

DIVINITY

DUKE UNIVERSITY | FALL 2014



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Telling the story of engagement with people God loves

FEATURING

*Lauren Winner, Douglas Campbell,
Warren Kinghorn, and more*



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By Rachel Campbell
Oil, 14" x 11"
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A Permeable Life

BY RICHARD B. HAYS

A PERMEABLE LIFE—that is the title of Carrie Newcomer's most recent album. Carrie, a wonderful singer-songwriter who performed here in the Divinity School this past spring, explains the name of the album in a poem with the same title: "I want to leave enough room in my heart / For the unexpected ... / For wonder that makes everything porous / Allowing in and out / All available light."

Woven throughout Scripture is the theme that God's light often filters through our lives when we encounter others who may seem unlikely messengers: "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares" (Hebrews 13:2, RSV). The word "hospitality" in Greek is *philoxenia*, literally "befriending those who are foreigners." Such acts of kindness may open us to blessings far beyond anything we could anticipate. The author of Hebrews may be recalling the story of Abraham's reception of three strangers at the oaks of Mamre (Genesis 18:1–15)—mysterious travelers who turn out to be somehow the embodiment of the presence of God. And before the encounter ends, it is the host, Abraham, who receives a promise of blessing.

That remarkable story in Genesis prefigures Jesus' account of the unexpected words spoken in the final judgment to those who are to inherit the kingdom: "I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me" (Matthew 25:35–36). These compassionate ones who enter into eschatological life had not carefully calculated a strategy to attain blessedness. They are astonished to learn that "just as you did it to one of the least of these ... you did it to me." It turns out that by allowing their lives to become *permeable* to strangers and those in need, they were entering into relationship with the King of glory.

At the Divinity School, we are seeking to cultivate a *scriptural imagination for the sake of the renewal of the church*. And when our imagination is shaped by Scripture, we discover the call to open up our community by

befriending a variety of communities, including those who are often not heard or valued. These new friendships will in turn make us better and more imaginative readers of Scripture. It's a circle of grace: study of the Word leads us to engage diverse strangers, and engaging diverse strangers leads us to become more imaginative and faithful readers of the Word. Where this healthy and healing cycle is spinning, we will find the renewal of the church.

It is remarkable how often the Bible discloses the unexpected grace that comes when we listen to the voices of those who are not valued in the world. The verse in Hebrews immediately after the admonition to welcome strangers adds this instruction: "Remember those who are in prison,

as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured" (Hebrews 13:3, NRSV). If we then turn the page to the Letter of James, we find a warning not to show favoritism toward the rich over "a poor person in dirty clothes." Why? "Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him?" (2:1–13). Indeed, it is often the sufferers and the marginalized who teach us deep lessons about the wideness of God's grace: the woman who weeps and washes Jesus' feet (Luke 7:36–50),

blind Bartimaeus who cries out to Jesus for mercy (Mark 10:46–52), the "unclean" Gentiles who receive the Holy Spirit (Acts 10–11), the despised Samaritan who embodies the meaning of neighbor love (Luke 10:25–37).

All this has profound implications not only for theological education but also more broadly for our communities of faith. As Carrie Newcomer sings joyfully in one of her new songs, "Let our hearts not be hardened / To those living in the margins; / There is room at the table for everyone." This issue of *DIVINITY* explores some of the ways our students, faculty, and staff have sought to make room in our hearts and at the table—and thereby to live a life permeated by God's grace and power. ■

RICHARD HAYS is the Dean and George Washington Ivey Professor of New Testament at Duke Divinity School.

The Bible discloses the unexpected grace that comes when we listen to the voices of those who are not valued in the world.

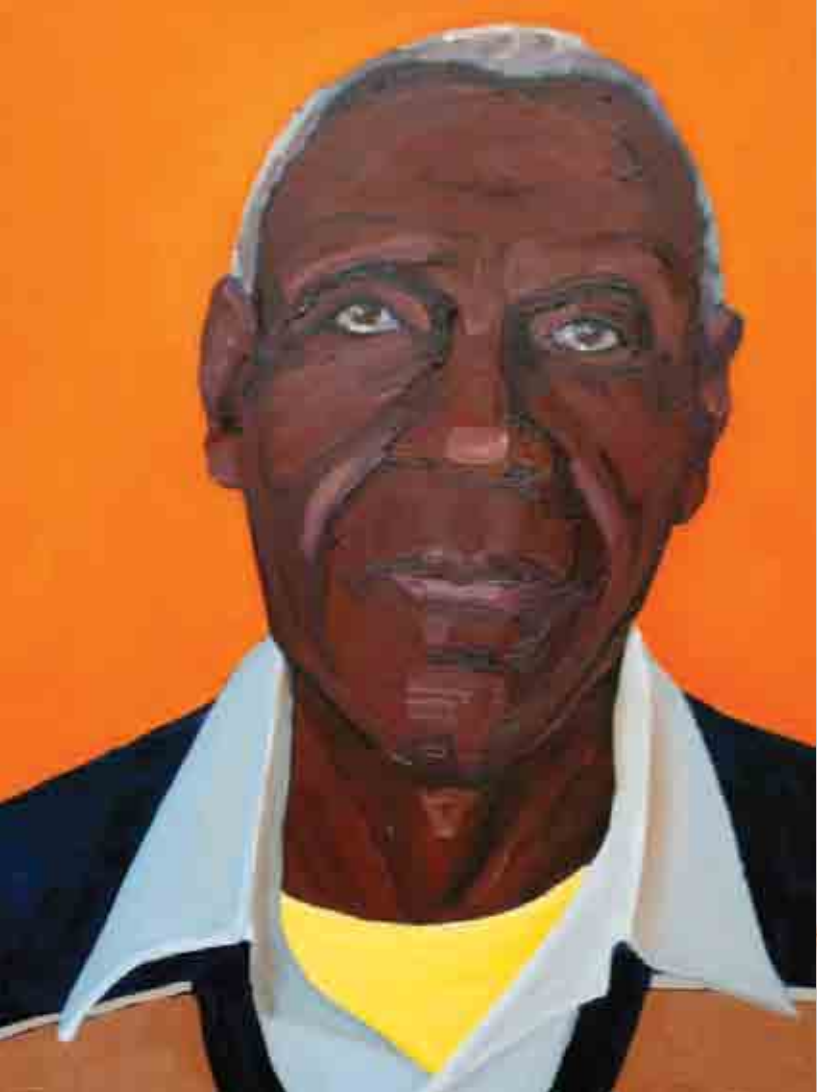


STRANGE

friendships

How do we continue to value the voices of people that we've encountered in unexpected places?

BY DOUGLAS A. CAMPBELL | ART BY RACHEL CAMPBELL



IN RECENT YEARS the Divinity School has been engaging with many constituencies, including people facing acute mental and physical challenges, leaders in other religious traditions, Latino/as in both North Carolina and at the U.S./Mexico border, and people concerned about creation stewardship and environmental issues. Most significant for me has been our engagement with people in prison.

I want to reflect briefly here on how these engagements—which many in the church would just call missions—must be conducted if they are to retain their integrity. So often in church history, good beginnings have ended in distortions and destruction. I suggest that we must recall the way in which these engagements began. It turns out that the story of how things started is also the story of how they ought to

continue. In my case, this story begins with my wife, Rachel.

CALL

In May 2005, my wife, Rachel, and I received the shocking news that a friend of our son in high school had shot both of his parents. Understandably, the school reacted defensively. Local trauma experts grimly exhorted parents and teachers to have nothing to do with the boy in question. (We will call him Ben.) But something powerful pressed Rachel in another direction—she felt an urge to write a letter to Ben and offer to speak with him on the phone. It was not easy for her to mail that letter. Everything seemed to suggest the futility and even silliness of the gesture. But several days later a broken, quavering voice called our phone.

Ben said that he would appreciate a visit. So Rachel showed up outside the place in Butner, N.C., where Ben was being held. She did not realize that gaining access to a high-security facility in the United States takes some doing. Fortunately, a woman she met in the parking lot, acting mysteriously like an angel, escorted her inside, past the locked gates and checkpoints, to meet with Ben. And from that moment, until he was moved farther away, Rachel visited him every weekend.

We all thought that Rachel was being a little crazy, albeit in an admirable kind of way. But after about a year and a half, she subtly began to involve me. I was horrified by the thought of visiting Ben in this forbidding location. It turned out to be not nearly as bad as I had imagined. After some time, I even visited solo when Rachel was

out of town, and again it wasn't nearly as bad as I feared it would be. I was familiar with the security procedures, the routine of the visit, the layout of the prison, and so on. As the months and then years passed, however, Rachel and I simultaneously developed a detailed impression of the system that Ben was now part of. And it was troubling.

The psychiatric assessment he had to undergo was a strange, bullying affair apparently designed to curry favor with the local district attorney rather than to assess his mental health. The prisons were overcrowded. In one, the heating failed in winter and the air conditioning failed in summer. He was incarcerated at times for more than 23 hours a day, supposedly for his own protection, allowed to exercise outside in a little cage for about 30 minutes. He made pets out of insects and models out of Styrofoam cups to fight the boredom and depression. The plea bargain was a bizarre, vindictive thing, trading on his psychological fragility. An extra 17 years in addition to the severe mandatory incarceration sentence was the result. And then the sentence began in earnest, first in a high-security youth facility and then in an adult

facility in the North Carolina mountains. Education was frowned upon and, indeed, positively obstructed. Substance abuse was common.

I voiced some of my concerns in a sermon preached in Goodson Chapel at Duke Divinity School on February 8, 2008. The Gospel text was Luke 4:14–21. I had never noticed the full implications of this text before; Jesus had come, he said, in the words of the Prophet, *to proclaim release to the captives*. I assumed that Jesus was not suggesting acquitting the incarcerated willy-nilly, but I assumed equally that he was concerned about them. Clearly release needed to be on the Christian agenda somewhere, and I wasn't seeing it anywhere in Ben's situation. Apart from the occasional kindness of his guards, there was nothing recognizably Christian about the way he was being treated or the way his original offense was handled.

Ken Carder, who was at that time our bishop in residence, was in chapel that day, and he had just received permission to teach a course based on his long personal journey with an inmate in Tennessee. It would draw together research on current incarceration in

the United States, restorative justice, and prison ministry. The course would not just reflect on prisons, however: the students would visit them. He invited me to teach some sections of the course, so I thought I should at least show up to the first class session, which was designed to orient the semester. I learned then that others, including many non-Christians, shared my concerns and could supply precise data concerning the disturbing rise of the so-called American prison-industrial complex. For instance, the United States, with 4 percent of the world's population, contains 25 percent of its incarcerated population; that population has also grown 400 percent since 1980.

At the same time as this course was beginning, some enterprising Divinity School alumni based at Rutba House were trying to implement locally a teaching practice already in place at Vanderbilt Divinity School. (The person behind both Bishop Carder's personal engagement with prisons and Vanderbilt's more structured engagement was Harmon Wray, who taught there.) The new courses were to be taught to mixed groups of divinity students and people incarcerated within local prisons.

These courses were difficult to organize. The security protocols at the local prisons had to be navigated, which meant that students had to be vetted and cleared and do the mandatory rape-prevention education—a real eye-opener. Faculty had to donate their time. The point person for the course had to manage all the prison access issues as well as the complex requirements for a Duke-sanctioned course. The students and faculty had to travel to the prison and clear security before the class. But these courses proved revolutionary. “Life-changing” was an expression used frequently in the course feedback forms, and not only by the students. The faculty were profoundly affected, including me.

About the ARTIST

The Parish is a collection of portraits commissioned by Duke Divinity School and displayed in the Langford Building. The subjects were chosen based on recommendations from the Divinity School community, and they represent different ages, ethnicities, and walks of life. The artist, Rachel Campbell, intended to reflect John Wesley's statement that the world is our parish. “It is particularly meaningful to me as an artist to be able to paint portraits of people who might not normally have the opportunity to have their portraits painted,” she said. “It is wonderful if it is meaningful to them in some way to be included in this project.” This art should serve as a reminder to Duke Divinity School of the call to serve people in both the local and global parish. To see a video of Campbell discussing her art and its significance, visit www.youtube.com/watch?v=Bu1Q4yFSL9s. To see more of her art, visit her website: www.rachelcampbellpainting.com.



It seemed appropriate to bring these separate initiatives together to form the heart of a certificate program that could equip students for prison ministry. Engaging with the context of incarceration is a draining experience, so students were offered intensive teaching on spiritual disciplines that could sustain them. They were guided into mentored field education placements. And they were encouraged to do further related research and coursework on things like restorative justice and the racial dynamics of the criminal justice system.

RELATIONSHIP

At this point in my story we have arrived at a typical Divinity School operation—a program targeting a particular constituency with several flourishing engagements with those constituents. But here it is important to note that the program was a response rooted in *relationships*. Indeed, looking back I could see that at the heart of the whole process was a cluster of what we might call strange friendships. Through these friendships a sense of specific calling was first established and then grew. The unexpected overlapping of these friendships made us all suspect that God was at work, braiding these friendships together into something bigger, something we were meant to notice. Rachel knew Ben. Ken Carder had met Harmon Wray and then Bill, who was serving a life sentence in prison in Tennessee. I knew Rachel and through her was introduced to Ben, and after my sermon I got to know Ken and his interests well.

Sociologists might venture a wry smile at this point. I am describing what they would refer to as network conversions. Sociologists of religion have argued for some time that growth in any new religious movement takes

place through existing relational networks. Generally friends and family convert one another. So it is not surprising to see friends converting one another to the importance of prison ministry, especially as they make friends with people in prison. Sociologists know that God moves through friendships. But these are *strange* friendships, being made *in unexpected places*.

Most churchgoers probably don't get to meet incarcerated criminals very often; their spaces do not overlap. The openness to go into places we find scary creates the possibility of these friendships. Ken was willing to visit a prison in Tennessee; Rachel was willing to write and then visit a prison in Butner. In these foreign, even forbidding places we can encounter people who don't initially seem like us, and strange friendships can form. This is how things begin. And it seems to be how they are meant to go on.

MISSION

One of the tragic lessons of much missionary history is how recognizing and engaging with another constituency can quickly devolve into patronizing and even colonizing. The Divinity School must clearly avoid this as it continues to engage with the modern equivalents of “the poor, and the maimed, and the halt, and the blind” (Luke 14:21, κλν). As students and faculty focus on the plight of the incarcerated, what can prevent this from turning into a moralizing harangue directed at both the church and the prisoners? How can we avoid a well-intentioned but patronizing piety? Fortunately, many practitioners and scholars working at or visiting the Divinity School have been thinking hard about how to avoid just this trap. Rachel and I also learned some important lessons during our journey.

My wife was not in a good space herself when she met Ben. She was struggling to come to terms with her new life in North Carolina, having left behind the excitement and stimulation of London along with a more familiar culture and a host of wonderful friends. It was not at all a case of Rachel, in a good place, meeting Ben, in a bad one. She did not claim to bring much to the relationship. “I am not a lawyer, I'm not a counselor, I'm not a doctor, I'm not a specialist; I can only smile. I'm just a Mum,” she said to him during their first conversation. Although there were differences, they basically met as two struggling people, on the same level. I found other people using this same sort of language at Duke when they talked about engagement and mission.

Chris Heuertz and Christine Pohl, coauthors of the book *Friendship at the Margins*, spoke at a Duke Divinity School's Center for Reconciliation (CFR) event. They described getting to know people at the perceived margins, which turned out not to be margins at all. Sam Wells and Marcia Owen, co-authors of *Living Without Enemies* and headlining another CFR event, talked about the importance of being *for* people rather than *against* them, even of working *with* them. At the heart of the entire process, they suggested, was simply being with people. It is the desire to know people simply because of who they are. It is, in short, friendship.

Looking back on our journeys with people who had been imprisoned, it seemed to me that friendship was where the turn toward this constituency began, and continued ministry with these people would have integrity only if it remained rooted in friendship. Engaging with incarcerated people is not fundamentally trying to help them or to feel sorry for them. This patronizes

and disempowers them by framing them primarily as victims (that is, assuming that we had made it past framing them primarily as offenders). The engagement had to come out of a genuine recognition that these people were interesting and important in their own right, that they had something to bring to any relationship, and that they were therefore worthy of respect. It had to begin on the same level, with friendship. The test of

this posture was a desire to spend time with people simply for their own sake, because they were worth it.

As Wells and Owen are quick to point out, being for people, working for them, and working with them, are all good things—but in their proper place. The posture that undergirds them all is simply *being with*. It is this practice, therefore, that the Divinity School will need to remember as it

moves forward in its engagements with people who do have needs but are emphatically not to be defined by them. Things begin with strange friendships in unexpected places, and they also continue in this way. But perhaps we should not find this entirely unexpected. It is, of course, how God incarnate in Jesus Christ has befriended us. ■

RESOURCES for further reading



Much of Stanley Hauerwas' work illuminates these points. See especially his essay that reflects on evil

in conversation with Augustine, "Seeing Darkness, Hearing Silence: Augustine's Account of Evil," in *Working with Words: On Learning to Speak Christian* (Cascade Books, 2011).

Helpful essays on the conditions of U.S. prisons today include "The Prison-Industrial Complex," by Eric



Schlosser in *The Atlantic*, December 1998; and "Annals of Human Rights: Hell Hole," by Atul Gawande in *The New Yorker*, March 30, 2009.



To read more about race, prison, and theology, see Willie Jennings' book, *The Christian Imagination: Theology and the*

Origins of Race (Yale University Press, 2010); Harmon Wray and Laura Magnani's



book, *Beyond Prisons: A New Interfaith Paradigm for Our Failed Prison System* (Fortress, 2006); and Michelle Alexander's book, *The New Jim Crow Mass Incarceration in the Age of Colorblindness* (The New Press, 2010).

For information on networks of conversion, read Rodney Stark, *The Rise of Christianity: A Sociologist Reconsiders History* (Princeton University Press, 1996).



Books published in the Reconciliation Series discuss various perspectives on and layers of strange friend-

ships. Books in the series include *Friendship at the Margins: Discovering Mutuality in Service and Mission* (InterVarsity, 2010); *Living Without Enemies: Being Present in the Midst of Violence* (InterVarsity,



2011); and *Welcoming Justice: God's Movement Toward Beloved Community* (InterVarsity, 2009).



To learn more about the prison certificate at Duke Divinity School, see <http://divinity.duke.edu/academics/degrees/certificates-concentrations#certificates>.

beyond INCLUSION

MENTAL ILLNESS AND CHRISTIAN IMAGINATION

BY WARREN KINGHORN

*a*pproximately 45 PERCENT of all Americans will develop some form of mental disorder or mental illness. A little less than 1 PERCENT of us will develop schizophrenia; about 4 PERCENT of us will develop some form of bipolar disorder; about 15 PERCENT of us will become so depressed as to meet psychiatry's clinical definition of "major depressive disorder." About 5 PERCENT of the American population is depressed at any given time—and according to data from Duke's Clergy Health Initiative, the rate among clergy is even higher. Nearly 9 PERCENT of pastors participating in the Clergy Health Initiative met the diagnostic criteria for depression in 2008, a rate at least 50 PERCENT higher than the general population. Mental disorders like schizophrenia, bipolar disorder, and depression—along with many others—are sources of significant suffering and disability, personally affecting not only individuals but also families, congregations, and communities.

Conversations about the church's response to mental illness, increasingly common in recent years, often start just like this, describing the reality of mental illness in our time. And well they should. After decades of relatively little attention, congregations, denominations, and even theologians are beginning to give mental illness the attention it deserves. Mainline denominations such as the United Methodist Church and the Presbyterian Church (U.S.A.) have long advocated for mental health services and reduced stigma through policy statements and denominational programs. In recent years, mainline denominations have increasingly been cooperating with each other and with interfaith organizations like Pathways to Promise to equip clergy and congregations to support people with mental health problems. More evangelical congregations and denominations have recently been active also. Spurred in part by the tragic suicide of their son Matthew, Rick and Kay Warren of California's Saddleback Church hosted a large conference on Mental Health and the Church in March 2014, co-sponsored by the local Catholic diocese and the local chapter of the National Alliance for Mental Illness (NAMI). Even the Southern Baptist Convention, not known for its support of so-called secular forms of psychotherapy, passed a resolution in May 2013 encouraging Southern Baptists "to look for and create opportunities to love and minister to, and develop methods and resources to care for, those who struggle with mental health concerns and their families."

These efforts are all encouraging and should be applauded. We need them to grow, and we need more of them. But it is important that the church not become so caught up in psychiatry's language of diagnosis and treatment that we neglect to look beyond psychiatry and psychology for ways that

Christian tradition teaches us how to walk with one another and with our neighbors in times of struggle. If we ask, for example, "how might the church respond to depression?" or "how might the church support someone with bipolar disorder?" the responses are usually fairly straightforward: Advocate for and encourage the use of high-quality mental health treatments, and fight to make them available. Fight the stigma associated with mental illness. Encourage congregations to be places of inclusion and belonging for people with mental illness.

All of these responses are necessary and important. But if taken no further, these responses are inadequate for the church, precisely because they are so bound to modern concepts of mental illness and mental health treatment. Where psychiatry's diagnostic language is vulnerable or inadequate, so are these responses. Despite its strengths, psychiatry's diagnostic language is not infallible. Psychiatric diagnoses like depression and bipolar disorder can be empowering and liberating concepts that connect people to each other, guide effective forms of therapy, and reduce stigma. But they can also be disempowering, identity-constricting concepts inside which people can be trapped. Diagnostic categories can be imprecise, naming wide ranges of experience. "Major depression" can name the experience of someone grieving a lifetime of emotional and sexual trauma, or an out-of-the-blue, biologically-mediated period of intense and deep sadness. Combat-related "post-traumatic stress disorder" can equally name the experience of a soldier struggling with grief over friends lost in combat or the experience of a soldier haunted by guilt over killing others in war (or both). And "bipolar disorder" is applied to a wide variety of ways of being human.

If the church allows our imagination regarding mental health and mental

illness to be formed exclusively by the language of modern psychology and psychiatry, we are likely to emerge with programs of advocacy, destigmatization, and inclusion that largely mimic the priorities of clinicians and broader advocacy organizations but with Christian reasons attached. That would be better than nothing, and much good would result. But the church can and should dig more deeply into our own language and practice.

Christians inhabit a tradition of reflection and practice about human flourishing and human suffering that far predates contemporary psychiatry, one that offers important resources to shape our imagination about how to walk with people who struggle with mental illness as well as their families and loved ones. The church must learn to use psychiatry's language without being bound to it; and this means that we need to recover and to develop our own ways of speaking about what it means to flourish, what it means to suffer, and what it means to walk faithfully with each other. We need, that is, not only a Christian response to mental illness but renewed Christian imagination about mental health that leads to faithful Christian practices of community and care. I suggest four sets of themes that might be helpful for building this sort of imagination: identity and participation, pilgrimage and covenant, belonging and incorporation, and resurrection and healing.

IDENTITY AND PARTICIPATION

The biblical affirmation that "Christ . . . is your life" (Colossians 3:4) and that "in the one Spirit we were all baptized into one body" (1 Corinthians 12:13), destroys our prideful distinctions between "they" who are mentally ill and "we" who are not. It is indeed a strange life, a strange body that we participate in together. Jesus not only associated with people who would now be called

mentally ill (e.g., Luke 8:26–39) but told us that when we look at a stranger, we look at him—and, by extension, at ourselves (Matthew 25:35).

Not only that, but Jesus knew what it meant to bear the stigma of a psychiatric diagnosis (Mark 3:21), laid on him by his family who knew and loved him best. If we take these biblical affirmations seriously, it is clear that it is not enough for the church to seek to be a place of inclusion and welcome to people with mental illness, as if to do so is simply our Christian duty. Rather, we already participate together—we who carry labels of mental illness and we who do not—in a strange and wonderful body that bears the wounds of crucifixion even after resurrection, that mourns together and rejoices together, that disorients customary valuations of strength and weakness. Those of us still bound to the idols of autonomy and self-sufficiency need voices of people with mental illness to tell us what this body looks like. And we need the conviction that Christ shows up in persons with mental illness to inform our approaches to treatment. This conviction has given rise to many humanistic and dignifying reforms in the history of mental health care, from the founding of the first Western psychiatric hospital in 1409, to the dignity-affirming “moral cure” of the Quakers in the late 1700s, to the Mennonite mental health movements of the 20th century. There is no reason why it should not still do so.

PILGRIMAGE AND COVENANT

Images of placement and displacement, of wandering and inhabiting, of exile and return, of “straining forward to what lies ahead” (Philippians 3:13), appear repeatedly in Scripture, and the image of the human as a pilgrim or wayfarer is prominent in Christian tradition. As Christians we affirm that

we are from God and destined for God, incorporated by grace into the life of the Son. These images provide a very useful narrative context for Christian reflection on mental health and mental illness. “Mental illness,” in this context, is no longer merely a set of symptoms to be counseled or medicated away; it could also describe the embodied experience of a wayfarer on his or her way to God. The relevant question for people with mental illness and for those who walk with them is, therefore: what is needed, right now, for the journey? The answer will be an individual one and requires discernment and wisdom. Sometimes it will be medication. Often it will be some form of counseling or psychotherapy. Nearly always it will be building and nurturing close relationships.

This way of thinking can helpfully balance the symptom-reduction approaches that dominate much modern mental health care. And when the language of pilgrimage or journey doesn’t fit—when the world is as disorienting as the Sinai wilderness or a war-scarred landscape in which creation itself is unraveling (see Jeremiah 4)—then the Christian story offers the language of covenant, of being held by one who sustains and holds us even in those dislocated spaces, who is closer to us than our breath, who summons our self into being even when that self is fragmented, individually or corporately, by mental illness.

BELONGING AND INCORPORATION

Mental health and mental illness in our culture are often treated as individual matters to be dealt with privately with individually tailored treatments. But the best articulations of psychology and psychiatry, as well as the best articulations of Christian theology, testify that both mental

illness and mental health are social phenomena. Mental disorders like depression, anxiety, and post-traumatic stress disorder are often understood as disorders of individuals that are visited on families and societies. But as often as not, they could be understood as disorders of societies and families that are visited on individuals—with individuals bearing witness to social realities like poverty and racism and sexual abuse, over which they frequently have little control.

But just as mental illness often takes shape in the context of relationships and culture, so does healing. It is here that the church, with our affirmation that “we were all baptized into one body,” has an organic advantage over most mental health care systems. To borrow pastoral theologian John Swinton’s distinction, what would it mean for congregations not only to be places of inclusion, where persons with mental illness are tolerated and not turned away, but also places of belonging, where persons with mental illness are longed for, and missed when not present, and accorded important and vital roles in the church’s common life?

RESURRECTION AND HEALING

Healing, when it is discussed at all in mental health care settings, is often understood as a reduction in unwanted symptoms or the ability of a person to attain individual goals and to engage in relationships and productive work. These are laudable things. But the Christian concept of healing is even more expansive: the leaves of the tree of life in the new Jerusalem are “for the healing of the nations” (Revelation 22:2). In its fullness, Christian healing renews not only individuals but families and communities and peoples. It entails not only an absence of illness

PRISM THEOLOGY: *The Revised Standard Mind*

BY BETH CANTRELL

Adventures are not all pony-rides in May sunshine. — Bilbo, in The Hobbit, by J.R.R. Tolkien
[The messengers' news] shattered Job's protective hedge bit by bit. —James Crenshaw

I WAS AND AM A MODEL PATIENT. I readily seek medical attention. I communicate my symptoms with clarity. I take my meds daily. I am and have always been in therapy.

Things still fell apart.

Bipolar disorder entered my story at age 36 due to trauma. All aspects in its wake left a fractured mind, vocation, and body. What was once called a journey is now measured by the multiplicity and the complexity of its pieces of disease. Smashed, trashed pieces of stained glass littering the pavement.

PrototypeBeth traveled forward along a conventional spiritual path demarcated by the ease and fortification of wholesome, protective hedges. Now hedge-less, fits and starts pockmark the BipolarBeth era.

I am not alone or lonely. I met my best friend at an advocacy meeting regarding homelessness. He saw me as a neophyte, a dilettante preacher-type nosing into his complex, mosaic world. During his testimony he paused to ask, "But you wouldn't know anything about living with schizophrenia, would you?" I replied, "I'm bipolar. Does that count?" It did. Along the way I've found gracious, resilient, and brilliant company who live with brain disorders much more elegantly than I.

When my new revised standard mind permits spiritual energy, I understand that I always had good company. The biblical texts themselves live in fragmented prose, lamenting poetry, and a multiplicity of redactors whom the Hebrew mind in its courage and beauty always allowed to exist in multiplicity, diversity, and dissonance. The scoundrels and the

saints mingle without judgment or differentiation because G_d, by whatever name you prefer, blessed us all.

Even the Gospels, with what Tolkien called "there and back again" journeys, allow four accounts to co-exist. These narratives permit confusion, contradiction, contrast. They are a seamed, flawed, intentionally opinionated view about the Son of God. How arrogant an enterprise.

And how perfectly sustaining.

I grumble about the limitations of Noah's rainbow—God won't destroy the whole earth by water, only parts of it. But still I name and proclaim a theology of mental illness that I call prism theology, which like the elusive rainbow and the incandescent raindrop reflect and refract light in order to form an odd, very selective promise.

I hate my disease. But I love who I've become. I'm more compassionate because I know all of us with brain or personality disorders are brave beyond measure. Whatever prior order shattered, we live into the newness of what's required next. Giant faith—those of us bearing and confessing prism theology.

That rainbow? A fractured, besotted faith is ours. A sliver of a promise from a loving God is sufficient, even for the desperate days or endless nights of the shadow. God's love for us transforms into belonging; glimpses from the twinkling shards of saturated color provide slight feasts for the soul. It is hard, but broken blessed we have each other. That is enough.

REV. BETH CANTRELL D'96, '99 is a congregational organizer. She can be reached at coolrevchick@gmail.com.

but a presence of wholeness, not only a deferral of death but a disempowerment of death through the hope of resurrection. The church can and should continue to explore the contours of this healing, not only when we address "mental illness" but also in every other facet of our life together.

Do we need congregations and

individuals to advocate for policies favorable to persons with mental illness, to fight stigma associated with mental illness, and to encourage the church to include people with mental illness? Of course we do. But along with this contemporary clinical language of mental health and mental illness, the Christian tradition

offers unique ways of understanding what it means to suffer and to be marginalized and, conversely, what it means to flourish and to live well. The person and life of Jesus is central to it all—but showing how with respect to mental illness is one of the major pastoral challenges of the contemporary church. ■



LOVE, DIFFERENCES, *and* VALUING OTHERS

A LATINA PASTOR REFLECTS ON HER EXPERIENCE IN MINISTRY

BY ALMA RUIZ



The ethnic diversity that exists in the United States today is similar to the diversity that existed in Jerusalem in the earliest days of the church. Acts 2 narrates how God, through the power of the Holy Spirit, enabled Jesus' disciples to share the good news with people from every nation under heaven:

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. (Acts 2:1–6)

At the very founding of the church, God made it clear that the gospel must be shared with people from every nation under heaven, and, ever since, the church has been multiethnic, multicultural, and multilingual. People from other nations did not have to learn the language of the disciples to be able to receive the good news, but the power of the Holy Spirit made it possible for the people to hear the good news in their own languages. If we believe that God is the same yesterday and today and forever, then we must believe that the same Holy Spirit who was at work through the first disciples of Jesus Christ is the same Spirit who is at work in us today, equipping us to share the Word of God with all people.

We are blessed to live in a country where we do not have to go to all nations to make disciples of all nations. People from many different nations come to this country. The harvest is plentiful here. The question before us is how to take advantage of this great opportunity.

EMBRACING OTHERS IN LOVE

I have been serving in the United Methodist Church in the North Carolina Conference for 10 years, nine years as a lay missionary and one year as a local pastor. I also served for six years on the Hispanic/Latino committee of the UMC. During my first six years as a lay missionary, I served in Unidos por Cristo, a UMC faith community in Grimesland, N.C., where my husband was serving as a pastor.

When we started serving Unidos por Cristo, we were 23-year-old newlyweds. Because of our young age, at first people did not take us seriously—neither the white people who were members of the leadership team nor the Hispanic people in the community. They were willing to get to know

us, though, and they saw in us a strong desire to serve the Lord. They began to value us as individuals and as the Lord's servants. In fact, some of the most meaningful relationships that we have today were initiated in Unidos por Cristo 10 years ago.

During these years serving in the United Methodist Church, I have also had to learn to value other people. When I was serving in Unidos por Cristo, even though I had very close non-Hispanic friends, I strongly believed that God had called me to serve only the Hispanic/Latino community in North Carolina and that all my time and effort should be devoted to that. Of course I believed that other ethnic groups deserved to hear the good news of the gospel, but I thought that there were many other people called to share the Word of God with them besides me. But when my husband graduated from seminary, he was appointed to serve in two English-speaking congregations in Roxboro, N.C. At first we were shocked to know that we were going to be serving in two white congregations. We were afraid that they were not going to welcome us, and we were also afraid that we were not the pastors they needed.

We decided, however, to love these people before even knowing them. All we needed to know about them to love them is that they are God's valuable children. The Spirit produces love, and then love produces more love. They lovingly accepted us as their pastoral family, and they acknowledged and valued our differences. A member of one of the churches told my husband: "I am so happy you are my pastor. Since you have been here, I have learned more from the sermons because, to be able to understand your accent, I have to really pay attention to everything you are saying." Who

would have guessed that my husband's accent would actually help somebody grow spiritually?

APPRECIATING OUR DIFFERENCES

My time in Duke Divinity School also helped me to value other people. At first, I thought that every non-Hispanic student in the Divinity School needed to know more about the Hispanic/Latino culture and the situation of the Hispanic/Latino people in the United States. After all, they are part of the people God has called us to love and serve! But after sitting in classrooms with people from other ethnic groups and becoming friends with many of them, I understood how much I needed to learn about their cultures and their experiences living in this country, and I realized how valuable that would be for my ministry.

It was especially helpful during my yearlong field education placement in The CityWell, a church plant in Durham, N.C. The CityWell is intentional about being an inclusive church where nobody in the community is left out. It is a very diverse church—the members of The CityWell vary in ethnicity and socioeconomic status and have different physical needs. In order to faithfully serve these wonderful people, I needed to learn about their cultures; to recognize, respect, and acknowledge our cultural differences; to care about and listen to their individual experiences; and, most importantly, to value their uniqueness, just as I was expecting them to value mine. This process was not easy at all, but it was definitely worthwhile. I fell in love with this diverse and beautiful community. I became a member of this church, and I stayed there until I graduated from Duke and was appointed to serve in Fiesta Cristiana, one of the faith communities of Apex UMC.

VALUING OTHERS

Even though most members of Fiesta Cristiana speak Spanish, it is a very diverse Christian community. Twelve Latin American countries are represented in Fiesta Cristiana. Since Pastor Jose Luis Villaseñor started this faith community about four years ago, he has been very intentional about helping people acknowledge and value their cultural differences. One way that the church has done this is through a Latino Art Festival in Apex, N.C. People from Fiesta Cristiana share art, food, and dances from their countries of origin with others in the church and community. It is a way to

not until he had witnessed my ministry inside and outside the church, and after I had ministered to him and his family during a family crisis, that he started calling me and introducing me to other people as “mi pastora,” my pastor. Now, after a year of serving in Fiesta Cristiana, I can say that most, if not all, of the members of the church respect and value me as their pastor.

GROWING IN LOVE AND VALUING DIVERSITY

Overall, my experiences serving in United Methodist churches have been positive and encouraging. But my experience as a Hispanic pastor

and people from other ethnic groups, can bring to the denomination. If we are not valuing the people living in our communities and do not see it as a priority to share the Word of God with them, how can we say that we are a faithful church? After all, as Acts 2 shows, God intended the church to be multiethnic, multicultural, and multilingual, so to be an inclusive local church is to be faithful to God’s plan. Thus, we must share the Word of God with people from different ethnic groups, not because they need us but because we need them.

Ultimately, we—both Hispanics and non-Hispanics, especially those in

If we are not valuing the people living in our communities and do not see it as a priority to share the Word of God with them, how can we say that we are a faithful church? After all, as Acts 2 shows, God intended the church to be multiethnic, multicultural, and multilingual, so to be an inclusive local church is to be faithful to God’s plan.

celebrate our cultural differences, yet as one body.

The differences are not only cultural or ethnic. For most members of Fiesta Cristiana, I am their first female pastor. A female pastor is not well accepted by everybody in the Hispanic community, especially by men and people from a Catholic background (which includes most of the Hispanic community). When people hear that I am a pastor of Fiesta Cristiana and that there is also a male pastor, they assume that I am the pastor’s wife. Some have difficulty accepting that God has given me the same spiritual authority to pastor the congregation as God has given to the male pastor. One male member of Fiesta Cristiana used to call me “mi pastorcita,” using the diminutive in Spanish for the word *pastor*. It was

in the United Methodist Church as a denomination has not always been encouraging. For instance, I have encountered people who think that sharing the Word of God with people who do not speak English is an option, one of many missions we can choose, rather than God’s non-negotiable commandment. Thus, they do not see it as a priority. Hispanic/Latino ministries are viewed as a mission that only receives from the denomination rather than as a full contributing partner. One reason we are treated as a charity case rather than as equals is because the denomination believes it is giving more money than what Hispanic/Latino ministries are able to give back. Sadly, the United Methodist Church often does not value the contributions that Hispanic/Latino people,

leadership positions—need to better understand the cultural concerns, challenges, and gifts of the different ethnic groups represented in the United States. How can we respect, acknowledge, and value our differences when we cannot even identify them? The diversity that exists today in the United States will not go away but only increase. And it is nothing new for the church of God, which from its very beginning included many languages and ethnicities. In order to be faithful to our calling to share the gospel, therefore, we must educate ourselves about the diverse communities in which we are serving and be prepared to welcome them in the church. We must demonstrate that we are a people who love, who embrace diversity, and who value all people. ■



Nathan Freshwater, friend resident, and Nikki Raye Rice D'14, co-residential director, at Friendship House

Life *Together* at Friendship House

PHOTOGRAPHY BY DONN YOUNG

Friendship House is a home where Duke Divinity School students and people with intellectual and developmental disabilities live together in community. The first program of its kind in the state, the home opened in September 2013 in the North Street community of Durham, N.C., as a result of a partnership between the Divinity School, HopeSpring Village, Reality Ministries, and The Arc of North Carolina. The Divinity School Office of Ministerial Formation operates the program in which three graduate students and a person with intellectual or developmental disabilities live together as roommates in one of four apartments. The residents with disabilities improve their independent living skills, secure jobs, and participate fully in the life and ministry of the church. The graduate students attend academic classes while also learning from their roommates with disabilities, gaining a deeper appreciation for all people and developing a practical understanding of how to integrate people with disabilities into the church.

One of my favorite things about this community is celebrating each other. That's one of the things that has been profound for me: you don't have to be ashamed to be celebrated. Everyone is celebrated for who they are and the gifts we bring.

—NIKKI RAYE RICE D'14, CO-RESIDENTIAL DIRECTOR

eat *together.*

Preparing for the weekly
community dinner at
Friendship House



Life together looks like dancing in the kitchen, tears over cups of tea, helping with chores, and laughter on the porch. It is all the normal, everyday things done with great intentionality and love.

—LORI GALAMBOS, SECOND-YEAR M.DIV. STUDENT

celebrate *together.*

Amy Papinchak and Wallece
Cameron on the porch at
Friendship House



I'm just having a ball. There's such great people here. I basically am hanging out all the time and being there for everyone here and for people who are celebrating. I just love introducing myself to new people and new things. It's a great joy to be here.

—**ALEX FURINESS**, 22, FRIEND RESIDENT AND VOLUNTEER AT DUKE DIVINITY SCHOOL LIBRARY AND CHAPEL HILL PUBLIC LIBRARY

Gathering for community
prayer at Friendship House



pray together.

Friendship House has been a means of God's grace to me. I came here expecting to serve the needy, but have found that I am the needy. I planned on being the one who loves, but now know that I am the one who is beloved.

—ZACH BOND, SECOND-YEAR M.DIV. STUDENT

To see more images from “Life Together at Friendship House,” see this article online at www.divinity.duke.edu/magazine.



I like hanging out with my roommates. I like talking to my roommates daily about my work, my job. I like cooking—because I like food! My friends are really nice. They make me feel like I'm a sister. Loved.

—**JASMINE GUTHRIE**,
25, FRIEND RESIDENT AND
EMPLOYEE AT WHOLE FOODS
IN DURHAM, N.C.



Lord, When Did We See You?

Finding Jesus, Renewal, and Full Humanity in Prison

BY LAUREN WINNER

IT IS EARLY SEPTEMBER, and I am waiting, with a group of Divinity students, to be admitted to the North Carolina Correctional Institute for Women. We will be here each Thursday for a semester-long theology course, which I am co-teaching with the Rev. Sarah Jobe D'06, a Baptist pastor and prison chaplain. Half of the students come from Duke. Half are incarcerated.

My first visit to a prison came five years ago, at an odd moment in my spiritual life: simply put, I had felt very far away from God for some years. It was a long season, salty and bitter, but it did not last forever, and eventually I emerged from it. I began to realize that God had been there all along; that maybe what had felt to

me like God's absence was actually a tutorial in God's mystery; that maybe it was my imagination, not God, that had faltered.

I can look back and pinpoint several moments that helped pull me from that season of God's distance (or my own distance) to a season of renewed intimacy with God. A particular Eucharist at my church, for example, shocked me into God's nearness. There was a conversation with a friend. And then my first visits to the women's prison in Raleigh. During those first classes that I taught at what was then called the Raleigh Correctional Center for Women, I found that I was somehow able to be present to the present that was before me in a way that I

had not been present to anything for a long time.


Initially, I thought that maybe I “felt better” after visiting the prison because at the prison I was extending myself, doing something good for someone else, doing volunteer work that took me out of myself and made me count my blessings. Over time, however, I came to see that in fact, it was not generic noblesse oblige volunteerism that was making inroads in my spiritual life. It was something more elemental: for a season, I had lost sight of Jesus, and then, in accepting the Rev. Jobe’s invitation to prison, I had gotten my body into one of the places that Jesus names as the places where we will find him:

“I was hungry and you gave me food to eat. I was thirsty and you gave me a drink. I was a stranger and you welcomed me. I was naked and you gave me clothes to wear. I was sick and you took care of me. I was in prison and you visited me.”

Then those who are righteous will reply to him, “Lord, when did we see you hungry and feed you, or thirsty and give you a drink? When did we see you as a stranger and welcome you, or naked and give you clothes to wear? When did we see you sick or in prison and visit you?”

Then the king will reply to them, “I assure you that when you have done it for one of the least of these brothers and sisters of mine, you have done it for me.” (Matthew 25:35–40, CEB)

Before I went to the prison, I thought this passage was just a goad to good works; I encountered it most often when the outreach committee at my church was trying to raise money for diapers or canned goods. Now I see that it is more than that. It is a clear instruction about how to deepen your



When did we see
you
as a stranger and
welcome you?

friendship with God. Jesus sometimes sounds elliptical or opaque, but in Matthew 25, he is straightforward: if you want to meet him, welcome the stranger or visit those who are incarcerated.

Going into a prison did not awaken me from my spiritual stupor and return me to God because it was a good deed. It awakened me because I met Jesus there, and still do, every week.

WHY I GO TO THE PRISON

I go to the prison because I enjoy it. I have not seen Miss Barbara or Miss Kay since our last class ended a few months ago, and I look forward to seeing them again, just as I look forward to seeing my M.Div. students after the summer.

I also go as a small imitation of the faithful men and women of the early church. The Gospels are a collection of biographies of a convict—a man who was arrested, put through a show trial, and killed by the state—and we see in Acts that visiting people in prison, supporting people while they are in prison, and even going to prison

yourself were part of the choreography of discipleship in the early church. If you asked the early followers of Jesus what it looked like to follow Jesus, it seems that many of them would have talked about following him into prison. I go to the prison in Raleigh as a way of continuing in the apostles’ teaching.

Finally, I go to the prison as a small gesture of repentance. The American system of incarceration was shaped, in no small measure, by well-intentioned Protestants who were motivated by their theological commitments and their reading of Scripture to craft a prison system that was violent. You can read about this in a marvelous monograph called *A Furnace of Affliction* by Jennifer Graber G’06. This book is based on the dissertation she wrote at Duke under the direction of Grant Wacker, Gilbert T. Rowe Professor of Christian History at the Divinity School. In antebellum America, solitary confinement was advocated by Quaker prison reformers who believed that each person could hear the Inner Light—provided he had access to some quiet in which to listen. In other

words, Quakerism's generous theological anthropology underwrote a penal practice that many human rights activists today (including the American Friends Service Committee) classify as torture. Other Christian prison reformers crafted what Graber calls a "theology of redemptive suffering." Drawing on Isaiah 48:10, these reformers and chaplains argued that the prison should be a "furnace of affliction" that, through "state-inflicted physical and psychological pain," would result in prisoners' redemption. A reading of Isaiah, in other words, underwrote the state's embrace of corporal punishment.

I am a member of the church, so this is part of my inheritance. This is part of my history. And so I go to the prison, in part, in penance.

CRIMINAL ANTHROPOLOGY AND FOLLOWING JESUS

The Rev. Jobe, with whom I have been privileged to teach half a dozen times, opens each semester with a short lecture for the Duke students on thinking theologically about prisons. She describes for the students the pervasive criminal anthropology: many Americans, including some who work in the criminal justice system, believe that incarcerated people are fundamentally different from everyone else—fundamentally criminal, fundamentally untrustworthy, fundamentally other than the noncriminal. This account allows the rest of us—the so-called noncriminals—to feel unbothered by our treatment of incarcerated people. If criminals are fundamentally different from everyone else, the rest of us can, without ruffling the feathers of our moral sensibilities, lock them in cages, force them to deliver babies while shackled, and put

them to work (making license plates, for example) for 13 cents a day. This criminal anthropology, the Rev. Jobe reminds us, is in direct contradiction to a biblical anthropology, which names everyone as both tarnished by sin and bearing the image of God.

The first time I heard the Rev. Jobe give this lecture on criminal anthropology, I thought she was exaggerating. Then, I went with several colleagues and students to a state-mandated training for prison volunteers, and our group was made to say aloud, about the men we would be working with that semester, "They are not like us." We wouldn't be admitted as volunteers if we refused to chant this perverse liturgy. Saying it felt like drinking poison.

It was, I should note, a chaplain who led us in our chant. It turns out that the church's underwriting of the underbelly of criminal justice did not end in the 19th century.

This year, I have a handout ready when the Rev. Jobe begins to talk about anthropology: an article published last May in the Burlington (N.C.) *Times-News*. A theological debate is raging in this paper, occasioned by the opening of Benevolence Farm, a new nonprofit that aims to smooth the reentry process for women who are released from North Carolina prisons. Benevolence Farm, located on 13 acres in Alamance County, offers women a place to stay for up to two years; while there, women learn how to garden and farm.

Many members of the local community have welcomed Benevolence Farm, but, according to reports in the *Times-News*, a few people have not. One vocal opponent is a woman named Debbie Newell, who said she wouldn't feel that her granddaughter

was safe walking past the property on her way home from school. "They told us it's for convicts and there will be no fences, no guards and no armed staff, so these people can come and go as they please," Newell said, according to a May article. "We're not comfortable with that. ... Who wants to live beside a prison farm?" When I first read this article, I was shocked by the viciousness of the language, though of course I shouldn't have been: this is the language that criminal anthropology speaks.

I will also give the students copies of some of the comments made by readers of the electronic edition of the paper. A few people responded to Newell by quoting Matthew 25 or by citing the biblical injunction to love your neighbor as yourself. Newell herself wrote back to say that she was praying for the Farm, even though she didn't want it in her back yard.

I will tell the students that one can approach these *Times-News* documents with a posture of academic detachment. A future historian is going to find these newspaper articles and electronic comments and rejoice, because they offer data about how ordinary people in the early 21st century drew on Scripture and religious practice as they made sense of the social and political issues of their day.

But I don't read these newspaper articles only as a disinterested historian. I also read them as a teacher and a priest, and I will say this plainly: I hope that by the end of the semester, the students in our prison classes will be able to recognize the anthropology that underpins Newell's speech. And I hope that when they are pastors, those students help their own congregations follow Jesus into prison. ■

WELCOMING THE

Rural

BY BRAD THIE

Voice

I believe it is to these rural districts that we are to look in large measure for the bone and sinew of our country.

—JAMES B. DUKE, IN THE INVESTITURE FOR THE DUKE ENDOWMENT

After graduating from Duke Divinity School in 1998, I was very excited to receive my first appointment, New Hope UMC, which I describe as located “across the street from a cattle crossing sign” in Seagrove, N.C. I immediately learned that seminary had not prepared me for some important skills, like knowing what to do with a cow that wandered out of the pasture. Fortunately, my wife, Debbie, had grown up on a cattle farm and was pretty good at herding cattle.

For many Duke Divinity graduates, the local church they will be called to serve will be located in a rural area. After 15 years of pastoring in rural areas as well as my current experience as the director of the Thriving Rural Communities (TRC) initiative at Duke Divinity School, I know that pastors and churches in rural places are specially situated to welcome the gifts and voices of rural people and communities. This welcome happens in three distinctive ways.

SPACE FOR COMMUNITY

Any rural pastor can tell you how they live in conversation with the people they serve. A trip for groceries, gas, and hardware (which can be done in one stop at a store in the Balls Creek area near Newton, N.C.) may be planned as a one-hour excursion but often ends up a two-hour trip. The extra hour might include conversations with church members, a fellow pastor, and a nurse from the assisted living facility nearby. Pastors in rural places are not Sunday “one-hit wonders” in the pulpit. They live daily with the folks they serve. The call “Hey preacher!” is heard often and is an invitation for pastors to engage with people they serve amid their daily routines.

At First UMC in Hayesville, N.C., the weekly community meal is a time when people in the town connect to fellowship, meet new friends, and even find job opportunities. Hayesville is a town of 320 people located in the middle of the Nantahala National Forest, south of





Asheville. Recently I visited with the Rev. Kirk Hatherly D'95, and I saw a diverse community assembled on a cold and windy night in early spring. In attendance were church members (including children and youth), staff from nearby Hinton Rural Life Center, residents from the United Methodist group home for people with developmental disabilities, and folks needing food assistance. Hatherly greeted them by name and talked to them about prayer requests. Between 80 and 150 people share in the community meal weekly.

CONNECTING TO DIVERSE AMERICAN VOICES

Rural churches are uniquely situated to connect to the voices of a new America, voices that increasingly represent numerous ethnicities and countries of origin. Rhems UMC near New Bern, N.C., used to be a quiet place. In fact, Rhems was so quiet that the congregation was concerned that Rhems was dying. The Rev. Connie Stutts D'97 and the people of Rhems got on their knees and prayed. They asked God to send them some children. The children came—in a way that no one expected. They were children of refugee families from war-torn Burma who had initially fled to Thailand and then settled in rural North Carolina, many with the help of the people of Rhems. Today, a trip to a Rhems worship service or church council meeting will include conversations in two languages. The prayers of the congregation have

changed—now they are praying for God to guide them as they dream about a new church facility that would minister to their growing church family.

At Stem UMC, a quick 20-minute trip from Duke Divinity School, the Rev. Brock Meyer D'14 was serving as a student pastor. He participated in a trip to the border of the United States and Mexico, a pilgrimage called Encuentro (“encounter”). The Encuentro journey is a partnership between Thriving Rural

Communities and the Hispanic House of Studies at Duke Divinity School and is funded by The Duke Endowment. It is designed to allow students to experience immigration-related issues from both sides of the border. Meyer started to realize that the voices of seasonal, migrant labor lived in his community of Stem: right next door to the Stem parsonage, a farmer was housing summer workers. After returning from Encuentro, Meyer established relationships with these men who were his neighbors.

Meyer was supported in his efforts to build relationships with the men by the Rev. Ismael Ruiz-Millán D'10, director of the Hispanic House of Studies. After the harvest and before they left to return home, these men shared in a worship service in their native language. The gift of sharing communion moved several of the men to tears. Prayers for a safe journey were offered for the men as they began their journey home.

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RURAL FELLOWS ARE CURRENT FULL-TUITION SCHOLARSHIP STUDENTS AT DUKE DIVINITY SCHOOL (ALMOST HALF SERVE AS STUDENT PASTORS)



VALUING AGRARIAN PEOPLE AND ECONOMIES

You don't have to travel far from Durham to find family farms. Rural churches are well-positioned to value the work of agrarian people and the agrarian community and economy. Rural churches can even demonstrate the importance of valuing God's

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RURAL FELLOWS HAVE GRADUATED FROM DUKE DIVINITY SCHOOL

creation, including introducing people who aren't farmers to the bounty and blessing that comes from working with the earth. At Concord UMC in

Graham, N.C., a TRC partner church, the community garden provides a way for people to gather and participate in hoeing, planting, weeding, and harvesting, many of them for the first time. For a small membership fee and some hard work, they have an opportunity to share in the harvest.

During the summer, Dave Allen T'06, D'10 works with field education students, whose experience is shaped by the community garden. Field education students also serve at Anathoth Community Garden, a long-time ministry of Cedar Grove UMC.



Anathoth's mission: "Since 2005, cultivating peace by using regenerative agriculture to connect people with their neighbors, the land, and God."

Rural pastors have the opportunity to "come on over and pick a mess of greens." They might receive an invitation to pick grapes with the news that "the scuppernongs are ripe." Rural congregations often express their love for pastors with good things from the garden: tomatoes, zucchini, and squash. Or better yet, some homemade fig preserves or fried apple pies. Rural places still live in the rhythm of those words from "Great Is Thy Faithfulness": "Summer and winter and springtime and harvest, / Sun, moon, and stars in their courses above / Join with all nature in manifold witness / To Thy great faithfulness, mercy and love."

While we have faith that God is present in vibrant downtown and suburban areas, sometimes it seems easier to hear God in rural places. In Isaiah 55:12, the people of Israel are given a promise: "For you shall go out in joy, and be led back in peace; the mountains and the hills before you shall burst into song, and all the trees of the field shall clap their hands."

Rural churches have the opportunity to be attentive to the voices of song in God's creation. Rural pastors describe the beauty of sitting on the back porch of the parsonage preparing a sermon, or enjoying a hike at a nearby national park or forest, or taking their kids fishing or hunting. A morning walk at my last appointment at Friendship UMC included views of the foothills, deer, goats, soybeans, and horses.

RURAL CHURCHES AND DUKE DIVINITY SCHOOL

James B. Duke saw something in rural areas that was critical to the backbone of our country, and The Duke Endowment remains committed to giving generously to support the pastors and ministries of rural churches. Every year, students benefit from the partnership between The

Duke Endowment, Duke Divinity School, and churches throughout the state of North Carolina as they serve rural communities in field education placements.

1,298

UNITED METHODIST CHURCHES IN NORTH CAROLINA QUALIFY AS "RURAL" BY THE DUKE ENDOWMENT (THEY REPRESENT 68.1% OF ALL UM CHURCHES IN NORTH CAROLINA)

Due to these placements, many students leave Duke Divinity School with the voices of rural people resonating throughout their ministry.

Perhaps it was the 87-year-old faithful churchman who welcomed them into his home, or the voice of the church matriarch who complimented a student on her first sermon. Maybe it was the voice of the congregation who loved their Baptist student so much they tried to make him a United Methodist. Perhaps these affirming voices are the most important rural voices that prospective pastors will ever hear as they live out their call to be ministers of reconciliation in the hope of renewing the church of Jesus Christ. ■

The Thriving Rural Communities initiative is funded by The Duke Endowment and is a partnership with Duke Divinity School and both North Carolina Methodist Conferences. Rural Fellows come to Duke with a calling and passion to serve rural communities, and scholarships funded by The Duke Endowment allow them to serve unencumbered by excessive debt as they begin their ministries serving eligible churches.

During their time at Duke, Rural Fellows have the opportunity to learn from scholars focused on rural and agrarian issues such as Norman Wirzba and Ellen Davis. They also benefit from ministry practitioners such as Bishop Will Willimon and the Rev. Joe Mann and serve in summer field education appointments in one of nine TRC partner churches. They learn about rural places from the Rev. Robb Webb and the Rev. Kristen Richardson Frick and about the ministry of The Duke Endowment. Retreats and colloquia on rural issues and Mentoring for Ministry events are also part of their preparation. After they graduate, Rural Fellows receive continuing-education opportunities, including Convocation & Pastors' School and the Convocation on the Rural Church.

2014 GLI Leadership Institute

More than 120 African leaders from Burundi, Kenya, Rwanda, South Sudan, Tanzania, Uganda, the Democratic Republic of the Congo, and other African countries gathered in Kampala, Uganda, Jan. 12–18, 2014, for the Great Lakes Initiative (GLI) Leadership Institute, which has been a signature event for the Duke Divinity School's Center for Reconciliation (CFR). Now in its eighth year, the GLI Leadership Institute provides a focused week of theological study, communal worship, rest, and opportunities to partner with leaders of ministries of reconciliation throughout East Africa. This year the East African partners took a more strategic role than ever before in leading the institute. Focusing more on East African leadership in the GLI is part of the partners' collaborative plan to make the GLI a movement informed and inspired by African leaders in the region.

"What will the new chapter of the GLI look like? Regional partners, working with CFR and a selected transition team, will take responsibility for establishing the GLI more firmly in the region," said GLI ambassador Wilfred Mlay. "At the end of the transition period culminating in the 2015



GLI Institute, the GLI will become a regional entity with adequate capacity and resources to serve the needs of the movement and its members. The regional partners, working through a governing board, will take responsibility for coordinating, resourcing, and managing the annual institute and stewarding emerging programs supported by partners at the country level."

The GLI Leadership Institute continued its teaching partnership with classes co-taught by Duke Divinity professors and academics from across East Africa. Ellen Davis, professor of Bible and practical theology, co-taught a class on theology and the land with Ghanaian author Femi Adeleye.

New to the GLI Leadership Institute was the presentation of a Scholar of the Year award by the nonprofit ScholarLeaders International (SI). SI provides assistance for leaders in Africa, Asia, the Middle East, and South America to attend seminary. The 2014 award was presented to

David Kasali, founder of the Bilingual Christian University of the Congo, for his commitment to providing new opportunities for Congolese students to pursue their academic dreams following war in the country.

CFR co-founder and former Duke Divinity School professor Fr. Emmanuel Katongole returned after a two-year absence to teach and to experience the GLI with new eyes. "If there is any lingering question of African leadership, the GLI is both the case and evidence," he said. "It is amazing to see the quality and style of leadership that has come to carry forward the GLI in a truly shared mantle of African leadership. I could not but be extremely proud and humbled to sit back and watch the fruits of our efforts multiplied."

The GLI is a partnership of Duke Divinity School's Center for Reconciliation (CFR), African Leadership and Reconciliation Ministries, Mennonite Central Committee, and World Vision.



David Kasali

Milites Christi Organizes Discussion about Military Suicide

The student group Milites Christi sponsored a lunchtime discussion



on April 9 with Stanley Hauerwas, Gilbert T. Rowe Professor Emeritus of Divinity and Law, on the theme

“Military Suicide & Christian Witness: A Conversation and Call to Act.” Alexis Arzuaga-Morales D’15, an army and Marine veteran and one of the event organizers, said: “Our goal is to inspire us to action as Christians. We need to create space for these difficult conversations—and hold each other accountable for remaining in those conversations.” A study released by the U.S. Army in March found that suicide rates for soldiers who served in Iraq and Afghanistan more than doubled from 2004 to 2009, while suicides for soldiers who didn’t deploy nearly tripled. “Fundamentally, this isn’t just a military concern,” said Robert Densmore D’16, a military veteran and co-leader of Milites Christi. “This is a Christian concern. And we fear if we don’t give voice to it, no one will.” Duke Veterans, the Center for Reconciliation, Sacred Worth, and Centurion’s Guild co-sponsored the event. Milites Christi also sponsored a panel discussion on Sept. 11 to continue the conversation about the church’s response to the rising rate of military suicide in America. Divinity School faculty and local clergy participated in the event.

Students in Dual Degree Program Gain Practical Experience

The M.Div./M.S.W. dual degree program offers the opportunity for people to earn an M.Div. from Duke Divinity School and a Master of Social Work degree from the University of North Carolina. This enables students to think critically about faith and social work while also gaining practical experience in both disciplines. “I’ve tailored my coursework to address theology and the engagement of others across lines of religion, race, language, and ability,” says current student Kennetra Irby. “I’ve traveled to Central America, Africa, and the Midwest, witnessing God at work in cities and on farms, in ornate sanctuaries and in lawn chairs covered by tarp. I love to see how far and wide the love of God stretches. Witnessing the way that, across borders of language, distance, and culture, the message of the gospel still empowers and reflects the story of the human experience has inspired me and challenged me.”

The dual degree requires four years to complete instead of the five years required if the degrees are completed independently. The program celebrated its 10th anniversary in 2013.

To read about students currently enrolled in the dual degree program, see <http://unc.edu/spotlight/spiritual-practicality/>

For more information on program requirements, see <http://divinity.duke.edu/academics/degrees/dual-degrees/mdivmsw>



Kennetra Irby talks with a client of the Durham Early Head Start. As part of her work in the UNC-Chapel Hill School of Social Work dual degree program with Duke Divinity School, Irby’s field placement enabled her to visit clients in their homes.

Conference Addresses Pastoral Care for the Sexually Abused

A March 1 conference, “Sanctuary for the Sexually Abused: An Introduction to Pastoral Care,” at Duke Divinity School provided current and future pastors and other spiritual care providers with an introduction to the pastoral care of survivors of sexual abuse. Organized by student Adam Baker D’14, a former child and adolescent therapist, the conference addressed the prevalence of sexual abuse, its effect on the mind and body, its impact on one’s relationship with God and others, and how to care and advocate for survivors of sexual assault.

“For current and future pastoral care providers, it’s not a question of if one will encounter a survivor of sexual abuse; rather, it’s a question of when,” said Baker. “This conference was intended to begin a conversation about the necessity of knowing how to support, walk with, and advocate for survivors of sexual abuse. Survivors are likely a part of every congregation, and frequently they are also preaching in the pulpit. The church doesn’t talk about sex well, and we certainly don’t speak well concerning matters of sexual trauma. That needs to change. The church needs to be a safe place for survivors.”



The conference featured speakers Dr. Warren Kinghorn, assistant professor of psychiatry and pastoral and moral theology at the Divinity School; Elaine Heath, McCreless Professor of Evangelism at Perkins School of Theology and author of *We Were the Least of These: Reading the Bible with Survivors of Sexual Abuse*; Morven Baker, a clinical counselor who works with women who are victims of childhood sexual abuse or of domestic violence; and Andrew J. Schmutzer, professor of biblical studies at Moody Bible Institute, editor of *The Long Journey Home: Understanding and Ministering to the Sexually Abused*, and author of numerous articles about sexual abuse.

“The conversations we had as part of the conference were the most honest I’ve heard at Duke Divinity School,” said student Andrew Phillips D’15. “We were brought face-to-face with the reality of sexual abuse in our congregations and neighborhoods. My hope is that these conversations can create space to have other conversations, so that we can truthfully know our calling in ministry.”

The conference was sponsored by the Office of the Academic Dean, the Office of Student Life, the Office of Ministerial Formation, the Divinity Student Council, the Divinity Women’s Center, Sacred Worth, the Asian Theology Group, Union Grove United Methodist Church in Hillsborough, N.C., the North Carolina Conference of the United Methodist Church, the Graduate and Professional Student Council (GPSC) of Duke University, and Duke Counseling & Psychological Services (CAPS). The Duke University Women’s Center, the Office of the Chaplain at the Divinity School, and Milites Christi also supported the event. Video of the sessions is available on iTunes U.

Claire Wimbush: Broken People Walking Toward Wholeness

The Rev. Claire Wimbush D’09, who was born with spastic cerebral palsy, wonders what it means to be a Christian with a disability. In a 10-minute video for *Faith & Leadership*, she explains why the wounded body of Jesus shows us a kind of wholeness that does not depend on physical perfection. You can see the video at www.faihandleadership.com



Duke Divinity School Student Groups

AFRICAN METHODIST EPISCOPAL (AME) CONNECTION

African Methodist Episcopal (AME) Connection seeks to provide educational support, networking, spiritual well-being, and a sense of community for students who are members of the AME Church.

ASIAN THEOLOGY GROUP

The Asian Theology Group has served the Divinity School community for three years. This organization was initiated by a group of students who wanted to theologically engage with the unique questions that arise within the Asian and Asian-American expressions of the Christian tradition. This group also seeks to show hospitality to international Asian students and Asian-American students as they transition to a new location and culture.

BASIN AND TOWEL

Basin and Towel offers the community opportunities to participate in educational programs, spiritual/theological reflection, and outreach and service focused on the scriptural call to social justice and compassion. Basin and Towel works to provide monthly programs for the Divinity School student body that incorporate worship, service, and reflection, with the goal of connecting the student body to the needs in the local community.

BLACK SEMINARIANS UNION

The purpose of the Black Seminarians Union is to ensure the development of a theological perspective commensurate with the gospel of Jesus Christ and relevant to the needs of black seminarians and the black church. Its goal is to improve the quality of life theologically, academically, spiritually, politically, and socially for the entire Divinity School community.

CREATION MATTERS

The mission of Creation Matters is to inspire students, faculty, staff, and all Christians to recognize our interdependence with all God's creation, to support biblical and theological reflection on God's redemptive activity in and for creation, to engage in lifestyles of service and care in response to God's call to till and keep our garden homes, and to empower Christians to take practical steps to reorder and restore humanity's broken relationships to creation and the Creator.

GLOBAL FELLOWSHIP

(formerly Internationally-Minded People of Faith)

Global Fellowship aims to partner with international friends in ministry and to advocate for justice issues

throughout the world. Throughout the school year, Global Fellowship meets for panel discussions on issues at the intersection of the church and the world, views and discusses documentaries, and sponsors social events in partnership with international students.

MANOS UNIDAS

Manos Unidas is a student group affiliated with the Hispanic House of Studies that seeks to nurture the body of Christ with a particular care for the Latina/o community. Its mission is to facilitate opportunities for ministry, fellowship, and service related to issues affecting Latinas/os in the United States and abroad. While the focus of the group is on Latina/o communities, the group hopes to provide opportunities for both Latina/o and non-Latina/o students to get involved in these conversations and activities.

MILITES CHRISTI

Milites Christi is dedicated to cultivating conversations with students, staff, and faculty to advance the interests of prospective, current, and former service members in the church, world, and academy. Its primary aim is to develop a pastoral response to the problem of war and peace based on a fundamental conviction that God directs people toward peaceful resolution of conflict.

SACRED WORTH

As a longtime student organization at the school, Sacred Worth commits itself to the equal participation and full inclusion of lesbian, gay, bisexual, and transgender people and their straight allies (LGBTQA) in the entire life of the church. The organization strives to be both a prophetic voice to the larger community and also a safe, supportive space for LGBTQA students, faculty, and staff throughout the Divinity School. Sacred Worth seeks to accomplish these goals by sponsoring discussions, lectures, and a variety of other programs that are open to all and by being a resource for LGBTQA members of our community and those interested in LGBTQA experiences at the Divinity School and in the church.

WOMEN'S CENTER

The Women's Center serves the entire Divinity School community through a focus on the special needs and contributions of women in ministry in and to the church and society. The office is a resource center for the whole community in addition to a support and action center for women in particular. Throughout the school year, the Women's Center hosts regular lectures, workshops, and brown-bag lunches with women in leadership.

Reading the Parables: A supplementary volume in the Interpretation commentary series

By Richard Lischer, James T. and
Alice Mead Cleland Professor of Preaching
Westminster John Knox Press, 2014
208 pages, Hardcover, \$35.00

PARABLES MAKE UP one third of Jesus' speech in the New Testament. In this book, Richard Lischer provides an expert guide to these parables and proposes an important distinction between reading and interpreting the parables. Reading offers breathing space to explore historical, literary, theological, and sociopolitical dimensions of the parables and their various meanings. Interpreting, on the other hand, implies that an expert is involved, and the results of interpretation often are critical positions to be defended. Lischer examines four theories about reading parables, and ultimately he concludes that biblical parables undermine dominant myths called "the truth" in order to shine light on the truth that is Jesus, God's presence with us.



The Method of Our Mission: United Methodist Polity and Organization

By Lacey C. Warner, executive vice dean, associate professor of the practice of evangelism and Methodist studies, and Royce and Jane Reynolds teaching fellow
Abingdon Press, 2014
288 pages, Paperback, \$34.99

THEOLOGY SHAPES how United Methodists organize to transform the world. This accessible book uses a Wesleyan theological framework—connection—to help readers understand United Methodism's polity and organization as the interrelationship of beliefs, mission, and practice. The polity and organization of the United Methodist Church helps to facilitate the mission to make disciples for the transformation of the world. Only with a clear understanding of how polity is rooted in connection can United Methodist leaders navigate contemporary issues faithfully. Warner addresses the estrangement between theology and institutional structures and practices. Her approach will assist current and future denominational leaders in understanding how administrative practices are a theological endeavor.





**DUKE
DIVINITY
SCHOOL**

A SPIRITUAL CALLING. A THEOLOGICAL TASK.

Duke Divinity School recognizes the pastoral, academic, and ecclesial passions that drive many creative, bright individuals to seek educational opportunities rooted in their ministry experience. Our Doctor of Ministry and Master of Arts in Christian Practice programs are designed to meet the needs of these individuals. Our programs provide pastors, church leaders, and lay ministry professionals with an opportunity to explore the boundaries between traditional academic disciplines and matters of faith and practice in Christian communities.

Doctor of Ministry (D.Min.)

The D.Min. offers church leaders and other Christian professionals a way to pursue intensive advanced study while remaining employed full time in their vocational settings. The D.Min. at Duke Divinity School does not require full-time residency and is structured around short-term (generally one-week) intensive residential seminars in conjunction with ongoing group interaction facilitated by online tools.

Master of Arts in Christian Practice (M.A.C.P.)

The M.A.C.P. degree introduces students to disciplined theological reflection as a means for enriching their Christian service in both the church and the world. The degree is primarily for those seeking to enhance lay vocations while remaining in a full-time ministry context or other professional position, and like the D.Min., is based on short, residential intensive seminars with web-based distance learning.

To learn more about the D.Min. or M.A.C.P. programs or to apply, visit the Admissions section of divinity.duke.edu. Contact us at 919.660.3436 or admissions@div.duke.edu.

JEREMY BEGBIE published “Learning from Teaching: Theological Education in the Light of James Torrance,” in the online journal *Participatio* (vol. 5, 2014); “Negotiating Musical Transcendence,” in *Music and Transcendence*, edited by Férdia Stone-Davis (Ashgate); and “Modelling Harmony: Music in Peace-Building,” in *Mediating Peace: Reconciliation through Art, Music & Film* (Routledge). He delivered “A Quest for the Timeless? The Arts, Spirituality, and Faith” as the Deere Lecture at Golden Gate Seminary in September and gave a distinguished lecture and piano performance of “At the Still Point” (composed by Christopher Theofanidis) at the University of Hong Kong in August. In May he taught a weeklong course, “Fostering a Scriptural Imagination for the Arts,” at Regent College in Vancouver.

KATE BOWLER appeared on C-Span’s *Book TV* to discuss her book, *Blessed* (Oxford University Press). She presented the paper “Counting Change: The Inner Economies of the American Prosperity Gospel” for the symposium “Love in a Time of Capital: Relationality and Commodification as Subjects of Religion” held May 8 at Yale University. In May she taught “God, Money, and the Rise of the Prosperity Gospel” as part of the summer program at Regent College in Vancouver.

LUKE BRETHERTON spoke in April at the “Christianity and Capitalism” conference held at Harvard Divinity School. He delivered two papers: “A Preferential Option for the Poor or the People? Theological Reflections on Poverty, Power, and Privilege” at

the “Climate, Consumption, and the Common Good” symposium at King’s College London in May, and “Interfaith Relations and Democratic Innovation in Contemporary Britain: the Case of Community Organizing” at the “Democratic Innovation in Britain” colloquium in September at the Center for British Studies at the University of California, Berkeley.

CHRISTINE PARTON BURKETT delivered several lectures: “The Word Embodied,” for the Institute of Preaching sponsored by Leadership Education at Duke Divinity in September; “Preaching off the Path,” for a preaching course in the Summer Course of Study in July; “Clarity in Communication: Reducing the Chaff That Clouds the Message,” the keynote address for the Clergy Excellence Seminar, Fellowship of Local Pastors and Associate Members of the Virginia Conference of the UMC, in Richmond in May; and “Language off the Leash: The Word Let Loose in the World,” for the Institute of Preaching held at St. Simons Island, Ga., in April.

CHARLES CAMPBELL led two workshops at the North Carolina Bread for the World conference in Greensboro in April, participated that same month in a panel discussion of the film *Slavery by Another Name* at the Durham County Library, taught a weeklong course in Uppsala for the Swedish Preaching Program, and lectured at the University of Leipzig in Germany.

DOUGLAS CAMPBELL was promoted to professor of New Testament in July. He published four chapters and 11 responses to assessments of his book *The Deliverance of God* in the volume *Beyond Old and New Perspectives*

on Paul: *Reflections on the Work of Douglas Campbell*, edited by Chris Tilling (Cascade).


MARK CHAVES published “Family Formation and Religious Service Attendance: Untangling Marital and Parental Effects,”



with Cyrus Schleifer, in *Sociological Methods & Research* (44.1, 2014). He delivered the invited lecture “Continuity and Change in American Religion” on Feb. 8 for the winter retreat of the Congregation at Duke Chapel in Durham, N.C., and met Aug. 27 with the Church of the Nazarene’s Board of General Superintendents to discuss trends in American religion.


JEFF CONKLIN-MILLER presented “Improvisation in Christian Leadership” for Foundations for Christian Leadership sponsored by Leadership Education at Duke Divinity and “Innovations in Online/Hybrid Approaches to Theological Education” to the Board of Ordained Ministry of the Western North Carolina Annual Conference, both in May. He also taught the course “Service: Mission and Evangelism” for the Licensing School for Local Pastors in the North Carolina Annual Conference. In June he presented “Wesleyan Formation and Methodist Missional Contextualization” at the Summer Wesley Seminar of the Center for Studies in the Wesleyan Tradition at Duke Divinity School, and “The Necessity of Formation for Contextualization between Church and World” to the Theology, Ecclesiology, and Mission section of the American Society of Missiology meeting held at Northwestern College in Minneapolis, Minn.

FARR CURLIN delivered the keynote address to the 4th European Conference on Religion, Spirituality, and Health held May 22–24 in Malta. He published “Directive Counsel and Morally Controversial Medical Decision-Making: Findings from Two National Surveys of Primary Care Physicians,” with M. S. Putman, J. D. Yoon, and K. A. Rasinski, in the *Journal of General Internal Medicine* (29.2, 2014), and “Associations between Religion-Related Factors and Breast Cancer Screening among American Muslims,” with A. I. Padela, S. Murrar, B. Adviento, C. Liao, Z. Hosseinian, and M. Peek, in the *Journal of Immigrant Minority Health* (April 2014).

CRAIG DYKSTRA presented  “Cultivating Communities of Faith: The Promise of Strategic Religious Philanthropy” as the Thomas H. Lake Lecture at the Indiana University Lilly Family School of Philanthropy on March 27. He published “Way to Live: Reflections on Dorothy Bass’s Contributions to the Practice of Christian Faith and Life,” in *The Cresset* (77.5, 2014), a publication of Valparaiso University.

MARY MCCLINTOCK FULKERSON became a member of the leadership team for the 2015–16 Wabash Center Workshop for Pre-Tenure Theological School Faculty, program director for the International Association of Practical Theology steering committee, and a member of the Presbytery of New Hope’s examination committee. She wrote the foreword to Edward Farley’s memoir, *Thinking about Things and Other Frivolities: A Life* (Cascade), and on Sept. 29 moderated and spoke on a panel honoring the work of the

late Duke Divinity professor Frederick Herzog, one of the school’s first liberation theologians.


JENNIE GRILLO gave a paper  outlining her new book project on the Additions to Daniel in the history of interpretation at a colloquium for the 2014 winners of the Manfred Lautenschlaeger Award for Theological Promise held May 22–27 in Heidelberg, Germany. In July she presented the paper “Showing Seeing in the Tale of Susanna” at the National Humanities Center seminar “Scenes from the History of the Image” held at the Wissenschaftskolleg zu Berlin. Her essay “Qohelet’s Israel in Jerome’s *Commentarius in Ecclesiasten*” was published in *Reading Ecclesiastes Intertextually*, edited by Katharine Dell and Will Kynes (T&T Clark).

L. GREGORY JONES, BISHOP KEN CARTER, and SUSAN PENDLETON JONES published two more essays in their Disruptive Innovation and Mainline Protestantism series for *Faith & Leadership*: “When Disruption Comes to Church” (April 22) and “Disrupting Mainline Protestantism through the Digital Revolution” (May 20). L. Gregory Jones wrote “Easter Vocation: I Have Seen the Lord” for the Washington Institute’s website in April and gave the Owen Lenten Lectures (April 15–17) at Lovers Lane UMC in Dallas, Texas. On May 3 he delivered the commencement address at North Carolina Wesleyan College, which awarded him an honorary Doctor of Divinity degree, and on May 15 he served as facilitator for the Fuqua/Coach K Center on Leadership & Ethics Roundtable in New York City. He and Susan Pendleton Jones co-led

an “Empowering Laity” event for the Mississippi Annual Conference of the UMC on April 26.

JOEL KAMINSKY published, with co-editors Joel N. Lohr and Mark Reasoner, *The Abingdon Introduction to the Bible: Understanding Jewish and Christian Scriptures*. He lectured at the University of British Columbia on the topic “Does the Bible Promote Violence?” on March 20 and presented the paper “Would You Impugn My Justice? Overlooked Nuances in the Hebrew Bible’s Theology of Divine Reward and Punishment” at the University of Cambridge on May 14.

RICHARD LISCHER wrote the essay “Life after King” for *The Christian Century* and published *Reading the Parables*, a supplementary volume in the Westminster John Knox Interpretation commentary series. He preached the Divinity School baccalaureate sermon, “Having This Ministry” (based on 2 Corinthians 4:1); served as featured presenter for “Leading from the Soul,” a Divinity School working group focused on the integration of faith and secular callings; and lectured on “The Priority of Hope” at the Elevating Preaching Conference sponsored and hosted by the Baptist House of Studies at Duke Divinity School on Sept. 22.

RANDY MADDOX published  “John Wesley’s Earliest Published Defense of the Emerging Revival in Bristol,” in *Wesley and Methodist Studies* (vol. 6, 2014). He presented the plenary lecture “‘Christ Crucified’: Charles Wesley’s Passion” to the Wesleyan Theological Society in March and “John Wesley’s Passion

for Holistic Salvation: A Precedent for Adventists?” as the Dalton Baldwin Memorial Lecture at Loma Linda University in May.

DAVID MARSHALL published, with co-editor Lucinda Mosher, *Death, Resurrection, and Human Destiny: Christian and Muslim Perspectives* (Georgetown University Press). He facilitated the 13th annual Building Bridges seminar for Muslim and Christian scholars on the theme “Sin, Forgiveness, and Reconciliation,” at Georgetown University in April, and co-taught a course on Islam and Christian-Muslim relations at St Stephen’s House (a Church of England seminary) in Oxford in June.

THOMAS PFAU’s book *Minding the Modern: Human Agency, Intellectual Traditions, and Responsible Knowledge* (University of Notre Dame Press) has been the subject of symposia at several universities, including the University of Virginia in February, the University of Notre Dame in April, and Northwestern University in June. He convened an interdisciplinary symposium at Duke University Sept. 25–26 devoted to the concept of action.

RUSSELL RICHEY published “Episkopé and Connexionalism: Ecclesiology and Church Government in Methodism,” in *The Ashgate Research Companion to World Methodism*, edited by William Gibson, Peter Forsaith, and Martin Wellings; “Early American Methodism,” in *The Cambridge Companion to American Methodism*, edited by Jason E. Vickers; and “American Methodism: A Compact History, Denominational History, and an Author’s Response,” in *Methodist History* (52.2, 2014).

LESTER RUTH published “Divine, Human, or Devilish: The State of the Question on the Writing of the History of Contemporary Worship,” in the journal *Worship*. He presented “Loving God Intimately: The Worship History of the Anaheim Vineyard, 1977–1983” at the Society of Vineyard Scholars in Columbus, Ohio, on April 5; delivered the plenary address “True Liturgy as the Liberation of Worship Leaders” at two National Worship Leader Conferences (May 13 in Centreville, Va., and July 16 in Kansas City, Kan.) sponsored by *Worship Leader Magazine*; and participated in the May 20–22 consultation on pop/rock worship at Calvin College in Grand Rapids, Mich.

MCKENNON SHEA and **KORI ROBINS** presented the workshop “Improvising in the Workplace: Adapting the Practices of Improv to Better Serve Your Students” in Orlando, Fla., on April 9 at the 2014 Student Personnel Administrators’ Conference hosted by the Association of Theological Schools.

BETH SHEPPARD presented “The Final Frontier: Events and Hospitality in the Theological Library Context” with **SHANEË**



MURRAIN and “Grant Assessment, Management, and Reporting: Lessons Learned from the Religion in North Carolina Grant Project” with **PHU NGUYEN** and **ELIZABETH DEBOLD** at the American Theological Library Association meeting held June 17–21 in New Orleans, La.

ROSS WAGNER published a profile on the work of Richard Hays in *Catalyst: Contemporary Evangelical Perspectives for United Methodist Seminarians*. He

was the Bible study leader for the West Coast Presbyterian Pastor’s Conference in Mount Hermon, Calif., from April 28–May 2, and on May 27 he joined three other clergy to lead a Bible study for the North Carolina legislature, focusing on the teachings of Jesus and social justice. He delivered the final paper of the seminar on The Reception of Scripture in Paul and Pauline Tradition at the International Society of Biblical Literature annual meeting in Vienna on July 9, and presented the paper, “Old Greek Isaiah and the Struggle for Jewish Identity,” at a colloquium on the Septuagint held at the Kirchliche Hochschule in Wuppertal (Germany) on July 26. He preached the annual revival at Pleasant Grove UMC in Hillsborough, N.C., August 3–5.

LACEYE WARNER published *The Method of Our Mission: United Methodist Polity and Organization* (Abingdon Press). She spoke to the Youth Worker Connection of the Texas Annual Conference of the UMC on May 27 and taught “Our Mission from God: Evangelism” for the Summer Course of Study in July.

WILL WILLIMON completed his term as interim pastor of Duke Memorial United Methodist Church in Durham, N.C., in July. In May he presented lectures at the Northwest Festival of Preaching in Seattle, Wash., and at the Festival of Homiletics in Minneapolis, Minn. With **STANLEY HAUERWAS**, he participated in the conference “Resident Aliens at Twenty-Five” at Wycliffe College in Toronto. The book was reissued with a new preface and afterword in April. He published “Eugene Peterson on Institutions,” in *Pastoral Work: Engagements with the Vision of Eugene Peterson*, edited by

Jason Byassee and L. Roger Owens (Cascade), and contributed four book reviews to *The Christian Century* between February and April. He delivered the MacLeod Lectures at Princeton Seminary in October, and in July and August lectured and taught at Fuller Theological Seminary and taught at Vancouver School of Theology.

BRITTANY WILSON published “Neither Male nor Female’: The Ethiopian Eunuch in Acts 8.26–40,” in *New Testament Studies* (60.3, 2014); “The Blinding of Paul and the Power of God: Masculinity, Sight, and Self-Control in Acts 9,” in the *Journal of Biblical Literature* (133.2,

2014); and “Rereading Romans 1–3 Apocalyptically: A Response to Douglas Campbell’s ‘Rereading Romans 1–3,’” in *Beyond Old and New Perspectives on Paul: Reflections on the Work of Douglas Campbell*, edited by Chris Tilling (Cascade).

NORMAN WIRZBA presented “Food and Faith: A Matter of Health and Wholeness” in Nashville, Tenn., at St George’s Episcopal Church in May, an event co-sponsored by Christ Church Cathedral and Siloam Family Health Center. In June he presented “From Nature to Creation: Seeing God’s World” at the Colossian



Forum consultation on theology, evolution, and the Fall, and taught a weeklong intensive course, “Food, Farming, and Faith,” at Canadian Mennonite University’s Canadian School of Peacebuilding. In July he presented “The Meaning of Creation” at the Ekklesia Gathering in Chicago, Ill. In September he gave several addresses in the Boston area for the Cambridge Roundtable and at Gordon College, delivered a series of lectures on “The Human as Creature” at the King’s University College in Edmonton, Alberta, and spoke in Asheville, N.C., to young pastors in the Western North Carolina Conference of the UMC on the importance of the Sabbath. ■

DEATHS

DERMONT J. REID D’50 of Burlington, N.C., died April 20, 2014. He was a U.S. Air Force veteran and a United Methodist pastor in North Carolina, Kansas, and Virginia. He is survived by his wife of 70 years, Tennie P. Reid, a daughter, two grandchildren, and three great-grandchildren.

MAX E. POLLEY D’53, G’57 of Davidson, N.C., died March 27, 2014. He was a professor of religion at Davidson College for 37 years and Cannon Professor Emeritus of Religion, a distinguished Presbyterian moderator and commissioner, and a devoted thespian with the Davidson Community Players. His wife of 63 years, Jacquelyn Vander Ven Polley, two children, and three grandchildren survive him.

RUFUS H. STARK T’53, D’56 of Durham, N.C., died March 29, 2014. A

United Methodist minister who served parishes across the North Carolina Conference, he was later the executive director and president of the Methodist Home for Children. He was a champion for justice and a mentor to young clergy. Survivors include his wife, **BETTY LOU SIEGLE STARK WC’53,** four children, including **PAUL STARK T’83, D’96,** seven grandchildren, and one great-grandchild.

WALTER P. WEAVER T’56, D’62 of Lakeland, Fla., died Feb. 18, 2014. He was a U.S. Navy veteran, Methodist pastor in North Carolina and New Jersey, and longtime professor of religion and philosophy at Florida Southern College, having also served as chair of humanities and as the Pendergrass Professor in Religion. He was a New Testament scholar, an avid golfer, and an irascible follower of Duke basketball. His wife, Peggy J. Weaver,

three children, four grandchildren, and one great-grandchild survive him.

DONALD K. HANKS D’60 of New Orleans, La., died March 30, 2014. He was a member of the philosophy faculty at the University of New Orleans for almost 40 years, and he was honored in 1981 with the LSU System Distinguished Faculty award and later with a scholarship endowment for the study of philosophy bearing his name. An author, innovator in criminal justice, and ironic humorist, he is survived by his wife, Jenjira Redboon, four children, and nine grandchildren.

HUBERT A. MADDREY JR. D’67 of Huntersville, N.C., died Jan. 11, 2014. He served as a United Methodist chaplain with the Department of Veterans Affairs in Hampton, Va., for 36 years. He is survived by his wife, Jane T. Maddrey, four children, and five grandchildren. ■

50s

JOSEPH B. TYSON T'50, D'53

co-edited *Acts and Christian Beginnings: The Acts Seminar Report* (Polebridge Press, 2013). A retired professor from Southern Methodist University, he was inducted into the David Friedrich Strauss Society, an honor bestowed by the Westar Institute, sponsor of the Jesus Seminar and the Acts Seminar. He resides in Dallas, Texas.

60s

O. RICHARD "DICK" BOWYER

D'60, D'68 received the Lifetime Achievement award from the national Federation of State Medical Boards at the annual meeting in Denver, Colo., in recognition of his leadership and contributions to the West Virginia Board of Medicine over a span of three decades. He was campus minister for the Wesley Foundation at Fairmont State University, with over 43 years of service, where he was awarded the Doctor of Humane Letters. He is also a past president of the Duke Divinity School Alumni Association. He and his wife, Faith, are retired in Fairmont, W.V.

ROBERT E. LEVERENZ D'62 has written *That's What They Are In For: A Pastoral Memoir of a Privileged Profession* (Wipf and Stock, 2014). He is retired in Portland, Ore.

HAROLD BROWN D'65 and Arlene Johnson were married on May 20, 2014, in Olympia, Wash.

70s

HAPPY JAMES LAWRENCE D'70, residing in Asheville, N.C., has recently

completed work on a documentary, *A Path Less Taken: From Ministry to Non-Belief and Beyond* (Axis Mundi Media).

MICHAEL BATTLE D'76 spent four years (2009–2013) in Addis Ababa, Ethiopia as the U.S. Ambassador to the African Union and U.S. Representative to the UN Economic Commission for Africa. He also led diplomatic and policy efforts for the summit between President Obama and African heads of state in August 2014.

JACOB L. "JAKE" KINCAID D'76 of Fort Collins, Colo., has published *Lifelines* (rgjbooks, 2014).

GREGORY V. PALMER D'79 was Hood Theological Seminary's commencement speaker on May 17, 2014. He is the presiding bishop of the West Ohio Conference of the United Methodist Church.

80s

TODD OUTCALT D'85 published a first collection of poetry, *Where in the World We Meet* (Chatter House, 2014) and a new book, *The Other Jesus* (Rowman & Littlefield, 2014). He is the lead pastor at Calvary United Methodist Church in Brownsburg, Ind.

90s

TOBIAS WINRIGHT D'91 has been named the Hubert Mäder Endowed Chair of Health Care Ethics in the Albert Gnaegi Center for Health Care Ethics at Saint Louis University, where he is also associate professor of theological ethics in the Department of Theological Studies. He recently co-edited *Environmental Justice and*

Climate Change: Assessing Benedict XVI's Ecological Vision for the Catholic Church in the United States (Lexington Books, 2013), and he is co-editor of the *Journal of the Society of Christian Ethics* and book review editor for the international journal *Political Theology*.

SHANE STANFORD D'94 was awarded an honorary Doctor of Divinity by Asbury Theological Seminary at its May Commencement. He is the senior pastor of Christ United Methodist Church in Memphis, Tenn.

TIM CANNON D'97 received the 2013–14 Excellence in Teaching Award from Forsyth Technical Community College in Winston-Salem, N.C., where he serves as program coordinator and instructor of humanities, religion & philosophy.

DAVE MAGEE D'99 became director of student ministries at the United Methodist Church of the Resurrection in Leawood, Kan., in October 2013 after previously serving as the high school youth minister since 2006.

JENNIFER "JENNY" SMITH WALZ D'99 and her husband, Robert, announce the birth of their son, Elliot Myhr, born May 5, 2014. They reside in Hackettstown, N.J., where she serves as associate pastor at Trinity UMC.

00s

PATRICIA HAWKINS WELLS D'02 was awarded the Doctor of Psychology in Pastoral Counseling degree by the Graduate Theological Foundation on May 2, 2014 in South Bend, Ind. She is a pastoral psychotherapist with Methodist Counseling and Consultation Services in Charlotte, N.C.

ED DREW D'03 is currently serving at First Cooperative Baptist Church of Smithton in Belhaven, N.C., and he continues to teach Old and New Testament studies as well as World Religions at Pitt Community College in Winterville, N.C.

JUSTIN COLEMAN D'05 and his wife, Chaka, welcomed their third son, Lawson James, in December 2013. Previously the pastor of a United Methodist church in Houston, Texas, he has recently assumed responsibilities as the chief ministry officer of the United Methodist Publishing House in Nashville, Tenn.

B. J. HUTTO D'05, D'10 wrote "Why a church wedding?—Truth telling about Christian marriage" in the May 28, 2014, issue of *The Christian Century*. He is a Baptist pastor, currently completing doctoral work at the University of Aberdeen (Scotland). His wife, **REBEKAH MCLEOD HUTTO D'06**, is associate pastor at the Brick Presbyterian Church (New York City, N.Y.) leading programs in Christian education and discipleship.

KEN LOYER D'05 has published two books, *God's Love through the Spirit: The Holy Spirit in Thomas Aquinas and John Wesley* (The Catholic University of America Press, 2014) and *Holy Communion: Celebrating God with Us* (Abingdon Press, 2014). He is the pastor of Otterbein UMC of Spry in York, Pa.

GREGORY CERES D'07 completed his D.Min. in Leadership in Missional Church Renewal at Eastern University's Palmer Theological Seminary in 2014. He is the former pastor of Ferry Avenue UMC in

Camden, N.J., and now serves as the assistant pastor at Peace Missionary Baptist Church in Durham, N.C.

BEN ALEXANDER D'08 and his wife, Sarah, welcomed a baby daughter on May 5, 2014. He is the pastor at First UMC in Pittsboro, N.C.

10s

JASON R. VILLEGAS D'13 and his wife, Elizabeth Ann, announce the birth of Worth Talbott, who was born April 20, 2014. Jason is the pastor at Rose Hill UMC in Rose Hill, N.C.

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Valuing All Voices

Reflections from a Feminist Theologian

BY MARY MCCLINTOCK FULKERSON

AS A THEOLOGIAN, I thought I had categories for most things central to Christian faith—sin, faith, love, redemption, Christology, the doctrine of God, and so forth. When I did an ethnographic study of an interracial church a few years ago, however, I discovered the need to expand my understanding of these categories, especially to represent voices that have been largely overlooked by many theologians, theologies, and churches.

Our blindness takes many forms, and it leads us to ignore or disparage those whom we consider “other.” Attempts toward racial colorblindness, for example, can perpetuate or even increase racial disparities because it assumes desegregation laws fixed racism. We white Christians like to think that only malicious, intentional acts toward persons of color count as racism, so we are not guilty—we like to think we’re nice and we don’t think about “race.” But it was not only my whiteness and racial privilege I had ignored. New challenges emerged when I discovered my blindness to other groups as well. The church I studied also welcomed people I had never been around—people from group homes with a variety of mental disabilities. Few churches include such folks because they are typically viewed as “disruptive,” or people think they cannot worship “properly.” The new challenge for me was describing this dimension of the category of sin, what I call human obliviousness.

While not an intentionally malicious act, obliviousness refers to the way many of us Christians claim to love all of God’s children, but we tend to hang out and worship only with folks who are mostly like us. This is nothing new; Jesus used the parable of the Good Samaritan to teach against this very tendency. And the less we encounter or engage in sustained relationships of mutual respect with persons not like us, the longer the stereotypes control our imaginations, even if unconsciously, and the more oblivious we are to those who are different. Some people with more power exploit these differences and disparage the one they think is the “other.”

Sometimes obliviousness occurs when deeply embedded, unconscious stereotypes shape our attitudes toward people.

Gender stereotypes continue; associations of maleness with authority and femaleness with submission have not gone away. Limited opportunities for women, both in churches and the wider world, is a continuing problem; for example, a number of denominations still refuse to ordain women. While some long-overdue changes are happening in churches—after much controversy, the Church of England just voted to allow women to be bishops—misogyny continues. Some apply gender stereotypes to limit references to God to only male imagery while ignoring descriptions of God that might sound more “female,” such as biblical texts that describe God’s passion and emotion. Discussions about God become ways to

perpetuate oppressive notions of gender rather than opportunities to liberate the church from these stereotypes. My own ethnographic study reveals that we should be careful about using language about God that conveys cultural assumptions about maleness.

A continuing contradiction of the call to love all as created in the image of God is found in the ongoing discrimination against people who don’t identify as heterosexual. Too many gays and lesbians feel unloved and unwanted by the church, which many then interpret as being unloved and unwanted by God. For too long many churches never acknowledged that people in their pews might be gay, and they were able to persist in obliviousness to what it might mean to love people who had a different sexual orientation. As churches and denominations wrestle with how to acknowledge gays and lesbians both in their theology and their ecclesiology, we would all do well to examine areas of obliviousness and to remember our call to be people who love all as created in God’s image.

My participation in communities not like me challenges and broadens my theology. Loving all of God’s creation requires radical generosity toward those who are different from us—a generosity that honors and receives from the other. As persons of faith, we have a posture of humility, recognizing that we always have more to learn. ■

We would all do well to remember our call to be people who love all as created in God’s image.



The Rev. Sally Bates,
chaplain of Duke Divinity
School, celebrates
communion during the
Wesley Covenant Service,
Jan. 9, 2014

INVITATION:

Christ our Lord invites to his table all who love him, who earnestly repent of their sin and seek to live in peace with one another. Therefore, let us confess our sin before God and one another.

THE GREAT THANKSGIVING:

Father Almighty, creator of heaven and earth. You formed us in your image and breathed into us the breath of life. ... Holy are you, and blessed is your Son Jesus Christ. Your Spirit anointed him to preach good news to the poor, to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, and to announce that the time had come when you would save your people. ... By your Spirit make us one with Christ, one with each other, and one in ministry to all the world, until Christ comes in final victory and we feast at his heavenly banquet. ■

—Excerpted from “A Service of Word and Table I,” in *The United Methodist Hymnal* (1989)



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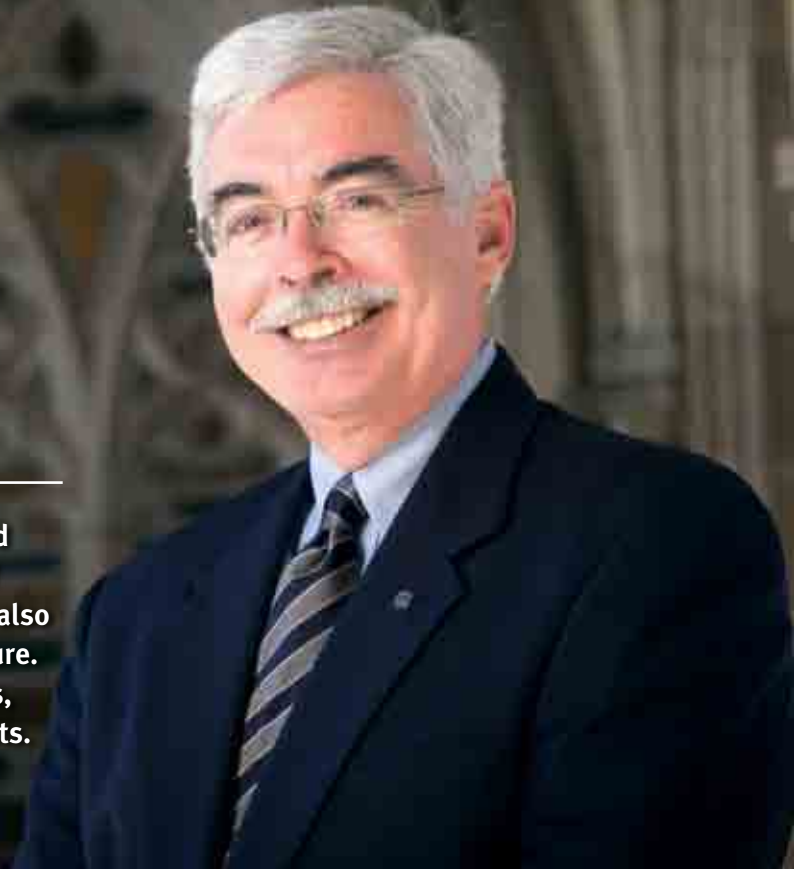
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