors (Rom. 11:28),” at the Drumwright Colloquy on Romans 9–11 at Baylor University, Nov. 19–20; and a talk on Cardinal Newman’s reading of Scripture, for the Epiphany Theology Group meeting in Pasadena, Calif. He taught a 10-week adult education course on 1 Peter at All Saints Church, Durham, N.C., and spoke at Baptist Grove Church, Raleigh, N.C., on “Church and Ministry: Growing Together into the Full Stature of Christ.”

WILL WILLIMON delivered the McLeod Lectures, on Karl Barth’s doctrine of election and its implications for preaching, at Princeton Theological Seminary in November and lectures at the Buechner Institute in Bristol, Tenn., in March. He had several preaching engagements: the Holy Week services at Church of the Advent on Beacon Hill in Boston, Mass., as well as churches in New York City, Shreveport, La., Rock Hill, S.C., Raleigh, N.C., Chicago, Ill., and Houston, Texas. He led a six-week study on his book *Sinning Like a Christian* at Edenton Street UMC in Raleigh, and in January spent a week with clergy in Norway and Sweden talking about evangelism and mission.

BRITTANY WILSON published *Unmanly Men: Refigurations of Masculinity in Luke-Acts* (Oxford University Press). She delivered the paper “Masculinity in Luke” on the invited panel “Configuring Gender in Luke’s Gospel” at the SBL Annual Meeting in November.

LAUREN WINNER published *Wearing God* (HarperOne). She was the keynote speaker at the clergy conference for the Episcopal Diocese of Newark, N.J., in October and at “A Church for All Generations in an Age of ‘Nones,’” an event sponsored by the School for Leadership Training at Eastern Mennonite University in January.



NORMAN WIRZBA gave several lectures in Sweden relating to creation and food (at the Stockholm School of Theology, Stockholm’s Catholic diocese, and Bjärka Säby) the week of Oct. 20–24. At the School of Theology in Sewanee, Tenn., he lectured on “Salvation with the Stomach in Mind” and “Theological Sources for Sustainable Agriculture.” Other lectures included “New Testament Bases for Creation Care” and “Food Justice,” at Vanderbilt Divinity School and Vanderbilt’s Center for Bioethics and Society; “Why Theological Education Needs Ecology,” at Yale Divinity School; the keynote address “Food and Faith,” at the Gravatt Conference Center in Aiken, S.C.; “On Renewing Creation,” at Candler School of Theology’s Centennial Conference; “The Spirituality of Eating,” at North Park University in Chicago, Ill.; “Creation, Evolution, and the Fall,” at Garrett-Evangelical Theological Seminary in Evanston, Ill.; and the Kulenkamp Lectures at Eden Theological Seminary in St. Louis, Mo. He was the McClendon Scholar in Residence at New York Avenue Presbyterian Church in Washington, D.C., Feb. 6–7. His book *Making Peace with the Land* was translated into Korean. ■

50s

GEORGE MEGILL D'52 and his wife, June, celebrated their 66th wedding anniversary and his 87th birthday on Aug. 14, 2014. They live two blocks from Westover UMC in Raleigh, N.C., whose sanctuary was built when George was a student pastor. They are still active in the local church.

60s

JERRY BLEVINS D'62 has published *The Whole Life* (Halo Publishing International, 2014). The book describes the four relationships we have in human living: God, self, others, and nature.

GEORGE THOMPSON D'68 has published *God Is Not Fair, Thank God!: Biblical Paradox in the Life and Worship of the Parish* (Wipf and Stock, 2014).

70s

PETER KEESE D'77 has published *Jesus Has Left the Building* (Wipf and Stock, 2014).

80s

MICHAEL KURTZ D'84 has published *Michael's Musings: A Pastor Blogs on Life* (iUniverse, 2014).

BARRY WHITE D'84 has published *Destined to Serve* (CreateSpace, 2014). The book is about his life of service in the U.S. Navy, Tampa Police Department, Florida Game and Freshwater Commission, United Methodist Church, and as chaplain for the U.S. Army.

WILLIAM BARBER D'89, president of the North Carolina NAACP and leader of the "Moral Mondays Movement," has published *Forward Together: A Moral Message for the Nation* (Chalice Press, 2014).

90s

DAVID MARKAY D'91 has published *Pasta and Plantains: Being the Church Together when Everything Else Would Keep Us Apart* (Bannister Publications Ltd., 2013). The book explores issues of Christian community, particularly across multicultural identities.

SHANE STANFORD D'94 has published *Mosaic: When God Uses All the Pieces: A Lenten Study for Adults* (Abingdon, 2014).

CARL KING D'95 and his wife, Stacey, announce the birth of their daughter Ariella Eskridge on Jan. 23, 2014. She joins big sister, Amalia. The family resides in Chapel Hill, N.C.

SILAS LANGLEY D'95 has published *Death, Resurrection, and Transporter Beams: An Introduction to Five Views on Life after Death* (Wipf and Stock, 2014).

KAREN KOONS HAYDEN D'96 and her husband, Dave, announce the birth of their son, Daniel, on Nov. 1, 2013. The Haydens also celebrated the adoption of three daughters, April, Sanaa, and Olivia, in 2014. The family resides in Columbia, Mo.

J. GARY EICHELBERGER JR. D'99 was ordained as a deacon through the Episcopal Diocese of North Carolina in June 2014.

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MICHAEL LEE COOK D'00 led a workshop titled "Counseling the Adoption Triad: A Theological Framework" at the annual American Association of Pastoral Counselors Southeast Conference at the Kanuga Conference Center in Hendersonville, N.C., in October 2014. He also published *Black Fatherhood, Adoption, and Theology: A Contextual Analysis and Response* (Peter Lang Publishing, 2014).

DAWN NELSON D'00 has founded the Centre for Human Flourishing, LLC, a private psychological and emotional healthcare and coaching practice in Milwaukee, Wis.

BRYAN LANGLANDS D'02, D'06 has published *Cultivating Neighborhood: Identifying Best Practices for Launching a Christ-Centered Community Garden* (Wipf & Stock, 2014). The book serves as a guide for churches and Christian organizations that are interested in starting community gardens, with a foreword written by William Willimon.

BRENT SCOTT D'02 has been promoted to rear admiral and will now serve as deputy chief of U.S. Navy chaplains. He assumed his position as chaplain of the Marine Corps in July 2014.

KEN J. WALDEN D'02 has become the director of supervised ministry and associate professor of pastoral care and counseling at Hood Theological Seminary in Salisbury, N.C.

WILLIAM PIKE D'03 was ordained July 16 as an elder in the Church of the Nazarene. His ordination took place at the Southwest Indiana District Assembly, with General Superintendent Jerry Porter presiding. He continues to work in the development office of DePauw University while pastoring two rural churches.

ELISE ERIKSON BARRETT D'04 has recorded an album, *Awake*, at Fantasy Studios in Berkeley, Calif. Much of the music came out of her experience as caregiver for her husband.

DAVID KING D'04 was named the Karen Lake Buttrey Director of the Lake Institute on Faith and Giving and assistant professor of philanthropic studies at the Indiana University Lilly Family School of Philanthropy in July. He resides in Zionsville, Ind., with his wife, Lauren, and their three children: Audrey, Kathryn, and Andrew.

DAN DAVIDSON D'07 has helped to start Rose City Coffee, a coffee shop at Rose City Church in Pasadena, Calif., which trains young people transitioning from foster care and homelessness to work as baristas.

ELIZABETH BAHNSON D'08 and **BRIAN BOLTON D'03** have recorded their fourth album, *A Dove on Distant Oaks: Psalms for the Journey*, with Charles Pettee and Folkpsalm.

DANIEL IRVING D'08 and his wife, Jean, announce the birth of their son, Thomas Henry, on June 16. He joins

sisters Emma and Claire. The family resides in Houston, Texas.

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TYLER ATKINSON D'10 graduated with a Ph.D. in theological ethics from the University of Aberdeen in November 2013. His book *Singing at the Winepress: Ecclesiastes and the Ethics of Work* (Bloomsbury/T&T Clark) was published in April.

ERIN LANE D'12 has published *Lessons in Belonging from a Church-Going Commitment Phobe* (IVP Books, 2014).

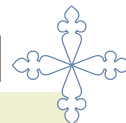
Her story is an invitation to reclaim God's promise of inclusion and live like we belong to one another, with a foreword written by Parker Palmer.

RYAN PEMBERTON D'14 has published *Called: My Journey to C. S. Lewis's House and Back Again* (Leafwood Publishers, 2015).

GOT NEWS? STAY IN TOUCH!

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DEATHS



RAYMOND P. CARSON D'49 of St. Matthews, S.C., died Nov. 3, 2014. He served as pastor in the United Methodist Church in Virginia before going into college administration. He served as dean, vice president, and president of junior colleges in Virginia, North Carolina, Delaware, and South Carolina. He also served 20 years as a chaplain in the U.S. Army Reserves. He is survived by a daughter, four grandchildren, and four great-grandchildren. He was preceded in death by his wife of 52 years, Ruth, son Walter, and grandson Will.

CALVIN S. KNIGHT D'50 of Winston-Salem, N.C., died Aug. 6, 2014. He pastored several churches throughout North Carolina, served as director of church and community relations at N.C. Baptist Hospital, and was chaplain at Brookridge Retirement Community. He is survived by his wife of 65 years, Mary Eva Knight, four children, one step-child, four grandchildren, and two step great-grandchildren.

ROBERT G. GARDNER D'52 of Macon, Ga., died Aug. 11, 2014. After having served in the U.S. Air Force, he was a pastor in Georgia and North Carolina, a professor of religion, and a college historian and archivist. He was a former

president of the Baptist History and Heritage Society and very active in the Baptist church. He is survived by his wife of 66 years, Anne F. Gardner, two children, three grandchildren, and two great-grandchildren.

JOHN A. ZUNE D'54 of Chapel Hill, N.C., died Oct. 25, 2014. He was ordained as an Episcopal priest and served as rector in churches in North Carolina before joining the faculty of Tougaloo College in Mississippi, where he supported students in the civil rights movement. He later returned to the University of North Carolina to begin his graduate studies in physics and taught physics at Durham Technical Community College. He also served as a priest associate at Chapel of the Cross in Chapel Hill and filled in for vacationing clergy throughout the diocese. He is survived by his son, and was preceded in death by his wife, Helen, and his daughter.

ALLYN J. FISHER D'55 of Victoria, Australia, died July 5, 2014.

DAN O. VIA JR. G'56 of Charlottesville, Va., died Oct. 12, 2014. He received his Ph.D. in religion from Duke University in 1956 and was professor of New

Testament at the Divinity School from 1984 to 1991. He also taught at Wake Forest University and the University of Virginia and was a visiting professor at the University of Zimbabwe and Harvard Divinity School. He published 40 articles and 10 books, including *The Parables*, and edited another 16 volumes. He is survived by his wife, Margaret, who was pastor of the Congregation at Duke University Chapel from 1986 to 1992, two children, and four grandchildren.

M. RANDALL BAKER D'61 of Cary, N.C., died Oct. 28, 2014. He was a longtime member of the North Carolina Conference in the United Methodist Church and served numerous churches within the conference. He also served as the district superintendent of the Elizabeth City district. He is survived by his wife of 63 years, Freda, three daughters, three grandchildren, and two great-grandchildren.

M. OTT DAVIS D'64 of Chester, Va., died Jan. 28, 2015. He served over 42 years as a United Methodist pastor in both the Holston Conference in North Carolina and the Virginia Conference. He is survived by his wife of 56 years, Betty, three children, and six grandchildren. ■

Fear of the Past, Fear of the Future

BY TIMOTHY B. TYSON

“WE ARE TRAPPED in history and history is trapped in us,” writes James Baldwin. The historical trap that has ensnared many white Americans is racial fear—the kind that might make police officers quick to squeeze a trigger and predispose some citizens to justify that judgment.

The people who enslaved Africans had reason to fear their captives, whose periodic revolts threatened both the lives and livelihood of the planters. Slaveholders learned to use this fear to persuade even non-slaveholding whites that African Americans must be closely watched and harshly punished lest they topple the entire social order. In post-Civil War Reconstruction, those fears helped former slaveholders recruit white allies to overthrow Southern governments by force, ending America’s first experiment in nonracial democracy.

Absent the civilizing restraints of slavery, so went the tale, blacks threatened all that was good and noble in Southern culture. Conservative politicians endorsed white supremacy campaigns that warned white citizens of “black brutes” who threatened the pure flower of Southern womanhood. Editors excoriated white men who voted with African Americans as men who betrayed their race and refused to protect their wives, mothers, and daughters. Cartoonists portrayed black men as winged vampires, talons poised over terrified white women, or savage gorillas bent on mayhem. These images were political creations, conjured up to repress black power and discourage interracial politics. Whatever else white leaders may have done, declared Gov. Charles B. Aycock of North Carolina, “Everywhere and always we have fought for white supremacy.” By the turn of the 20th century, lynching was said to be the irrepressible necessity of red-blooded white men. Two or three times a week, white Southerners burned a black man alive in the public square or strung one up from a tree. The tools of violence, intimidation, law, and slander were used to keep black Americans away from the voting booth, fair housing, and institutions of power.

Were white women and men really afraid of black men, or was it all a cynical fiction? The fear may have been real but, more importantly, it was deliberately stoked by political elites that grasped for domination. The violence and terror shaped and schooled generations of people: “Sometimes,

violence does its best work in memory, after the fact,” writes historian Glenda Gilmore. White people have been taught to see dark bodies as suspicious and menacing. Stricken by what theologian Willie Jennings has called “the sickness of forgetfulness,” today we struggle to address the shadows where we find ourselves because we will not acknowledge the road that brought us here. On that road, we will meet the ghosts of white supremacy.

White supremacy averred that this country has been and shall remain a white man’s country. If that were its only layer, however, defeating it would be simple enough. But white supremacy lives as both a conscious assertion and an unconscious assumption that God created humanity in a hierarchy of moral, cultural, and intellectual worth, with lighter-skinned people at the top and darker-skinned people at the bottom. Many people of all hues find this assumption hard to shake. We struggle to dispel the assumption that *something is wrong with black people*, that our racial predicaments are not historical but genetic.

We are still killing black men because we have not yet killed white supremacy. The ancient lie shoots first and dodges questions later. It leaves almost half of all African American children growing up in poverty in a deindustrialized urban wasteland. It abandons the moral and practical truth embodied in *Brown v. Board of Education* and accepts school re-segregation. Black youngsters learn from media images of themselves that their lives are worthless enough to pour out in battles over street corners. White officials and vigilantes often seem unable to distinguish between genuine danger and centuries-old phantoms.

The church must develop the moral vision and political will to crush white supremacy—both the political program and the unconscious assumption. We must find what Dr. Martin Luther King Jr. called the “strength to love.” We need to host the necessary conversations that will never take place on television or the Internet. These will unfold in a fallen world, among imperfect people who have inherited a deeply tragic history. There will be no guarantee of success. But we have God to guide us and guiding spirits who still walk among us. “Not everything that is faced can be changed,” Baldwin teaches, “but nothing can be changed until it is faced.” ■



THIS IS A SERMON from a mother who has felt like God has abandoned her people. I call on God and I ask why. “Why, God, have you forsaken me?” I have felt that to my core. “Where are you, God? Our people have cried for centuries! Where are you? Has our praise, worship, and prayer meant nothing? Have you not heard the cries of my people?”

Then something from deep within me says, “Go to church on Sunday.” Something speaks in my heart and says, “Go worship and praise with your people.” So on Sunday, I sat there with the attitude: *Go ahead and make me praise this God who I doubt exists. Go ahead and worship and see if you can get me to exclaim a truth today.* The music started. The preacher preached—what this means for our community, naming it, calling it by name. There was clapping of hands.

And it pushed me to praise. It beckoned me to be a believer. It wooed me to worship.

We are a people who have been trod upon. We are a people who have seen misery. We still dance and call out his name. We still clap and praise this God. When your faith wanes, and you don’t know why you sit there other than the urging of the Holy Ghost, you sit there and watch the Holy Ghost work, you watch as the community of believers beckons you: they push you to praise; they woo you to worship.

And I said to myself as I stood up, clapped my hands, and cried my tears: *You are there, God. There is no way you could not hear this. There is no way you could not be in this midst.* This is a people with a legacy of faith. We have been through hard times, and we’re still going to praise and clap and worship. ■

... Excerpted from the sermon at the “*Litany, Lament, and Liberation*” event at Duke Divinity School on Dec. 10, 2014, preached by
 ... Fatima Saleh D’16. She is the mother of three sons and one daughter, and she has earned a Ph.D. in mass communications
 ... from the University of North Carolina and is currently in the M.Div. program at Duke Divinity School. The full sermon is available
 ... online: www.youtube.com/watch?v=8bBzQa4w5r0



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