

# DIVINITY

D U K E U N I V E R S I T Y

## Friendship

It's Okay to Go There

## Steinmetz in Context

## South Africa's Terrible Gift

## Cycle of Prayer and Action in Afghanistan

WINTER 2003



## From the Archives – 1989

**Winning for Peru:** Duke Divinity School's B Team takes center court at Cameron Indoor Stadium after a 65-61 victory over the A Team in a 1989 benefit for Peruvian seminary students. Team members, all middlers, are (l to r) front row: Maurice Barnes, Spike Coleman, Tom Wesley and Phil Henry; back row: Roger Vest, Greg Morrison, Christopher J. "Chris" Peltier, Dan Brower, and Mark Stadler. A kazoo and recorder band led the cheering Cameron crowds in this tongue-in-check tribute written by Carol Noren (sung to the tune of "O Christmas Tree").

*O, we're so very pleased to be  
Enrolled at Duke Divinity.  
We thankfully spare no expense  
For academic excellence,  
For basketball and talent shows,  
For liturgies that no one knows,  
...  
There's nowhere else we'd rather be,  
Not Candler, Drew, or Asbury.  
...  
We know not, still, to this we cling:  
The knowledge that we'll always be  
Grateful to Duke Divinity.*

# CONTENTS

WINTER 2003 • VOLUME TWO • NUMBER TWO

## 4 Features

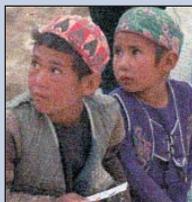
It's Okay to Go There	4
At the Heart of Friendship: Amazing Grace	6
Fire in Her Belly and Faith in God	9
Art as Visual Proclamation	12
Patron Saint to Young Scholars	13
A Cycle of Prayer and Service	16
Taking Action with Farmworkers	18
An Engineer's Call to Ministry	21
Internships Bring Blessings	22



4



9



17

## 24 Departments

Letters	2
News Makers	3
Bookmark	24
Shelf Life	25
Gifts	26
Faculty & Staff Notes	27
Comings & Goings	30
Class Notes	31
Coming Events	35
Ministry at Large	36
End Quotes	37

Front Cover: A 50-kilo bag of red beans – plus wheat, oil and sugar –helped families survive the winter of 2002 in northern Afghanistan. Photo by Dan Randall D'05.

Back Cover: Cape Point, the southern tip of the Cape of Good Hope, appears out of the mist hundreds of feet above the sea, near the meeting point of the Atlantic and Indian oceans. Photo by Clay Musser.

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*Divinity magazine is published three times during the academic year—fall, winter and spring—for alumni and friends of Duke Divinity School.*

## Clergy Sabbath Keeping

I appreciate your bringing the issue of overworked (and overworking) pastors to the forefront.

I agree with Stephanie Paulsell that taking a day off for rest “is a profound counter-cultural practice” – but the church is not the leader in this case. In American culture, most working people get two days of rest (Saturday and Sunday), while we clergy resist the idea of taking a single day. No wonder our blood pressure, stress, and depression levels are higher than the general population’s.

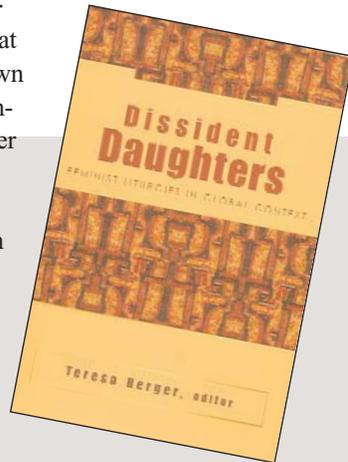


Mary Cartledge-Hayes D’94  
Spartanburg, S.C.

## Dissident Reading

In the book review of Teresa Berger’s *Dissident Daughters* (Spring 2002, p. 23), there is a sentence that reads: “Feminist theologian Rosemary Radford Reuther has pollinated many budding feminist sites around the globe.”

Pollinated? I realize that every analogy breaks down at some point, and it commonly occurs that a reader over-parses descriptive language. However, I winced at the use of such a male verb to describe the work of a feminist theologian in her work of stimulating feminist thought. If using an animal, rather than plant, metaphor, would the author have said that Reuther . . . “was a sperm donor for many feminist sites around the globe”?



I try my best to avoid sexist language but occasionally slip, usually as a result of allowing historic sub-conscious messages to shape the words that proceed from my

mouth. Most of the time I catch myself – with embarrassment; sometimes, though, my beloved or someone else around me kindly points out my “sin.” Perhaps this is what happened to Jeanette Stokes who is the author of the review. Perhaps the same thing happened to the editor who allowed such a gem as this to get by. If so, it amplifies the need for the Church and society to pay more attention to the ways in which we view the world and the ways in which we use language.

This may seem a simple thing, but I guess I hold a Divinity School magazine to a higher standard.

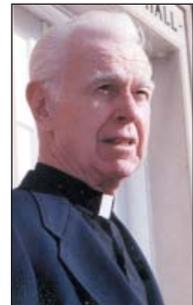
By the way: I love the new magazine format!

Jack Lipphardt D’73, D’75  
Wheeling, W.Va.

## Remembering Father Murphy

Roland Murphy was one of my favorite professors. One night when he had dinner with my family in Chapel Hill, probably in about 1978, my 10-year-old Protestant son asked him, “Why did your mother name you ‘Father’?”

Professor Murphy leaned back in his chair and laughed. I do not remember his answer. My son Leu remembers that night with chuckles as he is now married to a Roman Catholic.



Julia Ross Strobe D’80

## Share Your Feedback

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## Duke Trustees Go the Distance

Neither sleet, nor freezing rain, nor a massive power outage kept **Duke University trustees** from meeting as planned in early December. Although the lights stayed on for both East and West Campus, which are on a separate grid, the wintry weather knocked out power at the Washington Duke Inn, where the trustees were staying. They abbreviated their agenda, but not before unanimously approving Divinity's \$22 million building addition.

## Milestones

**William W. and Irene L. McCutchen** of Westport, Conn., have committed \$1 million to The Second Mile Campaign for the Divinity School addition. Bill and Renie are both Duke graduates, and she serves on the Divinity School's board of visitors and the building advisory committee.

**J. Rex Fuqua** of Atlanta, Ga., a Duke University trustee, has pledged \$600,000 toward the building addition, and a gift of \$500,000 is forthcoming from the **Mary G. Stange Trust** in Detroit, Mich. The chairman of the Divinity School board of visitors and his wife, **Eric A. and Candace Law** of Berkeley, Mich., have pledged \$150,000. Randall Wallace of Sherman Oaks, Calif., a Duke alumnus who also studied in the Divinity School, has committed \$100,000. **VITAS Healthcare**, Miami, Fla., and **The Duke Endowment**, Charlotte, N.C., have pledged additional major support. For more on The Second Mile, see Gifts on page 26.

## BOV Newcomers

With 33 members from across the nation, the Divinity School's board of visitors meets at Duke twice annually to provide support and counsel for the Divinity School. The six newcomers to the board are:

**Laurie Lynn Clark D'94** of Columbus, Ohio, is the associate pastor at Maple Grove United Methodist Church. Born in Kalamazoo, Mich., she is an alumna of Miami University (Ohio) and served for two years as a US-2 missionary.

**Mary R. Haggard** of Palm Harbor, Fla., is a consultant in business development and a former director of human resources with the Young & Rubicam advertising agency. Now active with St. Alfred's Episcopal Church in Palm Harbor, she is also a volunteer with Hospice of the Florida Suncoast.

**Lisa R. Harris D'97** of Trenton, N.J., is the minister of world mission support with the Philadelphia Baptist Association. She is on the faculty of the American Baptist Church Planters Institute and a former staff member of the Hinton Rural Life Center, a UM mission agency in western North Carolina.

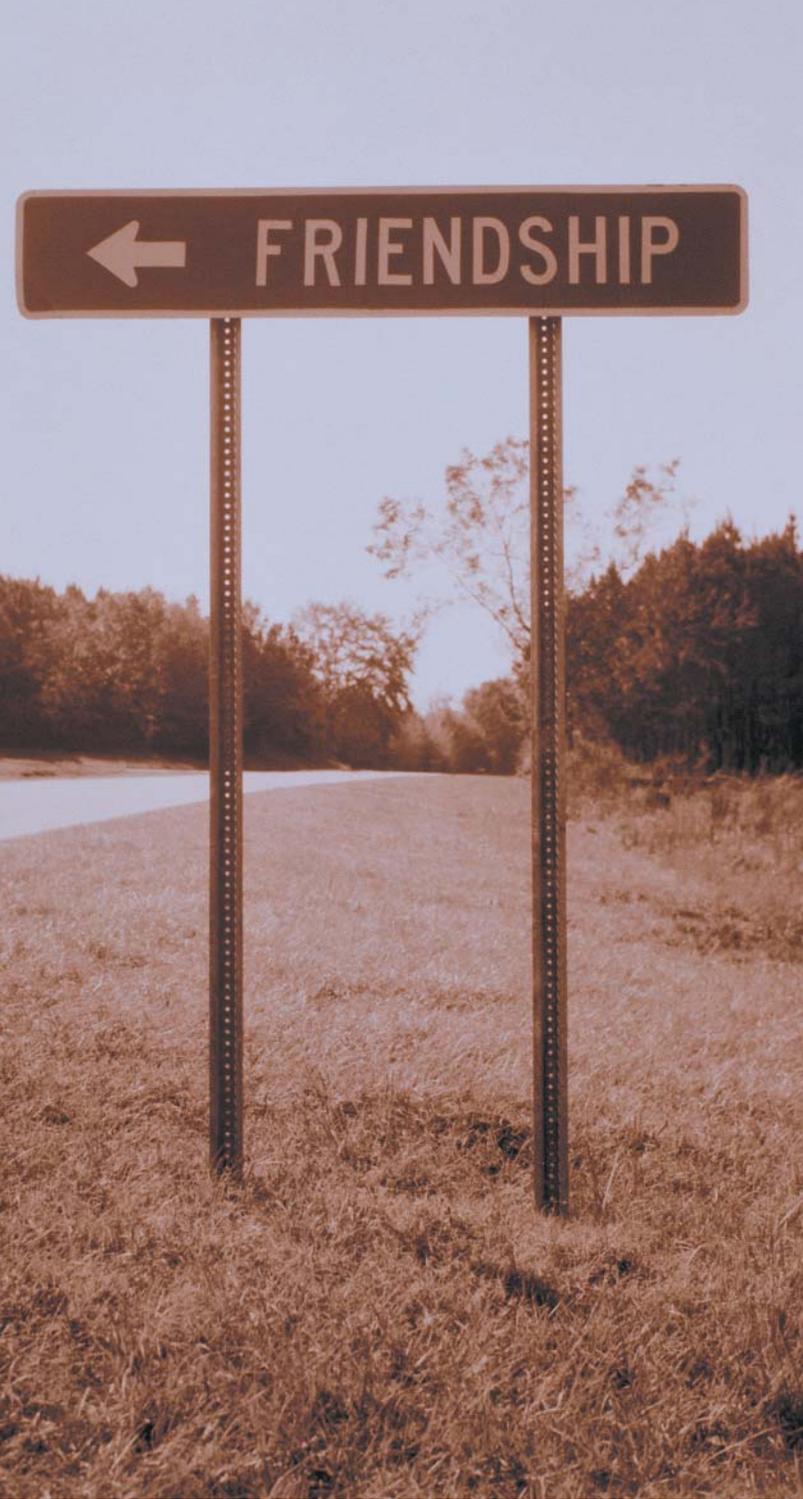
**Nat Irvin** of Clemmons, N.C., founded Future Focus 2020, a center of the Babcock Graduate School of Management at Wake Forest University, where he is an executive professor and assistant dean. He is also a partner in Irvin, Goforth & Irvin, a communications consulting firm, and a deacon at Mt. Zion Baptist Church.

**J. William "Bill" Porter** of Charlotte, N.C., is an attorney partner with the firm Parker, Poe, Adams, & Bernstein. Born in Shelby, N.C., and educated at the University of North Carolina at Chapel Hill (B.A. and J.D.), Bill also teaches a junior high Sunday school class at Myers Park United Methodist Church.

**Hope Morgan Ward T'73, D'78** of Raleigh, N.C., is superintendent of the Raleigh (N.C.) District of the UMC. Born in Suffolk, Va., she has served as a youth minister, curriculum writer, pastor, and director of connectional ministries. She serves on the boards of Louisburg College and the Methodist Home for Children, as vice president of the North Carolina Council of Churches, and with Interfaith Hospitality Network, N.C. Food Bank, and the Governor's Task Force on Mentoring.

**Eric A. Law**, a United Methodist layman and executive with the Ford Motor Company, from Berkeley, Mich., serves as chair.

Standing committees for academic programs, finance and development, cultivation and formation for ministry, and lifelong learning are chaired by **Nancy A. Rich**, **Charles H. Mercer Jr.**, **Arnetta E. Beverly**, and **A. Coleman Piper**, respectively.



**Not only is it okay...  
friendship is absolutely essential.**

## **It's Okay to Go There**

### *The Place of Friendship in Ministry*

**By Bob Wells**

For many pastors, loneliness is just an inevitable part of the job, as much a part of ministry as Wednesday night Bible study and visiting the sick. “Set apart” by their ordination, they’ve been schooled to believe they can’t have friendships with their parishioners. Overwhelmed with the many tasks of ministry, they don’t have time for friendships with other clergy.

But a group of pastors, scholars and laity in Duke Divinity School’s ongoing Theological Colloquium on Excellence in Ministry is convinced it doesn’t have to be that way. Not only is it okay for pastors to have friendships with their parishioners and with other clergy, it is absolutely essential.

Indeed, colloquium members believe that friendships lie at the heart of excellent ministry. These are not casual connections among acquaintances, but abiding and sustaining relationships among clergy and laity – and between clergy – rooted in the very nature of church and the Christian story: they are “holy friendships.”

“I learned a long time ago that there is that sense of being set apart, but I’ve also learned that you can still have friends, both in the church and with other pastors,” says the Rev. Kyle Childress, a colloquium member and pastor of Austin Heights Baptist Church in Nacogdoches, Texas. “We’re not saying friendships solve everything. But we are saying it’s something we’ve overlooked that can help make excellent ministers and excellent churches.”

For those who are not pastors, it’s difficult to understand how controversial, even radical, that notion is, says the Rev. Kevin Armstrong, who co-chairs the colloquium with Dean L. Gregory Jones. Sponsored by Pulpit & Pew, a research project on pastoral leadership based at the Divinity School and funded by Lilly Endowment Inc., the colloquium has been meeting twice a year to talk, think and write about excellent ministry.

“Many clergy have been taught in seminary or somewhere else that it’s not possible to be friends with their parishioners,” says Armstrong. “At the same time, many find it difficult to form friendships with other clergy, whether from a sense of competition or the sheer busyness of ministry.”

Yet, two years ago, when the colloquium members first started pondering the nature of excellent ministry, the subject of friendship kept coming up in the conversation.

“When we listed the gifts and treasures that had sustained us personally or that had sustained pastors we admired, friendship was at the top of virtually everyone’s list,” says Armstrong. “People talked about particular friendships and the particular friends who grew alongside them as they tried to discern their call and who sustained them through seminary and in their congregations.”

Friendships had helped colloquium members transcend the loneliness and isolation that plague so many clergy today.

Numerous studies have tried to quantify clergy loneliness. An oft-cited 1991 study found that 70 percent of clergy say they have no close friends. More recently, Pulpit & Pew’s 2001 national clergy survey asked pastors how often in the past year they had felt “lonely and isolated in their work.” About 17 percent said “very often”

or “fairly often” and another 51 percent said “once in a while.” Only 32 percent said they had never felt lonely or isolated. In yet another study, conducted in 1984, researchers found that pastors and their spouses experienced significantly more loneliness and diminished marital adjustment compared to non-pastoral husbands and wives.

For those clergy who are lonely, the experience can take a tremendous toll, leading to burnout and, in the worst cases, an early exit from the ministry. In the Pulpit & Pew survey, loneliness and isolation was the single greatest predictor of overall job dissatisfaction. Generally, those who had the highest levels of loneliness were the most likely to be dissatisfied in their ministry, while those who reported little or no loneliness had the highest levels of job satisfaction.

Another Pulpit & Pew study also found a strong link between loneliness and clergy dropout. In that study, researchers interviewed ex-Catholic priests who had left

*continued on page 6*

## Danger Ahead?

Colloquium members readily concede that friendships between clergy and laity pose special challenges, but they insist those are not insurmountable. Many clergy have been taught to shy away from such relationships for fear of showing favoritism and further creating subgroups and jealousies within a congregation.

The Rev. Kyle Childress says he knows of pastors who’ve been in ministry for 40 to 50 years who brag about having no friends except a spouse and perhaps a classmate or two from seminary.

“But to me, that’s a pretty sad commentary,” says Childress. “If church is to be the body of Christ and yet we don’t have any friends, then something is wrong.”

Lillian Daniel, pastor of The Church of the Redeemer in New Haven, Conn., says clergy should acknowledge up front that such friendships with laity will exist and figure out how to negotiate them.

“After all, if Scripture is full of descriptions of Jesus’ friendships with his followers, who are we ministers to declare that our roles are somehow more complicated?” she says.

Friendships between clergy and laity will not be the same as friendships between clergy, but it doesn’t mean one is more privileged or more important than the other. Both are gifts from God and need to be treated with reverence and care, says Daniel.

Clergy-laity friendships may indeed be dangerous if lived out according to the world’s model, particularly in an age when intimacy is defined as sharing every detail of one’s life. Obviously, pastors cannot unburden themselves to a lay leader about another lay leader’s annoying behavior, or reveal confidences about another church member’s marital difficulties. Holy friendships often require a “certain loving censorship,” says Daniel.

“The world defines intimacy as ‘baring all,’ as saying anything and everything that pops into your head at anytime,” says Daniel. “But Scripture never lifts that up as a good way to be. You don’t just say something that’s hateful or unkind. We all have different barriers and rules we place around friendships in our lives, but that doesn’t mean we can’t be close.”

the priesthood within five years of ordination. They found that isolation and a lack of close friendships were one of the most important reasons the former priests cited for quitting the ministry, second only to celibacy.

Becky McMillan, associate director of Pulpit & Pew, believes the colloquium members are on to something, but she worries that the word “friendship”—even with the qualifier “holy”—may not be rich enough to capture and convey what the colloquium is trying to express. She and other Pulpit & Pew researchers tested the colloquium’s hypothesis about friendship with several focus groups of pastors. To their surprise, many clergy were skeptical.

In almost every case, the focus groups strongly rejected the idea that friendships play an important role in ministry, says McMillan. In one group, composed of mainline pastors who had been in ministry for many years, not a single pastor claimed to need more friends.

Those responses, however, may have inadvertently revealed how impoverished our understanding of friendship has become. What they really needed, the pastors told McMillan, were mentors and confidantes, people with whom they could feel safe confiding their flaws, people who would hold them accountable and contribute to their spiritual formation.

## At the Heart of Friendship: Amazing Grace

By Elisabeth Stagg

In 1981, Chris Rice D’04 took time off from Middlebury College in Vermont to volunteer at nationally acclaimed Voice of Calvary Ministries in inner city Jackson, Miss. Like most of the white college students who volunteered at Voice of Calvary (VOC), Rice never planned to stay.

But stay he did – for 17 years.

Inspired by the biblical vision of the Sermon on the Mount, Rice and a group of friends from Voice of Calvary Church founded Antioch, an inter-racial community in their tough urban neighborhood.

At Antioch, a special bond grew between Chris and Spencer Perkins, son of African-American civil rights activist and VOC founder John Perkins. Calling themselves yokefellows, Chris and Spencer took the story of Antioch, which had become a unique symbol of racial reconciliation, on the road, speaking and teaching at college campuses and churches across the country. Together they created a national magazine, *Urban Family*, later added *Reconcilers* magazine, and published the book *More Than Equals: Racial Healing for the Sake of the Gospel*, which won a Critic’s Choice Award from *Christianity Today* and sold more than 40,000 copies.

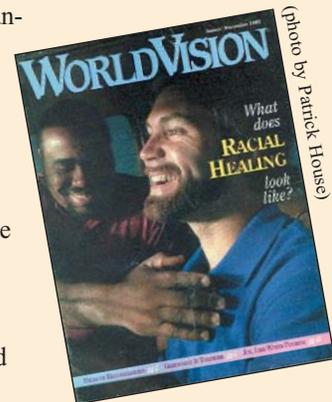
But like all true stories, this one involved more than met the eye.

In his memoir *Grace Matters: A True Story of Race, Friendship, and Faith in the Heart of the South*, Rice shares the joys and sorrows, challenges and frustrations, of his partnership with Spencer Perkins and communal life at Antioch. Unflinchingly honest, Rice’s book was chosen by *Publisher’s Weekly* as one of the “Best Religion Books of 2002.” It was also selected for *Christianity Today*’s “Editor’s Bookshelf” in December.

Slowly and painfully, Rice and his wife, Donna, realized the terrible toll Antioch’s “six-ring circus” had taken. Between busy schedules, demanding ministries, and the chaos of communal life, the friends had found it easier to repress than confront problems. When the conflicts finally surfaced in 1997, John Alexander and his wife, Judy, who had become friends and supporters of Antioch five years earlier, returned to mediate.

“The way you grow in God’s love isn’t by making demands of each other,” said John. “You do it by giving each other grace.”

This doesn’t mean that friends ignore their sins or hide their hurts, cautioned John: “Grace assumes sin. But in an atmosphere of grace...it’s no big deal to tell each other how you’re sinning. If you talk about people’s failures as matter of factly as you talk about the weather, they’ll hear your love and not your judgment.”



(photo by Patrick House)

▲ In 1993, Spencer Perkins and Chris Rice on the cover of *World Vision* magazine

The very things clergy said they wanted – mentoring, accountability, and spiritual formation – are inherent in the kinds of friendships the colloquium describes.

The Rev. Lillian Daniel, pastor of The Church of the Redeemer, a United Church of Christ congregation in New Haven, Conn., and a colloquium member, says the world's vision of friendship is shaped by consumer forces that leave it sentimentalized and trivial. To the world, friendships are made and chosen, based upon having things in common. Such friendships may be formed around our jobs, or the PTA, or our favorite sports teams. Usually, they are formed with people who tend to look and act like us.

Holy friendships are not so much chosen as discovered, says Daniel. They are unexpected alliances that are gifts from God, “grace undeserved, but also grace recognized.”

One of the greatest joys of ministry, Daniel says, is watching such holy friendships develop in the congregation. In her own church in New Haven, she has watched a shy elderly widow and a perpetually irritated teen-age boy, who no longer wanted to sit with his parents, become pew partners. Yale graduate students sit with secretaries close to retirement. Wealthy people sit with the unemployed.

*continued on page 8*

By the time the Alexanders returned to California, Antioch had begun a new journey, what Rice called “our greatest cross-cultural journey ever, into the culture of grace.”

For Rice, who grew up in Seoul, Korea as the son of Presbyterian missionaries, the culture of grace involved learning to let go of a lifelong habit of action. The greatest witness he and Spencer Perkins, who died suddenly after a heart attack in 1998, ever made, he writes, “was showing up, a black man and a white man who cared for one another and stuck it out. Our embodiment was our most important message, even before we stood up to speak.”

When Antioch closed, Rice wanted time for study and reflection. He originally planned to attend seminary in Boston, but was guided to Duke by the late John Alexander, who promised he had friends at Duke (Stanley Hauerwas and Richard Hays) “who won’t mess you up.”

Chris and Donna “knew within 30 minutes that Duke was the right place – the atmosphere, the hospitality, and the spirit of the place that we discerned,” he said. “There’s an ecumenical vision here that embraces a bigger idea of the church.”

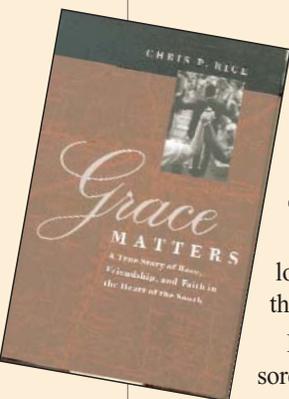
At Duke, Rice has shared his experience and contacts. In the fall, he invited Sojourners founder Jim Wallis to visit and lecture. This winter, John Perkins spoke and preached at the Divinity School in conjunction with a workshop for Walltown Neighborhood Ministries, a partnership involving Duke Divinity School and five nearby congregations. Rice served last summer as one of three Divinity School chaplain interns in Walltown, a troubled neighborhood near Duke’s East Campus. Walltown Ministries is a “potentially incredible collaboration,” said Rice. “The commitment of these five pastors and their churches, who represent denominational, race and class differences, is remarkable.”

Publication of *Grace Matters* and the book tour that followed thrust Rice back in the public eye. “I didn’t look forward to the tour, but it’s been rewarding,” he said. “Racial reconciliation is being taken more seriously than it was 10 years ago, especially among college students. That’s been very encouraging.”

Rice recently agreed to convene a group on racial conflict and healing for an international conference sponsored by The Lausanne Committee on World Evangelism in Thailand in the spring of 2004. Rice is among 1,500 people around the world tackling 24 different issues. “My particular issue group of 70 people is trying to define the race and reconciliation challenge, how it relates to evangelization, and to identify the best practices addressing it,” said Rice.

After taking off fall semester to promote his book, Rice isn’t sure when he will earn his master of divinity degree, although spring 2004 seems likely. And after graduation?

He’ll take his time discerning what comes next: “If I’d known what was going to happen when I went to Mississippi, I’m not sure it was a journey I would have signed up for.”



Before her eyes, friendships are formed between people who have nothing in common except their belief in Christ, says Daniel. The best Christian friendships, she insists, are always unlikely and unpredictable, crossing lines the world has established, whether of race, age, gender or class.

“To seek friendship in God’s community, rather than our own, is a counter-cultural act,” says Daniel.

It all has to do with who Christians are as peculiar people in the world, says Armstrong.

“The friendships we are trying to describe are about people we encounter who grace us with a presence that we neither deserve nor plan for,” says Armstrong. “That’s at the heart of the Eucharistic community. Out of that table of fellowship we recognize the holy in the other.”

Holy friendships may not look different to the outside world. But what sets them apart is that they have a larger purpose beyond the friendship itself: they help point us toward God. Holy friendships are about truth telling, encouragement and accountability.

“There is no question in my mind that my best friends force me to tell the truth about who I am, and who I want to be, and who God is calling me to be,” says Armstrong. “They know me well enough to offer me encouragement, but they also know me well enough to keep me from deceiving myself.”

Friendships among clergy can be a much-needed source of encouragement and, when necessary, rebuke.

Early in her ministry, Daniel served on a UCC committee that dealt with pastoral misconduct. Reviewing case after case of sexual misconduct, she noted that the offenders were clergy who tended to be “lone rangers” in their ministry, lonely and isolated pastors who had no close friends.

When you’re isolated, says Daniel, boundaries can become fuzzy: “You can slip into absolute relativism if you’re not talking with someone who understands your role.”

Both Daniel and Childress have forged friendships with small groups of clergy who meet regularly, offering each other encouragement, support and correction.

For the past nine years, Daniel has met once a month for lunch with three other women pastors she met soon

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## **The things many clergy say they want – mentoring, accountability, and spiritual formation – are inherent in holy friendships, which involve encouragement and, at times, rebuke.**

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after starting her ministry. Together, they’ve been through “two ordinations, three births, two job changes, one wedding, and a coming out story.” Though they differ theologically and politically, they have created a deep friendship that has been a source of “holy encouragement and prophetic correction,” says Daniel. Held together by their shared faith and their calling, they force each other to live truthfully.

Likewise, in Texas, Childress and five other Baptist pastors have been getting together twice a year for the past 12 years. Initially, their gatherings were hurried, overnight gripe sessions, but they later grew into more meaningful four-day retreats where they consciously practice the Sabbath.

Over the years, they’ve helped each other through rough patches in their ministries, and they always return to their churches refreshed and full of new ideas. Their congregations actively support the retreats, willingly planning around their pastors’ twice-yearly absences.

“Biblically, health is salvation and/or shalom, which in the Neighborhood, as in the church, now has a concreteness that previously was abstract,” Childress wrote in a Colloquium report. “Salvation and friendship are connected. We are like the paralyzed man whose four friends lowered him through the roof before Jesus. Mark records, ‘When Jesus saw *their* faith, he said to the paralytic, ‘Your sins are forgiven.’”



Jerry Markatos

## Fire in Her Belly and Faith in God

By Patrick O'Neill

At times, curiosity has gotten Arnetta Beverly D'92 into trouble.

Raised a Methodist, Beverly attended St. Stephen's United Methodist Church, an African-American congregation in her hometown of Lexington, N.C. In high school, Beverly wondered "what was the difference between First United Methodist Church down on Main Street, and St. Stephen's United Methodist Church four blocks up, two blocks over?"

She called the white pastor of First United Methodist and arranged to attend a Sunday service as part of a school assignment comparing the two congregations. When she walked into her segregated high school on Monday morning, "The principal was all over me

because I was trying to integrate the church," Beverly said. "Some of the good white folks had called to complain."

But Beverly, who at 56 is the first African-American woman to serve as district superintendent in the Western North Carolina Conference of the United Methodist Church, has since been invited back to preach in that very church. "God is good," she said.

When she tapped Beverly for district superintendent, presiding Bishop Charlene Kammerer knew she was taking a risk: more than 75 percent of the congregations in the district are white. But, two years later, Kammerer says her decision has been applauded.

"I had every confidence that she could live into this ministry and validate her gifts in ministry," said the bishop. "I had no question that she could do it and do it well."

Kammerer was also impressed with Beverly's life journey. Before studying for ministry, Beverly held jobs as a bank teller, undertaker and police officer, as well as a stint as the first African American elected to the Lexington City Council.

▲ Arnetta Beverly D'92 serves on the Divinity School's Board of Visitors and chairs its committee on cultivation and formation for ministry. She is past president of the Divinity School Alumni Association.

“From the first time that I met Arnetta, she impressed me with her life wisdom and her very compassionate spirit. And then, later, I heard her preach,” the bishop said. “She is a powerful and dynamic preacher. Everywhere I have sent her to preach in this conference, the people beg for her to come back. And I’m not overstating it.”

Beverly’s “extraordinary life skills and good common sense” help her to relate “extraordinarily well to lay persons and pastors,” Kammerer said.

Beverly said she’s always had fire in her belly, and the faith to believe God will help her through what she calls her “valley experiences.”

“I’ve never been typical anything,” Beverly said. “Growing up, I was the kid who had the football. So if you wanted to play football you had to play with me. I refused to be relegated to any woman or girl role. I did whatever I felt big enough and bad enough to do.”

After dropping out of nursing school, Beverly’s curiosity brought her to New York City. “I want to know how things work. What makes this tick? What does this person do? I ended up as a bank teller because I needed a job, and then, out of curiosity, I wanted to know what was done with a dead human body.”

She quit her job and enrolled in “embalming school.” After 10 years in the funeral business, Beverly took a job as New York City police investigator. By then a mother with two sons, Beverly said her marriage fell apart – her husband eventually died of complications from drug abuse – and she moved back to Lexington, where she landed a job with the Davidson County Sheriff, eventually making sergeant.

At home, Beverly also started getting heavily involved with St. Stephen’s again. From Sunday school teacher to delegate at the annual conference, Beverly immersed herself in the life of the church. “It was there that I left the secular world to join the sacred, so to speak,” she said. “I began to experience that God wanted something more of me and from me. I wasn’t sure what it was.”

She found out in 1986, when the people of St. Stephen’s affirmed her call to ministry. “The local church all stood up as one and voted on me,” she said. “And they all voted in the affirmative, and it could have been because I was wearing a .38 on my hip when I went in.”



Jerry Markatos

Still, Beverly “wanted to know more. It was that curiosity again.” She quit her sheriff’s job and started her studies at Duke Divinity School. In 2001, Beverly earned the D. Min. from Drew University.

Although both her sons – Russell Beverly of Springdale, Ark., and Ronald L. Beverly Jr. of Lexington – are grown, Beverly, now a grandmother of eight, still cares for mother, Elizabeth Dula Banks, who has Alzheimer’s disease, and her grandson Matthew Beverly, 12.

On her office “love shelf,” Beverly has a sign: “My love life isn’t dead, but the vultures are circling.” Beverly planned to remarry in 1998, but the day before her wedding to Clifton Hatton, his lung collapsed. He died less than a month later.

▲ Jeff Gordon is Beverly’s favorite NASCAR driver.

“I’m beginning to feel, that perhaps like the apostle Paul – and he and I have some differences—that maybe I am not to be married,” she said. “Not being married allows me more time to devote to ministry. I don’t have time for a social life, a romantic life.”

The divorce, her ex-husband’s death, and Hatton’s death coupled with being a single mother have brought on those “valley experiences” from time to time, Beverly said.

“I never worried in the valley because I knew one day I will go back up the mountain,” she said. “How high? I don’t know. Will I reach the top? I don’t know. But I will not stay in this valley. After the divorce I was able to get on with my life, raise my kids, and get involved in the church.”

Being black in America is different, Beverly said. She remembers the time she entered a white-owned business through a front door to get a cup of water for her sick brother. “I mistakenly went in the front door of a business, and that was the wrong thing to do,” she said. “It didn’t matter that I needed a cup of water for my brother. I was black, and I had the audacity to come through a white door.

“I understand what it is like to have to get up every morning and know consciously that you’re black, whereas some people just get up and go about their day. It’s not a part of their thought process.”

Beverly accepts the challenges that come with being a black woman in a position of authority in a predominantly white organization. She wants to hold her denomination – a “church that affirms inclusivity” – to a higher standard of justice and equality.

“It is my duty, almost an obligation, to make sure that before the meal is served everybody is at the table,” she said.

She is the eyes and the ears, the arm of the bishop, while assigned to the district, said Beverly. “I am a superintendent of the conference, but I enjoy being pastor to the 57 pastors and their families in this district. I think if you combine the bank, the funeral home and law enforcement, you combine all of that, and it has given me a richness in understanding of humankind that I bring to ministry.”

When she learned that President John F. Kennedy had died, Beverly absentmindedly pulled out a cigarette and lit it – in front of her mother, who did not know her daughter had taken up the habit. Her mother asked: “What’s that in your mouth?”

“Mama, be quiet, the president is dead,” Beverly replied.

“And if you don’t get that cigarette out of your mouth you’re going to join him,” her mother said.

Beverly’s favorite sport is among the world’s most segregated – auto racing. Her love shelf includes dozens of items of NASCAR memorabilia, most of them gifts from family and friends. A life-size cutout of Jeff Gordon – her favorite driver – leans against the wall in her office in a one-story building near downtown Madison. She regularly attends Winston Cup races throughout the country.

“I love NASCAR,” Beverly says. “Yes, there are no African-American drivers in NASCAR, but, if someone wanted to be one, it’s not like they could not, with the proper financial backing. If I were 30-some years younger I’d try my darndest to be the first black female NASCAR driver.”

It might be too late for a NASCAR job, but Sam Moore, who attended both Duke Divinity School and Drew with Beverly, said he doesn’t think she has satisfied her curiosity just yet. Moore, who is pastor of Greensboro’s St. Matthew’s United Methodist Church, says he looks for even more from Beverly.

“I think Arnetta is the right person to be the first African-American female elected bishop in the southeast jurisdiction of the United Methodist Church,” Moore said. “That’s what I would like to see. That’s the dream. And I think that she has the gifts and graces to be that person.”

Becoming bishop is not something she aspires to, says Beverly, “but if that’s where God calls me to go, that’s where I’ll go.”

*Patrick O’Neill is a freelance writer living in Garner, N.C. His most recent article for Divinity was a profile of Frank Dew D’76.*

# Margaret Parker: Art as Visual Proclamation

Although she has created art since childhood, Margaret Adams Parker studied Latin and Greek in college and headed straight back to the blackboard.

Raised in a family of teachers, she earned a degree in classical languages *summa cum laude* at Wellesley College in 1970 and began teaching high school English. But Parker's passion for art persisted. She returned to college, this time to study art at The American University in Washington, D.C. She was awarded the Wolpoff Prize for Works on Paper and the Glassman Prize as Outstanding Woman Artist before graduating with an M.F.A. in 1984.

Parker will deliver this year's Stuart C. Henry Religion & the Arts Lecture, "Picturing the Bible: The Visual Image as a Way of Reading Sculpture" on Feb. 5, 2003. "We are embedded today in a culture that conveys information visually," she said. "I believe that the visual arts are another way of proclaiming the Gospel."

Parker was working as an artist and teaching Sunday school at St. Mary's Episcopal Church in Arlington, Va., when she began taking students to the National Gallery of Art. Her guided tours attracted other groups of parishioners, and she was inspired to create a course for seminarians connecting the visual arts with the life of faith.

"Teaching that course – mostly on Rembrandt and his works exploring the Bible – fed back into my studio work, where I began working on the figure," says Parker, who teaches at Virginia Theological Seminary. Her focus shifted to sculpture, which she finds "a better vehicle for depicting the human figure," and to printmaking.

The latter appeals to her in part because of its "long and distinguished history in the service of the church, and as a political statement." Another advantage is that she can create multiple prints of each woodcut – and bronze casts of her sculptures – making each accessible to a wider audience. Her prints and sculptures have been featured in numerous solo and group shows. A bronze

► Parker's woodcut, "And Abraham stretched forth his hand..." (2001) will be published in *The Art of Reading Scripture*, a collection of essays co-edited by Divinity faculty Richard Hays and Ellen Davis from the Center of Theological Inquiry's Scripture Project. The book will be published in the fall 2003.



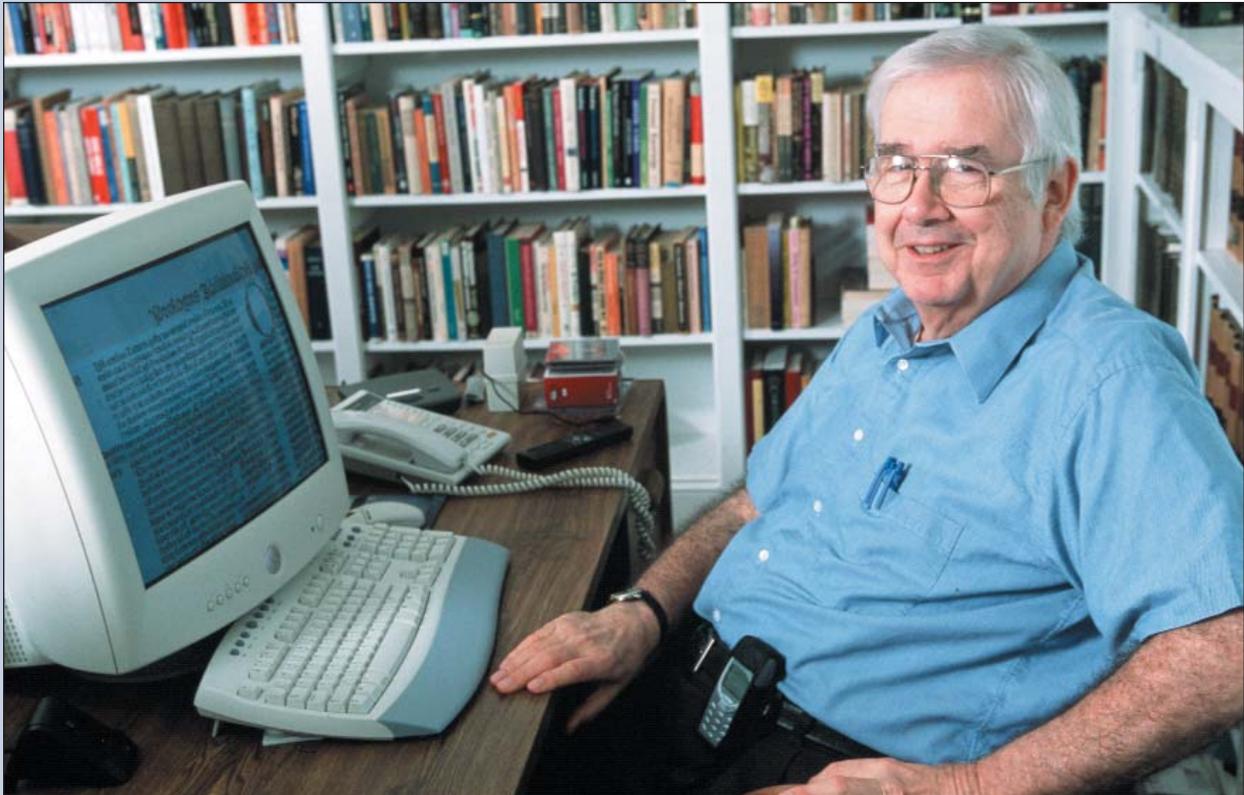
cast of her sculpture *Mary*, which Archbishop of Canterbury *emeritus* George Carey described as "a profound study that provides a new

theological angle on Mary," is installed in the College of Preachers chapel at the National Cathedral.

At Virginia Theological Seminary, Parker was a frequent guest lecturer on images of David in art for the Old Testament course taught by Ellen Davis. When Davis joined Duke Divinity School as associate professor of Bible and practical theology, the collaboration continued. Davis wrote an annotated translation to accompany Parker's woodcuts of the Book of Ruth. The resulting book, *Who Are You, My Daughter? Reading Ruth through Image and Text*, will be published this spring by Westminster John Knox Press. The book's genesis was a series of 20 woodcuts Parker planned to give her daughter as a wedding gift: its completion coincided with the marriage of Davis' daughter. It is dedicated to both daughters and their husbands.

An exhibit of Parker's work, "The Book of Ruth: 'Reading' the Story through Woodcut Prints" will be featured in Duke Divinity Library during the spring semester.





**David C. Steinmetz**

## Patron Saint to Young Scholars

*By David W. Reid*

Craig Farmer was in his backyard building a doghouse when his wife called him inside with these chilling words: “Steinmetz is on the phone!”

The doctoral student had not been eager to discuss the lack of progress on his dissertation. He tried to let his advisor down gently with the news that he would not be able to defend in the spring as planned.

The professor’s response was short and simple: “No, that’s unacceptable. You *will* complete the dissertation by April 15.”

“His voice was unmistakably tinged with disapproval and it was the first time that I remember hearing that tone,” Farmer recalled. When he put down the phone he went straight to the computer. Working harder than he

ever had, Farmer finished the dissertation in two months and defended it as scheduled. The doghouse was never completed.

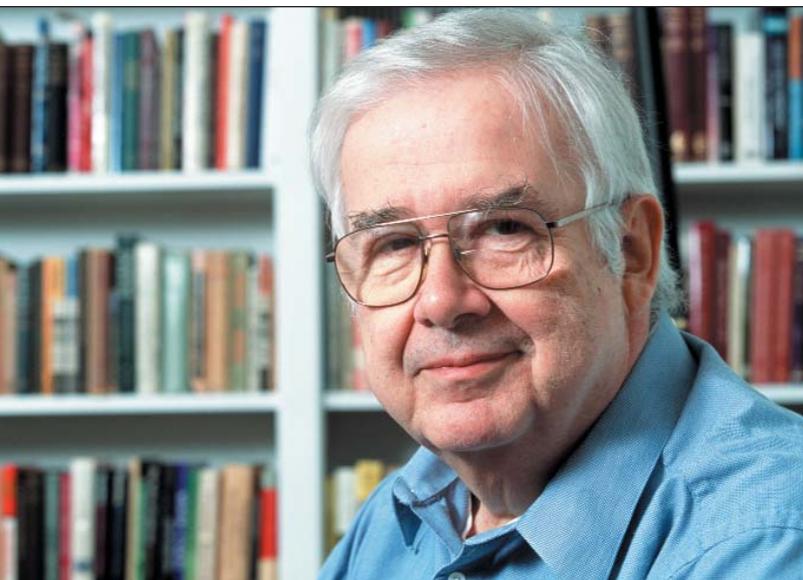
“That episode made me realize how much I needed an advisor who cared enough to not let me squander another year of my life,” said Farmer, who is currently associate professor of history and humanities at Milligan College. “It also made me realize how much his approval meant to me.”

David C. Steinmetz, who is the Amos Ragan Kearns Professor of the History of Christianity at Duke, has become the patron saint to young reformation scholars, said Susan Schreiner G’83, herself a former Steinmetz student and now an associate professor at the University of Chicago.

“It’s definitely a club,” said Schreiner. “I’ve heard them called the Reformation Mafia.”

Steinmetz helps them get published, writes recommendations, critiques manuscripts and finds opportunities for them to study in Europe. Even those who have not studied with him may become beneficiaries of his guidance, especially if they have a connection to a former student at Duke.

▲ David Steinmetz will keynote Duke Divinity School’s Laity Weekend April 4-5, 2003.



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**“You can be sure that every heresy of the Christian church is in your parish somewhere. It isn’t because they’ve gone out to be heretical, it’s just because they’ve thought about things and that’s what they came up with.”**

**David C. Steinmetz,  
Amos Ragan Kearns Professor of the History of Christianity**

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Former students say that he makes complex ideas clear without watering them down, often lightening the intellectual discourse with well-timed humor. With doctoral students, he engenders a sense of competition that raises the bar for everyone.

“There’s a lot of quaking going on,” said Schreiner, but in the end, grad students are thankful to have been pushed to the limit.

Some church historians study Luther. Others focus on Calvin. Steinmetz specialized in both, thereby bridging a long-standing knowledge gap.

“Lecturing to Germans about Calvin and to Calvinists about Luther has been one of the more pleasurable experiences of my life,” he said recently.

Having researched major parts of his book, *Calvin in Context*, at the Herzog August Bibliothek Wolfenbüttel, Steinmetz then encouraged a whole generation of younger scholars to mine the resources of the Wolfenbüttel library, said Jill Bepler, director of the library’s stipend program. He organized an international conference there in 1994 and later formed the American Friends of the Herzog August Bibliothek to strengthen ties with U.S. scholars.

Duke history professor Ronald G. Witt calls Steinmetz “Mr. Medieval Renaissance” for his role in transforming the university’s first interdisciplinary program into the Center for Medieval and Renaissance Studies in 1979. During hard times for the center in the early ’90s, Steinmetz returned to a leadership position and set the center back on track.

“He’s very resourceful,” said Witt, acknowledging that Steinmetz knows how to exert influence across the campus.

Among his many scholarly contributions, Steinmetz will likely be remembered best for his innovations in 16th century biblical interpretation. What began in 1978 as an after-dinner lecture for Duke students and faculty became a widely anthologized essay, “The Superiority of Pre-Critical Exegesis.”

His work has stimulated many younger scholars over two generations to explore the often neglected Reformation commentaries and sermons as important historical sources, said Scott H. Hendrix, Nichols professor of Reformation history and doctrine at Princeton Theological Seminary.

Steinmetz challenged the mainline Protestant approach to Scripture that equated proper biblical interpretation with the use of modern historical-critical tools. That method focused scholars on the pre-history of the text. But questions of how the text was received and how it was understood within the church or synagogue were left unanswered.

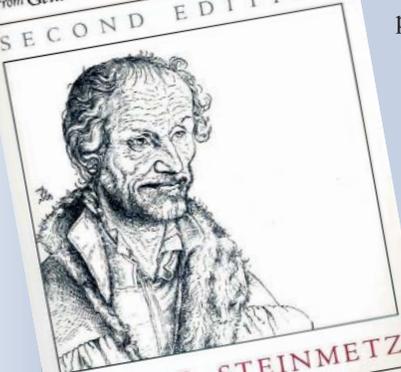
“The historical-critical method carried with it a certain hostility to church tradition because the early pioneers regarded themselves as breaking free from the church’s reading of the text,” he said. Those pioneers thought of themselves as the true historians because they claimed to read the text in a quite neutral way.

“We know now that was not the case,” said Steinmetz. “Just read Schweitzer’s *The Quest of the Historical Jesus*. Although that hostility never went away, I’ve seen among biblical scholars a fresh appreciation for the notion that understanding the reception of the text may also be helpful for understanding the meaning. And jumping over 20 centuries as if that history didn’t exist

## REFORMERS IN THE WINGS

From Geiler von Kaysersberg to Theodore Beza

SECOND EDITION



DAVID C. STEINMETZ

may be self-deceptive in certain important ways.”

Colleagues say that Steinmetz is an enormously popular and effective teacher of European history in the Divinity School.

“Pastoral work for a young pastor nearly always involves being put in an alien cultural setting,” said Steinmetz, and he believes that learning church history helps students prepare to

grapple with new cultures.

“If you can’t understand Augustine and get your mind around that, if you can’t stop talking and interposing yourself, your opinions and your likes and dislikes, then how are you going to listen to the parish?” he asks. “You’re going to have to learn a new form of discourse. You’re going to have to learn a new cultural setting. You’re going to have to find a way to stop interposing yourself between yourself and that parishioner and really hear what that parishioner is saying to you.”

Steinmetz also believes that the judgments students learn to make about history will help develop pastoral judgment.

“I tell students you can be sure that every heresy of the Christian church is in your parish somewhere. It isn’t because they’ve gone out to be heretical, it’s just because they’ve thought about things and that’s what they came up with.”

If you find a church full of Pelagians who believe that the way to curry favor with God is through exemplary conduct, then it is time to talk about grace, he said. If you encounter people “who are so Augustinian that they are of no earthly use,” it’s time to talk about works.

“The reason we’re putting pastors in these churches is not that they are the only ones who care about God or that they are the only theologians,” said Steinmetz. “But they are the only *trained* theologians and they help that church stabilize and stay within the church’s trajectory rather than wandering off, doing other things and losing its identity and its mission because it forgot who it was. And church history really does help.”

Chicago’s Schreiner said her mentor is generous with his time, his advice and his help, but the underlying objective has always been to pry the best from his stu-

dents. She tells the story of one student who turned in major sections of his dissertation and then staked out the parking lot, hoping for a casual, end-of-the-day discussion with the professor.

Making a beeline for his car, Steinmetz never broke stride as he uttered this succinct analysis: “It needs to be rewritten.”

## David W. Steinmetz

### **Born:**

June 12, 1936  
Columbus, Ohio

### **Education:**

B.A., Wheaton College (1958)  
B.D., Drew University (1961)  
Research, University of Göttingen (1964–65)  
Th.D., Harvard University (1967)

### **Ordination:**

Elder, Ohio Conference,  
Methodist Church, (1961)

### **Teaching Positions:**

Teaching Fellow, Harvard University  
Associate Professor, Lancaster  
Theological Seminary  
Visiting Professor, Harvard University  
Visiting Professor, Iliff School of Theology  
Visiting Professor, University of Notre Dame  
Amos Ragan Kearns Professor of the History  
of Christianity, Duke Divinity School

### **Family:**

Married to Virginia Ruth Verploegh Steinmetz  
in 1959  
Children: Claire (1965) and Matthew (1976)

### **Selected Books:**

*Reformers in the Wings* (Fortress Press, 1971)  
*Luther and Staupitz*  
(Duke University Press, 1980)  
*Luther in Context* (Indiana University Press,  
1986; expanded second edit. Baker, 2002)  
*Calvin in Context*  
(Oxford University Press, 1995)



International relief work opened up his eyes and faith, says Dan Randall D'05. Randall, in traditional Afghan clothing, with his photo exhibit at Duke Divinity Library.

Elisabeth Stagg

## A Cycle of Prayer and Service

By William E. Pike

Colorado native Dan Randall D'05 is clear about what has driven him around the globe for mission work – God's call to action, arising from prayer. "I pray to try to understand how to respond to God's call to love others and be a peacemaker," says Randall. Prayer and action form a continuous cycle, he explains, each period of prayer driving him to action, each action driving him into prayer, and back to action again.

This cycle began at Seattle Pacific University, where at a worship service, "my eyes and my faith really opened up to traveling internationally to help people," he says.

After graduating with a degree in educational ministry in 1999, Dan left for mission work in Kosovo. He spent several months there in 1999, 2000, and again in 2001 working with organizations involved in refugee resettlement. In November 2001, Dan felt a distinct call to work in Afghanistan. Once there, he found a nation ravaged by drought, war, and oppression, and a landscape he describes as "lifeless." Working with Joint Development Associates, a small humanitarian relief and development organization, he helped distribute food and clothing to needy families. The greatest challenge in Afghanistan was a sense of helplessness.

"Even doing the best you can, widows and children still go without food," he said. "But this makes you rely on your faith. God *has* to be there in those times." He learned, he said, that his job was "to pray, be obedient, and trust God to work somehow in the lives of the people."

Dan also experienced a deeper understanding of how God answers prayer. During his three months in Afghanistan, through the prayers of the people, the landscape transformed from a barren desert to a sea of wheat four feet high.



**This boy, the oldest male in his household, waits with the ticket that entitles his family to a three-month ration of beans, wheat, oil and sugar.**

Dan Randall

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## **“Even doing the best you can, widows and children still go without food.”**

Dan Randall D’05

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“Prayer became real,” he said, “and my understanding and practice of prayer deepened and became more real.”

Dan had been accepted at Duke Divinity School before leaving for Afghanistan, which he departed for Kosovo. While there, he began to ask God if he should forego Duke for continued mission work. But in August the answer came to him that his next step was to begin his studies. God would send the needed workers.

Ten days later, Dan arrived at Duke where he is excited to see how God will bring together his many interests – missions, academia, pastoring, and working with college students.

Since first being led to mission work, Dan has ministered in Ireland and Northern Ireland, Uganda, Kenya, Honduras, Nicaragua, Albania, Kosovo, Afghanistan, Boston, Santa Cruz, Calif., Seattle, Denver, and now Durham. Financially, he has relied on God, and God has always provided.

“It is only because of God’s grace and provision I have been able to do these things. I could not have done it alone. Prayer – others for me and me for them – is essential.”

*A senior in the master of divinity program, Bill Pike is a senior co-editor of the student publication, The Between Times.*



Jim Wallace

## Taking Action with Farmworkers

By Elisabeth Stagg

Patience has never come easily to Melinda Wiggins D'94.

After nearly a decade dedicated to social action, she is as intense, as impatient, and as inspired as ever.

“This work is really, really slow,” says the 32-year-old director of Student Action with Farmworkers (SAF). “Change happens slower than I want.”

Wiggins' ministry is rooted in this 10-year-old non-profit's mission: *To bring students and farmworkers together to learn about each other's lives, share resources and skills, improve conditions, and build diverse coalitions working for social change.*

SAF's roots date to the mid-1970s, when students at Duke were encouraged by child psychiatrist Robert Coles and public policy professor Bruce Payne to docu-

ment conditions in migrant labor camps. Their report led to a hearing by the U.S. Civil Rights Commission. Payne and others later founded Interns in Conscience, which sent Duke students to Florida to work a summer with migrant laborers.

By 1992, students at UNC and Duke were working together in a joint service-learning class about farmworker issues and serving summer internships throughout the Carolinas. SAF incorporated that year and selected 32 interns for the Into the Fields program in summer 1993. In addition to students from Duke and UNC, the bilingual interns, many of whom had grown up on farms, came from N.C. Central University, the University of South Carolina at Columbia, and Guilford College.

Wiggins, who grew up on a cotton farm in the Mississippi Delta and earned a B.A. in political science *summa cum laude* at Millsaps College, interned with Episcopal Farmworker Ministry in Newton Grove, N.C. She helped workers file immigration applications and researched migrant ministries. Churches in the Carolinas were beginning to notice the influx of Latinos, she found, but there were virtually no worship, or other services, in

▲ **Melinda Wiggins, with documentary photo of workers at a N.C. Christmas-tree farm, joined SAF as a summer intern while a divinity student.**

Spanish. Her internship, funded by the ecumenical Church Women United, also involved work on a housing project to provide an alternative to the migrant labor camps where farmworkers typically live.

This project, led by the N.C. Council of Churches Housing Development Corporation, is still being developed.

“I had been working on my thesis, trying to write about homelessness,” says Wiggins. While some of what she’d learned in divinity school was helpful, she found herself throwing “my simple answers out the window.”

The next fall, Wiggins was one of 15 students selected for the prestigious National Capital Semester for Seminarians. She spent a semester researching homelessness prevention programs as a research assistant with the U.S. Department of Housing and Urban Development (HUD).

“I went to Washington thinking that you could make change through the bureaucracy, but it took less than a semester to realize it didn’t work that way. Most of the people at HUD had never worked with the homeless. I kept asking, ‘Where’s the connection between you and the community you’re trying to serve?’”

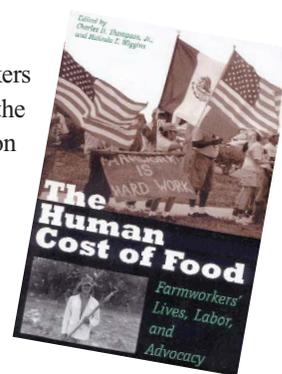
At Duke, the late Frederick Herzog had introduced her to liberation theology. “I discovered that there was actually a theology behind what I believed,” said Wiggins. “God is on the side of the oppressed; God does want changes here and now.” Working with Herzog and Mary McClintock Fulkerson, with whom she studied feminist theology, Wiggins completed her thesis and earned her M.T.S. *magna cum laude* in 1994.

After graduation, SAF offered her a job coordinating summer interns. That fall she was promoted to program director and, since 1996, she has served as SAF’s execu-

tive director. The job involves a wide range of responsibilities including program development, advocacy training, fundraising, and public speaking. From the Ground Up is a program that documents farmworkers’ lives through publications and exhibits to help raise awareness of injustices in the food industry.

Wiggins co-authored *Into the Fields: Mobilizing Students to Work with Farmworkers on Campuses and in Communities* (1997), a how-to manual for college campus groups. She co-edited *Fields Without Borders/Campos Sin Fronteras* (1998), a bilingual publication that documents migrant farm labor, relationships between growers and workers, and farmworker women and children.

*The Human Cost of Food: Farmworkers’ Lives, Labor and Advocacy*, published in 2002 by University of Texas Press, focuses on issues affecting farmworkers in the Southeast: labor organizing; the rise of agribusiness; health, education and legal challenges. Edited by Wiggins and Charles D. Thompson Jr., the book provides practical suggestions for working with farmworkers and other advocates for justice in the food system. SAF also published a quarterly newsletter, *From the Ground Up*.

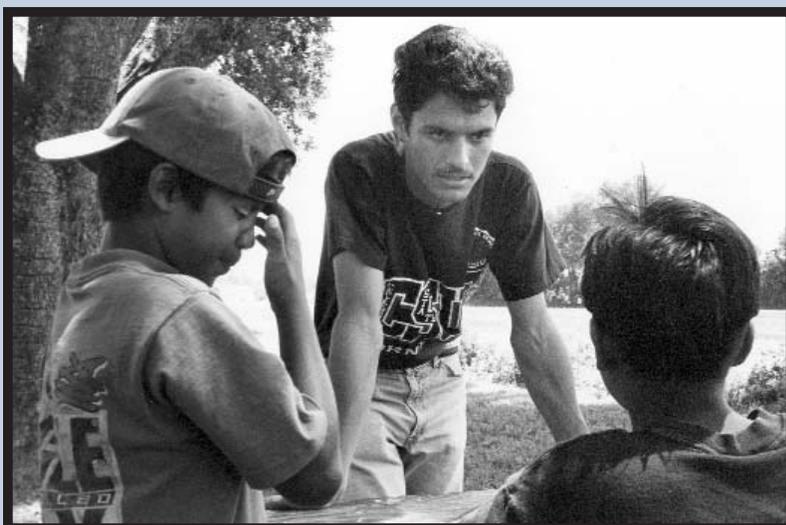


The N.C. Peace Corps Association awarded SAF the 1996 Peace Prize for “helping people help themselves, promoting peace and cross-cultural understanding.” SAF’s tenth anniversary was bi-coastal: In August, celebrants first gathered at the home office in Durham, and then last November in Sacramento, Calif., at the annual

Sowing Seeds for Change Symposium. SAF helps support and link students committed to farmworker advocacy on college campuses across the nation. Since 1996, SAF has brought together more than 800 activists at its annual fall symposia.

Despite these successes, Wiggins finds that her work, and her prayers, are often rooted in anger.

“I practice patience,” she says, “And I know that I can see things through. But I still believe that change should happen faster – particularly change around issues like race, class and sexual



Chris Johnson, 1996 SAF intern

Ramiro Arceo, a 1996 *Into the Fields* summer intern and SAF’s current education director, talks with students in Project Levante. The program encourages migrant youth to stay in school and attend college.



Ana Viego, 2000 Into the Fields intern

**Two families gather before a priest for a mass celebrating the baptism of a son and tresañeras (a traditional third birthday celebration) for his sister and her 3-year-old friend. SAF documents the cultural traditions of immigrant farmworkers through the Into the Fields Folklife Documentary Project.**

orientation. It just seems that if we're so advanced, we should have figured these things out. Much of the time I spend in prayer is in anger. I think this is a valid way to pray. I try to use the anger for change."

There is "too much complacency," says Wiggins, whose wish is that farmworkers be respected for their rich cultural heritage and fairly compensated for their dangerous work. Pay inequities, she's well aware, are not limited to Hispanic farmworkers. After 35 years working in an electronics factory, Wiggins' mother earns less than \$10 per hour. Men in the factory are in management; women, she says, "are on the line."

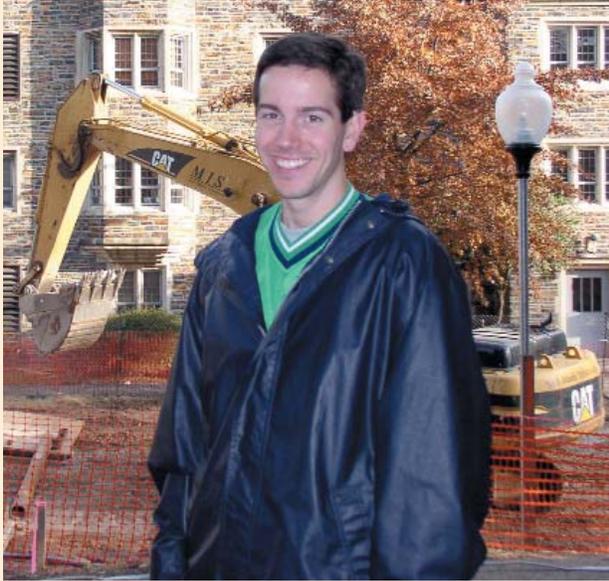
Her working class family "lived in a safe and clean house. We always had enough food and had a community of support," says Wiggins. "Farmworkers are in unsafe, unsanitary housing. They make less than \$10,000 a year. Most are men without family support, isolated by language and other cultural differences. If they get sick, they can't go to a doctor. You work even if you are sick."

She speaks to many groups whose members "either don't know or have the wrong impression" about farmworkers, particularly conditions that lead to boycotts.

SAF endorses the Mt. Olive pickle boycott called by the Farm Labor Organizing Project and supports the boycott led by the Coalition of Immokalee Workers (CIW) in southwest Florida against Taco Bell, which depends on high-quality U.S. grown tomatoes. Tomato harvesters earned the same piece rate in 2000 that they did in 1980: 40 cents per 32-pound bucket. Adjusted for inflation, they received half what they did 20 years ago.

After 10 years, SAF's alumni number more than 300. Many of them continue to work in some capacity with farmworkers. Project Levante, which encourages farmworker youth to stay in school, has taken more than 1,000 teens to visit college campuses. Each year, more student interns are trained, more farmworker children are educated, and more consumers become aware of the human cost of their food. "That's how you stay in this work," says Wiggins. Slowly and surely, the net of advocacy grows.

*To learn more about SAF or to download an application for an Into the Fields Internship, visit the Web site [www.saf-unite.org](http://www.saf-unite.org). Information about Sowing Seeds for Change, SAF's national program helping unite college students with farmworkers, is also available.*



## An Engineer's Call to Ministry

By William E. Pike

During the late '90s, Britt Gilmore D'05 was living every 10-year-old boy's dream. He was engineering "big yellow trucks" for Caterpillar. But this just wasn't satisfying the Florida-born, MIT graduate, who was feeling a call to ministry that would eventually lead to Belfast, Northern Ireland, and then to Duke Divinity School.

While working for Caterpillar, Britt became involved in Campus Crusade for Christ at Bradley University. He

was also taking part in ministry through his home church, which introduced him to overseas mission work. By 2000, Britt felt a distinct call to ministry, specifically to overseas mission. On Saint Patrick's Day 2000, he arrived in Belfast, where he began two and a half years of work at a church and mission of the Methodist Church in Ireland.

During his first year in Belfast, Britt worked mainly with youth already in the congregation, as well as with as many of their friends as the church could reach. Then, with funds from the mission and support from the United Methodist Church, the program purchased an old pub and converted it into a youth activity center.

The "pub ministry" was open three afternoons a week for afterschool activities, giving kids an alternative to hanging out on the streets. A youth club met one night per week, and on Sunday nights the center offered spiritual education. "The old pub was a good venue for interacting with youth in a personal way," said Britt. "It gave them alternative activities and an opportunity for spiritual growth and discovery."

Britt's experiences in Belfast solidified his call and, after meeting Dean Greg Jones in Northern Ireland last year, he applied to Duke. "My ministry in Belfast increased my motivation to serve all people, particularly youth," he said. "After watching God remove walls of suspicion and prejudice through the gospel, I look forward to following my call wherever it leads."

*William E. Pike D'03 worked for the South Dakota State Legislature prior to entering the Divinity School. He is a senior co-editor of the student publication, The Between Times.*



### Encourage a youth's Christian walk

*Duke Youth Academy for Christian Formation*

**July 13-26, 2003**

*A two-week residential journey on the campus of Duke University.*

The Duke Youth Academy seeks 70 rising high school juniors and seniors of all races, cultures, and Christian traditions with the passion to live abundantly as disciples of Jesus Christ.

For more information and a program application, visit our Website  
[www.duyouth.duke.edu](http://www.duyouth.duke.edu), call 919.660.3542  
or e-mail [duyouth@div.duke.edu](mailto:duyouth@div.duke.edu)

Application deadline: February 21, 2003.

# Forming a Passionate, Learned Clergy Internships Bring Blessings

By Elisabeth Stagg

*When 15 churches across the nation joined Duke Divinity School's Learned Clergy Initiative last year, each agreed to mentor a divinity student during a summer internship. The results reveal blessings for both students and congregations.*

## Soul Fest

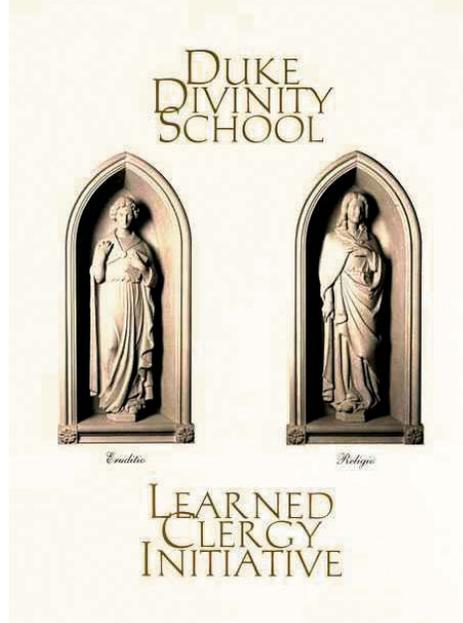
Although she is the daughter of a Methodist preacher and had preached before, **Lisa Yebuah D'04** felt awed by the pulpit at **Davidson UMC in Davidson, N.C.**

Leading worship every Sunday during her 12-week internship was “a great gift, an immense challenge and a heavy responsibility,” said the South Carolina native. But ascending the pulpit seemed absolutely daunting.

Only a few of Davidson UMC's 3,000 members are African-American, but that was not the basis for her fears, said Yebuah, whose parents moved to the U.S. from Ghana before she was born. Being in the minority is nothing new: her freshman class at Wofford College, for instance, had seven African-American students.

“I just had this perception that everything I did had to be very polished because it's a very polished congregation,” Yebuah said. “But this was also the most forgiving congregation I've been part of. I think we create a lot of fears for ourselves.”

Although she confided in senior pastor James Howell D'79, G'84 and associate pastor Craig Kocher D'01, her



concerns were a well-kept secret from the congregation. And though Howell had to miss the sermon, he said he heard only praise for Yebuah from his associates and parishioners.

Her preaching was “grace-filled and faithful, challenging and inspiring,” reported Kocher.

“The number of people in the world who can stand up and deliver a riveting, memorable sermon is finite, even embarrassingly small,” said Howell. “Perhaps this very ability in Lisa may tell her something about her calling. If we discover our call at that point where our passion and our ability meet the needs of the world . . . the preaching life may be her destiny.”

During her internship Yebuah also developed three summer “Soul Fests” – informal gatherings where all ages shared their performance gifts and enjoyed communal music and food. Lisa, who recruited the performers, served as emcee.

Yebuah has “a heart for fellowship and understands the dynamics of God's people sharing their joys and sorrows, their stories and songs,” said Howell. “In a remarkable and unique way, she can relate to folks of all ages, from countless backgrounds, so that they can make connections with each other. Hundreds of people have urged me to hire her.”

## Learning in the Fast Lane

During his first two weeks at **First Baptist Church in Greenville, S.C., David King D'04** shadowed senior pastor Jeffrey S. Rogers. From then on, the pastor let the young intern set his own pace.

“This was, in my estimation, an important part of the opportunity to learn what it is like to be a minister, and



to lead a team in ministry, in what a consultant friend of mine designates a ‘high-performance’ church – more like Charlotte Motor Speedway than I-85,” said Rogers.

An energetic self-starter, King proved equal to the challenge. The internship program he coordinated with

summer interns in youth, music and children’s ministries was “exceptional in organization, content and execution,” said Rogers.

When the pastor offered feedback on King’s written work, “He considered my suggestions, reworked his effort, and produced a result that maintained the integrity of what he wanted to write while incorporating what I thought it needed to reflect. The result was a piece that was stronger than either of us would have produced individually.”

The one disappointment of his internship was that he did not have an opportunity to preach, said King, who is originally from Birmingham, Ala. But First Baptist invited him to return to preach the last Sunday in November. His sermon was from Luke 17:11–19, “about gratitude and how our lives should be shaped by it,” said King, who studied homiletics with Richard Lischer during fall semester. “It gave me a chance to apply what I’ve learned in that class to my sermon.”

King was “absolutely fabulous,” said Rogers. One of the few things he and his colleagues suggested David improve last summer was his articulation in the pulpit, said Rogers. There was no such issue when he returned to preach.

“His sermon was extremely well articulated,” said Rogers. “And there was wonderful content. My hope and prayer is that the profound life-and-death engagement of the pastoral ministry will win his heart and mind.”

## New England Summer

**Jennifer Harner D’04** knew that an internship at **Stanwich Congregational Church in Greenwich, Conn.**, would take her far from her roots. She had no idea that after 12 weeks this



New England church would seem like a home away from home.

As a second-career United Methodist who has lived in seven different southern states, Harner traveled outside both her denomination and her geographic experience, “but I learned more as a result,” said the former elementary school teacher and director of servant ministries in Vero Beach, Fla.

“After my first year of seminary, it was important to put everything to work – to put flesh on all the ideas I’d learned. I had a unique opportunity to be mentored not just by senior pastor Neely Towe, but also by her team of associates. I saw how differently four pastors can be gifted and graced and all complement each other.”

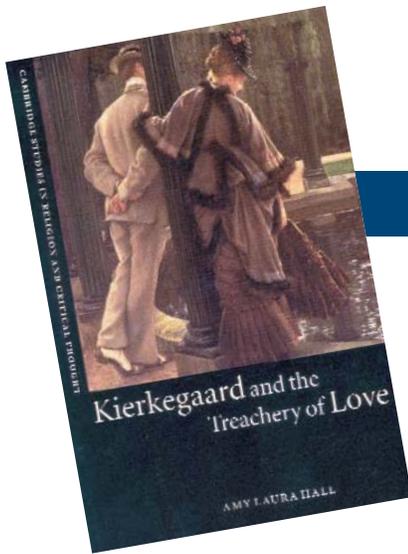
She has a better understanding of Methodism after working outside it. “It really gives you an appreciation for the body of Christ,” said Harner, who has stayed in touch with the congregation via e-mail. The four pastors from Stanwich even called October 10 to sing “Happy Birthday” to her. “Being loved by a community of faith that is different from your own is a wonderful affirmation.”

Harner participated in all aspects of church life, alternating between being a follower and a leader, and always with grace, said mentor Neely Towe. “She has an extraordinary grasp of the fullness and interconnectedness of parish ministry. Our staff could probably have taken a summer sabbatical and left her in charge!”

During weekly meetings, the women’s theological discussions ranged far and wide – from the mystery of Jesus and the Trinity to the balance between ministry and family life. “I learned that we, on staff, do much too little theological reflection,” said Towe.

“Both the indwelling Holy Spirit, and the call of God upon Jen are clear,” she added. “Her engagement with worship is authentic, sincere, and contagious; her prayers are insightful and gracious. It was an incredible privilege for all of us to have her here. We learned a lot from her.”

*These three students are among Duke’s first class of Divinity Fellows – 12 women and men awarded full scholarships for either three-year M.Div. or two-year M.C.M. degrees for their outstanding potential as church leaders. The fellowships are part of the Learned Clergy Initiative, which is funded by a five-year grant from Lilly Endowment Inc.*



## Kierkegaard and the Treachery of Love

Amy Laura Hall

Cambridge University Press, 2002. 222 pages, \$21, paper; \$58, cloth.

Reviewed by Paul Wadell

It is not often that we are grateful to someone who shatters our confidence about love, but precisely the merit of Amy Laura Hall's new book, *Kierkegaard and the Treachery of Love*, is to help us see that such unsettling revelations are necessary if we are ever to learn the difference between authentic Christian love and our crafty impersonations of love.

Hall, an assistant professor of theological ethics at Duke Divinity School, advances the scholarship on Kierkegaard's penetrating analysis of love by arguing that the full power of his classic *Works of Love* can only be grasped when read alongside his pseudonymous works, each of which chronicles our most enduring illusions about love. Thus, after an opening chapter that offers a careful, insightful analysis of *Works of Love*, Hall devotes each of the following four chapters to a detailed study of how Kierkegaard's *Fear and Trembling*, *Repetition*, *Either/Or* and *Stages on Life's Way* both illuminate and reinforce the major themes of *Works of Love*.

Hall suggests that Kierkegaard's abiding aim in *Works of Love* was not only to convince us that we are confused about love, but also to show us that all of our assumed successes in love are likely failures because of the virtually ineradicable self-serving strategies of love. Kierkegaard worked to expose the dangers behind the pervasive sentimental distortions of Christian love. In a deliberately abrasive style, he wanted to unmask our illusions about easily fulfilling Christ's command to love by uncovering the deeply acquisitive nature of human love. As Hall repeatedly confirms, Kierkegaard believed we seldom truly love our neighbor because our love

lacks the careful attentiveness to another that Christian love requires. The twin dangers in love, she argues, are either the "self-interested fantasy" that sees the beloved as little more than "an opportunity for our own self-defined purposes or desires," or the self-abasing love by which we allow ourselves to be wholly consumed by the devouring needs of another.

Human love is always in danger, but this does not mean, Hall insists, that it is without hope. Kierkegaard relentlessly chastises our confidence about love to bring us to the brink of despair; however, at that perilous precipice we are to turn not to darkness but to Christ. The dizzying awareness that we fall infinitely short of the requirements of Christian love should lead to a heartfelt confession of our sinful missteps in love and the grateful, humble acknowledgement that Christ offers for us a love we could never give on our own. Thus, Hall observes, for Kierkegaard love is always a matter of repentance, humility, and indebtedness, not willpower, passion, or determination. We take the first feeble step to Christian love when we realize the source of all genuine love is not ourselves but God.

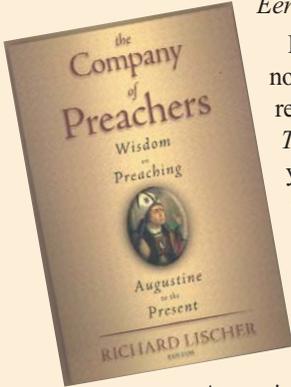
Hall concludes her book with a chapter focusing on Christ as both the indictment of and the solution to all our perilous attempts to love. Echoing Kierkegaard, she suggests that before Christ we are to love both in the fear of being in error and in the confidence of knowing that God's love, unlike our own, abides.

*Kierkegaard and the Treachery of Love* is a profound, challenging, and even sublime book that healthily explodes our dangerously deceptive consolations about love. One can question whether Kierkegaard's masterful attack on human love is so successful that it extinguishes our hope of being able to love at all. But one cannot deny what Hall displays throughout the book: love is always more a matter of God's grace and goodness than our own intentions or achievements. *Kierkegaard and the Treachery of Love* is an important and impressive contribution to the scholarly corpus on Kierkegaard. But even more, it is a spiritually transformative book that opens our eyes to see that real intimacy and genuine, faithful love can only begin when we stand before Christ and allow God's perfect love to reveal us.

Paul J. Wadell is associate professor of religious studies at St. Norbert College in De Pere, Wis.

## The Company of Preachers Wisdom on Preaching: Augustine to the Present

Richard Lischer, Editor  
Eerdmans. 478 pp. Paper, \$29



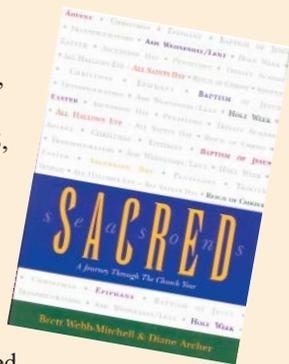
In his preface, Rick Lischer notes that this book began as a revision of his earlier work, *Theories of Preaching*. But three years and “too many cups of coffee later,” the present volume is something more: a re-organized and re-titled collection of reflections on the art of preaching. Preachers and theologians as diverse as

Augustine, John Chrysostom, Jonathan Edwards, Gardner C. Taylor and Barbara Brown Taylor are represented and editor Lischer provides a brief introduction to each selection. *The Company of Preachers* provides a theological and historical cross-section of the church’s homiletics – a tool for anyone seeking models of powerful Christian speech. Lischer is the James T. and Alice Mead Cleland professor of preaching.

## Sacred Seasons: A Journey Through the Church Year

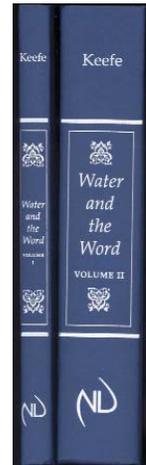
Brett Webb-Mitchell & Diane Archer  
The Pilgrim Press. 111 pp.  
Paper, \$10

Authors Brett Webb-Mitchell, assistant professor of Christian nurture, and Diane Archer D’98, collaborated on this educators’ guide to the church calendar. Their goal was to share with Catholics and Protestants alike “the rich stories that illustrate the wondrous yet extraordinarily complex and symbol-filled practices of certain days in the church calendar, so that our lives may be ordered by the rhythm of life in Christ’s body.” Intended as a complement to worship, the book presents an activity session for each season. The sessions are designed to engage the able-bodied or physically challenged of all ages in reading, writing, drawing, painting, singing or dancing.



## Water and the Word: Baptism and the Instruction of the Clergy in the Carolingian Empire, Vols. I & II

Susan A. Keefe  
University of Notre Dame Press. Vol. I,  
202 pp. \$45; Vol. II, 661 pp., \$150

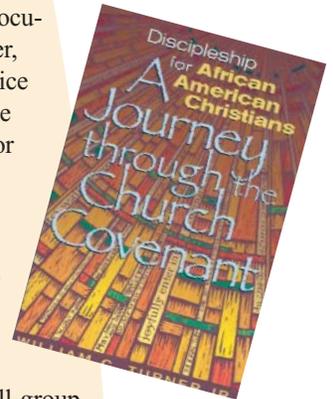


In this two-volume study, Susan Keefe focuses on baptismal instructions written for the education of the Carolingian clergy. These local priests – the only contact between the people and education – became the means of transforming a largely illiterate ninth century Europe. “With these pastors lay the task of the real conversion of Europe to Christianity – that very slow, gradual change, through education, away from age-old polytheism and animism,” writes Keefe, who is associate professor of church history. These texts given to priests for their own education provide the best evidence, she argues, of “what the peasant or villager of the ninth century thought about his or her baptism and the Christian faith.”

## Discipleship for African American Christians: A Journey through the Church Covenant

William C. Turner Jr.  
Judson Press. 142 pages. Paper, \$15.

The Church Covenant is a short statement of faith many African-American Baptists commit to memory and one of the most visible documents in black Baptist churches. Turner, who is associate professor of the practice of homiletics, bases each chapter of the book, which began as essays crafted for sermons at Mount Level Missionary Baptist Church in Durham, N.C., on a phrase of the Covenant. He explores the phrase’s scriptural foundations and the belief it expresses. Questions for reflection and discussion follow each chapter, making this a helpful discipleship guide for personal or small-group study, as well as for Christian education and Sunday schools.





# GIFTS

## Second Mile Donors

Recent gifts to The Second Mile campaign include \$50,000 toward the new Cokesbury bookstore from **The United Methodist Publishing House** of Nashville, Tenn., and several gifts earmarked for the Goodson Chapel. They include:

- **Elizabeth B. Lamb** of Durham, N.C.: \$50,000 for the baptismal remembrance area in memory of her husband, George;
- **L. Merritt and Susan P. Jones** of Raleigh, N.C., both graduates of Duke: \$50,000 for the choir loft in memory of their fathers;
- **David and Norma Stone** of Grosse Pointe Farms, Mich.: \$50,000 for a stained glass window to honor their son, Jonathon, a current Duke student;
- **Julie C. Clarkson** of Charlotte, N.C., a Divinity School alumna and campaign committee member; her brother **W. R. Cuthbertson** of Charlotte; and their sister

and her husband, **Marie C. and J. Edward Faulkner** of Greensboro, N.C., \$50,000 for the sacristy to honor the memory of Bishop Goodson;

- Divinity School alumni **Dean L. Gregory Jones and Susan Pendleton Jones** of Durham, N.C.: \$25,000 for the altar;
- Duke trustee emeritus bishop, alumnus and campaign committee member and his wife, **Thomas B. and Jean Stockton** of High Point, N.C.: \$25,000 for the pulpit.

Divinity School alumnus and his wife, **Paul L. and Janet Leeland** of Garner, N.C., have pledged \$10,000 to the building fund in honor of United Methodist Bishop Marion Edwards.

For a list of naming opportunities and information about gifts to **The Second Mile** building campaign, see <http://www.divinity.duke.edu/AtAGlance/Facilities/newaddition.aspx>, or call the Development Office at (919) 660-3456.

## Annual Fund Update

A grand total of 75 volunteers – students, staff, faculty and alumni – have helped raise **\$207,000** in pledges toward the Annual Fund’s \$400,000 goal by June 30, 2003. Annual Fund Director Julie Anderson said that the number of volunteers increased significantly over any previous year.

When you receive a call, remember that Divinity is the only school at Duke that relies solely on volunteer callers for an Annual Fund phonathon. One hundred percent of your gift goes directly to the Annual Fund, which helps support student financial aid and other expenses.

If you haven’t made your Annual Fund gift, please visit the Divinity Web site or contact Julie Anderson at (919) 660-3402 or [janderson@div.duke.edu](mailto:janderson@div.duke.edu).

## The Campaign for Duke

*Divinity School Progress Report December 12, 2002 (starting date 01/01/96)*

**Total commitments to date: \$79,455,004**



Support Area	Goal by 12/31/03	Total	Paid	Outstanding Pledges
<b>UNRESTRICTED</b>	\$ 10,000,000	\$ 8,161,711	\$ 7,918,223,	\$ 243,487
<b>RESTRICTED</b>	\$ 41,000,000	\$ 48,163,120	\$ 37,769,864	\$ 10,393,256*
<b>ENDOWMENT</b>	\$ 14,500,000	\$ 14,542,155	\$ 10,992,992	\$ 3,549,163
<b>FACILITIES</b>	\$ 19,500,000	\$ 8,588,018	\$ 5,900,571	\$ 2,687,449
<b>TOTAL</b>	\$ 85,000,000	\$ 79,455,004	\$ 62,581,650	\$ 16,873,355

\* portions when paid will be designated to endowment or facilities

To secure a copy of the case statement and information about how to make a gift, please contact Wes Brown, associate dean for external relations, [wbrown@div.duke.edu](mailto:wbrown@div.duke.edu) Duke Divinity School, (919) 660-3456. One may also visit the Web site at [www.divinity.duke.edu](http://www.divinity.duke.edu)



## Faculty & Staff

**David Arcus** presented a workshop on service playing and improvisation for the Eastern Carolina chapter of the American Guild of Organists in Goldsboro, N.C., on Nov. 4. On Sept. 14 he presented a guest recital at Philadelphia's historic Wanamaker Building (now Lord and Taylor department store) on the world's largest playable pipe organ, during which he gave the world premiere of his *Ancient Wonders*, recently published by Wayne Leupold Editions Inc. On Oct. 4 he presented an organ recital on the "Forte Music Series" of First UMC in Cary, N.C., and played two identical recitals on Oct. 27 in Duke Chapel on the John Brombaugh mean-tone organ. He has written reviews for the on-line classical magazine *Classical Voice North Carolina*, including a review of the Nov. 3 dedicatory recital on the new Harrison & Harrison organ at Front Street UMC, Burlington, N.C.

**Daniel Arichea** published an article in the August-September issue of the *Circuit Rider* titled "Impossible Possibilities." He presented his paper "Reading Romans in Southeast Asia: Paul's Concept of Righteousness and Its Implications for the Christian Faith and Other Faith Communities" for the Romans Seminar Group in the Society of Biblical Literature Annual Meeting in Toronto, Nov. 22–26.

**Michael Battle** delivered several lectures including: "Restorative Justice" at the University of Oklahoma, Sept. 19; "Realities of Reconciliation" for the Episcopal House of Bishops in Cleveland; "Intentional Inclusion" at the Diocesan Conference in Lexington, Ky.; "The Mutuality of Teaching" to the American Academy of Religion, Toronto, Nov. 24; and "Nonviolence and Martin Luther King Jr." at a Diocesan Conference in Los Angeles,

Jan. 20. He was also workshop leader for "Developing a Rule of Life" for Duke Laity Weekend, Nov. 2, and preached at Trinity Church, New York, on Martin Luther King Jr. Day on Jan. 19.

**Teresa Berger** presented a lecture, "The Real Presence of Women: Of Liturgy, Labor, and Gendered Lives" at Yale's Institute of Sacred Music in late September. Her lecture will be published in the *Journal of the Institute of Sacred Music*. Berger also published two articles, one on feminist liturgy



and one on feminist eucharistic theology, in the revised *Wörterbuch der Feministischen Theologie* edited by Elisabeth Gössmann et al. She continues her work in a research group on gender, theology, and culture funded this year through the Erasmus Institute, and in a research group of the Duke Center for Global Studies in the Humanities. In the fall, Berger spoke to the Divinity School Women's Center on "Bread or Breastmilk? Forgotten Eucharistic Themes" and served on a panel focused on "Jesus and Women."

**Wesley F. Brown** is a new member of the board of trustees for the Alban Institute, an ecumenical interfaith membership organization committed to strengthening congregations through consultation services, research, book publishing and educational seminars.

**Jackson W. Carroll** presented the paper, "'At Ease in Zion?' Clergy Commitment and Satisfaction in a Troubled Profession" at the annual meeting of the Society for the Scientific Study of Religion and Religious Research Association in Salt Lake City on Nov. 1.

**James L. Crenshaw** published "The Reification of Divine Evil" in *Perspectives in Religious Studies*, "Theodicy in the Book of the Twelve" in *Thematic Threads in the Book of the Twelve*, edited by Redditt and Schart, and "A Word on the Word: Lectionary Study" in the *Quarterly Review*.

**Stephen Chapman** led four adult Bible studies on "Covenant in the Old Testament" at Christ Episcopal Church, Raleigh, during the month of September. He attended a conference in Pittsburgh sponsored by the Association of Theological Schools where he gave a talk entitled "Surviving Seminary as Assistant Professors" for new faculty at theological institutions, Oct. 22–23. For the Divinity School's Laity Weekend, Nov. 1–2, he conducted a class on "The Ten Commandments as Christian Scripture."

**Donna Claycomb** published a sermon titled "Needs Fulfilled" in the Jan. 26 issue of *Proclaim* and presented the paper, "Sowing Seeds: The Pastor's Role in Cultivating Calls to Ministry" at the Fund for Theological Education's Forum on the Call to Pastoral Ministry in Indianapolis in January. She also preached at University UMC in Gainesville, Fla., in September and at the Clemson University Wesley Foundation in November.

**Amy Laura Hall** spoke about Julian of Norwich and embodied writing for a panel on "Writing in Community" sponsored by the Duke Center for Theological Writing and traveled to the University of Texas for a lecture sponsored by the Pew Foundation on biotechnology and pediatric ethics in October. In November, Hall read a paper entitled "A Burro, Some Grackles, and the Strange Goodness of God," in Toronto, for the Society of Biblical Literature session of the Christian Theology and

the Bible Group. She also served as the respondent for the Kierkegaard, Religion, and Culture session at the American Academy of Religion in Toronto. Hall traveled to Kentucky for a conference of the John Wesley Fellowship in December and presented research from her current book project, *Conceiving Parenthood*, for the Family Interest Group at the Society of Christian Ethics in January.

**Stanley M. Hauerwas** published the foreword to the latest edition of Paul Ramsey's *The Just War: Force and Political Responsibility*; "Note from the Editors" with Frank Lentricchia in a special Spring issue of *The South Atlantic Quarterly*, as well as the essay, "September 11, 2001: A Pacifist Response," which also appeared in *Ceide*. He wrote "Nonviolence in a World Without End" for *The Other Side* and published "A Christian Response to Violence" for *In the Aftermath: What September 11 is Teaching Us about Our World, Our Faith, and Ourselves*. He published "Enduring, or How Rowan Greer Taught Me to Read" in *Interpretation and (Early) Christian Identity*.

He also presented a public lecture and led a session with the 12 scholars in residence at the Center of Theological Inquiry in Princeton, N.J.; gave the keynote address for the annual meeting of the Society for Catholic Liturgy, Mundelein, Ill.; and gave a lecture for the series "Faith at the Crossroads: The Intersection of Religion, Politics, and Violence after 9/11" at Colgate University, Hamilton, N.Y.

**Richard B. Hays** published "The God of Mercy Who Rescues Us from the Present Evil Age" in *The Forgotten God: Perspectives in Biblical Theology* edited by A. A. Das and F. J. Matera; "Who Has Believed Our Message?" Paul's Reading of Isaiah" in *New Testament Writers and the Old Testament* edited by John M. Court; and "A Hermeneutic of Trust" in *The Company of Preachers* edited

by Richard Lischer. Hays delivered the Gray Lectures at Convocation & Pastors School: "How the Resurrection Upsets the World" and "How the Resurrection Shapes the Church." He also gave five lectures on "Reading Scripture with the Evangelists" to the clergy conference of the Episcopal diocese of Central Florida. At the Luce Fellows Conference in Pittsburgh he read "Opening our Minds to Understand the Scriptures" and gave the keynote address, "Preaching the Resurrection," for the Academy of Homiletics in Boston.

**Richard Heitzenrater** published "Tradition and History" in the September issue of *Church History* and brought out Volume 24 of the Wesley Works Project, *Journal and Diaries VII* with Abingdon Press in January.

He presented "The Wesleyan Tradition and the Myths We Love" at the Tercentenary Consultation; "Celebrating and Revisioning the Wesleyan Movements" at Candler School of Theology, Emory University; and gave the keynote address and two seminar sessions at the "Catch the Spirit" district lay training event, Buffalo, N.Y., in January.

Heitzenrater sat on a panel for the American Association of Religion meeting in Toronto, which discussed "Wesleyan Perspectives on Ethics" in November, and was curator of the exhibit "Wesley in America," which will open in February at Perkins School of Theology, Southern Methodist University.

**Reinhard Hütter** published "Freedom and Law: Toward a Theological Proposal" in *The Papers of the Henry Luce III Fellows in Theology* and "Est and Esse: The Affirmative and the Negative in Theological Discourse" in *Biblioteca dell' 'Archivio di Filosofia'*. The essay "... 'paulatim facta est ratio humana sui ipsius captiva': Freedom, Truth, and the Unattended Problem of the Will in the Encyclical *Fides et Ratio*"

appeared in *Neue Zeitschrift für Systematische Theologie und Religionsphilosophie*.

From Nov. 7–10, Hütter co-chaired the fifth meeting of the research consultation on "Faith and Reason" at the Center of Theological Inquiry in Princeton. He also presented a paper on "The Directedness of Reason and the Metaphysics of Creation." On Dec. 16, he delivered a guest lecture at the University of Jena, Germany. From Jan. 9–11, he participated as a speaker at the annual SEAD conference (on the Decalogue) in Charleston, S.C., and gave a lecture on the commandment "You shall not bear false witness against your neighbor."

**L. Gregory Jones** led the session "Holy Friendships: Sustaining Pastoral Ministry" at the Convocation & Pastors School and led the sessions "Christian Living in a Culture of Consumption" and "Forgive and Forget or Forgive and Remember?" at the Fall Laity Weekend. He led the session "Looking at *The Scope of Our Art*" at the Association of Theological Schools' roundtable seminar for newly appointed faculty in Pittsburgh. In September and November, Jones led a two-day Sustained Learning Seminar entitled "Mending Lives: Christian Forgiveness in Theology, Literature and Film" in Charlotte, N.C. In January, he led the second National Forum on Faith gathering in Sea Island, Ga. Jones published "Take This Job" and "Needy Pastors" in his regular "Faith Matters" column in *The Christian Century*. He has also maintained a busy schedule of preaching and lecturing across the region.

**Susan Pendleton Jones** and L. Gregory Jones preached and led the annual Leadership Summit at Hyde Park UMC in Tampa, Fla. They preached at the Bellamy Preaching Mission at Mt. Tabor UMC in Winston-Salem, N.C., and preached and served as session leaders for the Luther Snyder Symposium at Myers Park UMC in Charlotte, N.C. They served as plenary speakers at

Exploration 2002 – a national gathering for youth and young adults considering ordained ministry in the United Methodist Church and co-led the Albemarle and Northeast District continuing education event “The Church in Conflict.”

### **Emmanuel Katongole**

attended the Annual Black Catholic Theological Symposium: Gonzaga University, Spokane, Wash. Oct. 9 – 12, and published “A Different World Right Here: A New World Being Gestated in the Deeds of Everyday: The Church in African Theological Imagination” in *Missionalia*. He also edited *African Theology Today* for Scranton University Press.

**Susan Keefe** published *Water and the Word: Baptism and the Education of the Clergy in the Carolingian Empire: A Study of Texts and Manuscripts* in two volumes for University of Notre Dame Press in September. She arranged for the visit of Professor Roger E. Reynolds, who gave a graduate colloquium on medieval manuscripts in the Rare Book Room, Perkins Library, and a public lecture on the “Making, Unmaking, and Remaking of Medieval Clergy” Sept. 24–25. Professor Reynolds’ visit was in conjunction with the Medieval and Renaissance Studies Program of Duke University.

In October, Keefe presented a lecture on “The Creed in Early Patristic Thought” to the staff of Immaculate Conception Church at Avila Retreat Center, Durham.

**Richard Lischer** published a new book, *The Company of Preachers: Wisdom on Preaching, Augustine to the Present*, with Eerdmans Press. He also wrote “Repeat Performance” in the Sept. 10 issue of *The Christian Century*. He preached at a Sunday Reformation service at Holy Trinity Lutheran Church, Hickory, N.C., and is continuing throughout this academic year to teach a Lilly-funded course for North Carolina pastors and laity in the

Divinity School’s Sustained Learning program. The course is titled “The Life of Faith” and is an exploration of religious autobiography.

**Keith G. Meador** co-wrote “The Social-Environmental Context of Violent Behavior in Persons with



Severe Mental Illness” for the *American Journal of Public Health*; “Care in Private Psychiatric Hospitals” in *Principles and Practice of Geriatric Psychiatry*, second edition; and “The Care of the Dying Patient” in *Principles and Practice of Geriatric Psychiatry*, second edition.

Meador presented “Illness, Suffering and Medicine: Transforming Relationships in Communities of Caring,” the Koppaka Foundation Lectureship at the University of Alabama School of Medicine; “Building Bridges Conference: Connecting Faith Communities and Human Services Professionals to Better Serve Youth with Emotional and Behavioral Challenges” as guest panelist at United Church of Chapel Hill; “Caring Communities: Practices of Caring and Christian Formation” for the 2002 Convocation and Pastors School at Duke Divinity School; and “The Church as a Community of Caring at the End of Life” for Mountain Brook Baptist Church, Birmingham, Ala.

**D. Moody Smith** responded to Robert Kysar’s paper “Expulsion from the Synagogue: A Tale of a Theory” at the annual meeting of the Society of Biblical Literature, Toronto, Nov. 23–26. He contributed an article, “Ethics and the Interpretation of the Fourth Gospel,” to a *Festschrift* for Robert Kysar, *Word, Theology, and Community in John*, edited by John Painter, R. Alan Culpepper, and Fernando F. Segovia (St. Louis: Chalice Press, 2002). He also contributed an article, “John’s Quest

for Jesus” to a *Festschrift* for Peder Borgen, *Neotestamentica et Philonica, Studies in Honor of Peder Borgen*, edited by David E. Aune, Torrey Seland and Jerl Henning Ulrichsen (Leiden: Brill, 2002).

Dr. Smith gave Advent Lectures on “The New Covenant” at Christ Episcopal Church, Raleigh, Dec. 1, 8, 15. He taught a course, “John’s Quest for Jesus,” in the Duke Institute for Learning in Retirement during fall semester and also taught during Duke’s Laity Weekend.

He reviewed *In ihm Sein und Bleiben: Die Sprache der Immanenz in den Johanneischen Schriften in Theological Studies* 62 (2001) and *Jesus als Lebensspender: Untersuchungen zu einer Geschichte der Johanneischen Tradition anhand ihrer Wundergeschichten in Journal of Theological Studies* 82 (2001).

Dr. Smith’s article “Johannine Studies Since Bultmann,” a reprise of his doctoral dissertation, appeared in the fall 2001 issue of *Word & World*, Vol. 21, No. 4.

**Warren Smith** attended the 11th Oxford Institute of Methodist Theological Studies where he presented a paper entitled “The Hope of Holiness: A Comparison of the Eschatologies of Gregory of Nyssa and John Wesley” in August. In September, he preached a revival at the Hamden Plains UMC in Hamden, Conn., on the theme “Security in an Insecure World.” His article “Impassible Suffering: Christ’s Passion in Cyril of Alexandria’s Soteriology” appeared in the fall issue of *Pro Ecclesia*.

**Peter Storey** has been named the Ruth W. and Morris Williams Jr. chair effective January 1. In October, South Africa’s minister of education appointed Storey to the standing Advisory Committee for Religion in Education. He led the Bible studies for the Grahamstown District Synod of the Methodist Church of Southern Africa (MCSA) on the theme *The Church - God’s Servant of Salvation* and co-

chaired the draft mandate and selection process for the Greensboro Truth and Reconciliation project. In November, he led a training day for probationer ministers of the MCSA.

**James Travis** is serving as interim pastor of Hickory Rock Baptist Church, Louisburg, N.C. He gave the Howard E. Spell Lectures – “Our Families and the Family of God” – at Mississippi College, Nov. 4 – 5, and presented a seminar “Teaching Christians to Get Along: Facing and Resolving Conflict in the Church” at Mount Olive College on Nov. 18. The Mid-Atlantic Region elected Travis to a term on the board of representatives of the Association for Clinical Pastoral Education Inc.

**Karen Westerfield Tucker** published “‘Let Us Thy Mercy Prove’: A United Methodist Understanding of the Eucharist” in *Quarterly Review*; “When the Cradle is Empty: Rites Acknowledging Stillbirth, Miscarriage, and Infertility” in *Worship*; “The American Flag in Methodist Worship: A Historical Look at Practice” posted on the Web site for the General Board of Discipleship of the United Methodist Church; and several entries in *The New SCM Dictionary of Liturgy and Worship*.

She read the paper “‘A New-Created Earth’: Hymns on the London Earthquakes of 1750” at the 11th Oxford Institute of Methodist Theological Studies. Westerfield

Tucker gave the McCown Symposium lectures “Wesleyan Worship – Today?” at Northeastern Seminary, Rochester, N.Y. She participated in the symposium “Orthodox and Wesleyan Spirituality: Holy Scripture in the Orthodox and Wesleyan Traditions” sponsored by the General Board of Global Ministries and St. Vladimir’s Orthodox Theological Seminary, Crete. She has been named a Sugden Fellow for 2003 at Queen’s College, University of Melbourne, Australia, where she will be visiting professor/scholar-in-residence from April through June.

**Geoffrey Wainwright** delivered a keynote address titled “From

*continued on page 31*

## COMINGS & GOINGS

**Marilyn McKinney** holds the position of staff assistant for the Institute on Care at the End of Life. She has been working at the Institute in a temporary position since September. For the past 12 years, McKinney worked in several administrative positions at Sumitomo Corporation.

**Johanna Halla** is a staff specialist in the Center for Continuing Education. She holds a B.A. in comparative religion from Duke and worked with Sapient Corporation in Atlanta as an international assignment specialist. She replaces **Tony Willms**, who is developing a business in database design and finishing his M.T.S. degree.

**Virginia Lewis** is program manager in the Caring Communities Program. She was previously a research scholar with the Center for Demographic Studies at Duke University. Lewis holds both a B.A. and an M.A. from the University of Kansas in Germanic languages and literatures and has experience in program and curriculum development.

**Anne Packett** works in the position of health ministries educator in the Caring Communities Program. Packett previously served as coordinator of the WakeMed Congregational Health Ministries and presently serves as president of CARENNet of Wake Forest, a local service ministry. Anne holds a B.S.N. from the Medical College of Georgia and an M.A. in management from Webster University, St. Louis.

**Alyson Breisch** has been named administrative director of the Health and Nursing Ministries program. She is a registered nurse with a B.S.N. from Excelsior College, Albany, a M.S.N. from the University of Delaware, and a post-masters certificate from Duke University School of Nursing.

**Julie Rhodes** is coordinator of programs with the Center for Continuing Education. She has a B.S. degree in sociology from Appalachian State University and comes to the Divinity School from the Center for Creative Leadership in Greensboro, N.C, where she was a program coordinator.

**Erin E. Spiropoulos** is staff assistant in the external relations office. She holds a bachelor of music from James Madison University and comes to the Divinity School from *Business Forward* magazine in Washington, D.C., where she was the events manager. Spiropoulos has also organized programs and conferences for the American Symphony Orchestra League.

**Adrienne Wesley** has joined the Divinity housekeeping staff. She worked previously at Duke Medical Center.

**Elizabeth Baker** left her position as technology support coordinator to work as a medical translator and maternal care coordinator at the Piedmont Health Clinics.

**Julie Elliott**, former research associate in the Program in Theology and Medicine, has joined the faculty of Eastern University in St. Davids, Pa., as director of advising and first-year programs and lecturer in Christian ethics.

Generation to Generation: The Task of Theological Education in the Continuing Life of the Church” at the inauguration of Philip Butin, a graduate of Duke’s doctoral program in religion, as president of San Francisco Theological Seminary. In October he read a paper on “The Invocation of the Holy Spirit in the Worship of the Churches” at an international conference on the Holy Spirit and Ecumenism held at the Ecumenical Monastery of Bose, Italy. Wainwright attended a meeting of the executive committee of the World Methodist Council in Oslo, Norway, and chaired the first session of the new round in the council’s international dialogue with the Roman Catholic Church at Klingenthal, near Strasbourg, France.

**Laceye Warner’s** article “Towards a Wesleyan Evangelism” appeared in the September issue of *Methodist History*. *Circuit Rider* published her article “Shaping the Evangelistic Ministry of Laity” in the November issue. Warner lectured dur-

ing the Probationers’ Seminar on “Sources and Norms for Belief in the UM Church” to prospective ordinands from three annual conferences. Warner, who serves as secretary for the Academy for Evangelism in Theological Education, hosted the organization’s annual meeting in October at Duke Divinity School.

**Brett Webb-Mitchell** published “Holy Island Bitter” in the journal *Sacramental Life* and “No Longer Strangers and Aliens: Worshiping with People with Disabilities in the Church” in *Worship*. He gave the keynote address on aging, dying and death among the developmentally disabled to state personnel working in programs for the disabled at Black Mountain Lodge. Webb-Mitchell read the paper “Martha Stewart, Emeril, and the Naked Chef: Cooking, Dining and Hospitality and Christian Education” at the Association of Professors and Researchers in Religious Education.

In October, he visited and researched the “Black Christ” (El Cristo Negro) at the Basilica and Jesus Christ Crucified Abbey in Esquipulas, Guatemala, and did research at St. Benedict’s Monastery in September.

He led two pilgrimages, one for the Duke Youth Academy and one at Kirk of Kildaire in Cary, N.C. Webb-Mitchell has been preaching at St. John’s Presbyterian Church in Durham and is the faculty advisor to the Sacred Worth student group at the Divinity School.

**William H. Willimon** published “The Sin of Smugness,” an article on Christian thinking about war, in *The Christian Century*. During the fall, he lectured at Berry College, Furman University, Lynchburg College and Simpson College, and led a weekend on “Peacemaking in the Congregation” for a consortium of congregations in Vermont.



## CLASS NOTES



**Lem Stokes D’32**  
at the Alumni  
Luncheon during  
Fall 2002  
Convocation &  
Pastors’ School.

### 40s

**Kenneth Carroll T’46, D’49, G’53**, professor-emeritus of religious studies at Southern Methodist University, Dallas, Texas, made his 47th visit to Europe last summer following a long recovery from a back injury. Now residing in Easton, Md., he has resumed his research, writing, and lecturing.

### 50s

**William K. Quick D’58** addressed the executive committee of the World Methodist Council in Oslo, Norway in September and preached at First Methodist Church in Oslo, the mother church of Norwegian Methodism, founded in 1865. He also preached and led a retreat for leaders of the Latvian and Lithuanian UMC in Riga, Latvia and Kaunas, Lithuania Nov. 12-17.

### 60s

**Ross I. Dunn D’61** is now serving in Slaton, Texas. He was previously the pastor at First UMC in Portales, N.M.

### Frank A. Stith III T’63, D’66

is the new president of the Divinity School Alumni Association, elected at the annual meeting in October for a one-year term. Frank is the superintendent of the Greensboro District, Western North Carolina Conference of the United Methodist Church. M. Davies Kirkland, D’90, of Falls Church, Va., was the previous president.



**Harold B. Brown Jr. D'65**, who has spent 40 years in ministry, is retiring from Lely Presbyterian Church in Naples, Fla. He has served there for the past 18 years.

**James C. Little D'67, G'73** retired in 2001 after 24 years teaching theology on the faculty at St. Mark & St. John College in Plymouth, England. He now serves as a tutor in Christian Origins in the Department of Life-Long Learning, St. Luke's campus, the University of Exeter, Devon. He is working with two other colleagues to develop a Web-based "Introduction to the Bible."

## 70s

**Happy James (Jim) Lawrence D'70** is now a professor in the department of communication studies at Gardner-Webb University following many years in Southern California as a screenwriter, producer, and teacher. His most recent novels, *Annie's Angel* (Xlibris Corporation, 2000) and *A Killing in Carter County* (Xlibris Corporation, 2000), explore themes of race and reconciliation.

**Rebecca C. W. Adams D'71**, principal of Great Bridge Intermediate School, has been elected to the Chesapeake, Va., City Council.

**Michael T. Cash D'75** is the executive director of the Fairfax County Human Rights Commission. He resides in Mauertown, Va.

**Marshall R. Old D'75** has been appointed superintendent of the Greenville District, North Carolina Conference, of the United Methodist Church.

**Robert E. Roach D'75** is superintendent of the Marion District, Western North Carolina Conference, of the United Methodist Church.

**Michael W. Safley D'75**, president of the Methodist Home for Children Inc. based in Raleigh, N.C., gave the December graduation address at his undergraduate alma mater,

Methodist College, in Fayetteville, N.C., and was awarded the D.D. degree.

**Albert Shuler D'76** is the new superintendent of the Elizabeth City District, North Carolina Conference, of the United Methodist Church.

**Dianne Weddington D'76** recently completed a six-month residency as the first national artist-in-residence at the Grand Canyon's North Rim. Her duties included teaching classes, writing brochures and magazines, leading hikes, and welcoming visitors – 1 million of them over the summer. Diane has been invited to return in 2003. In the meantime, she is in Walnut Creek, Calif., working on a book on teaching mass media in the community college.

**Lisa G. Fischbeck T'77, D'91** has been hired as a missionary for the Orange County Mission, an emerging Episcopal congregation in Orange County, N.C. Three Episcopal parishes are sponsoring the mission including Church of the Holy Family in Chapel Hill, whose rector is **Timothy E. Kimbrough T'79, D'83** and St. Matthew's Episcopal Church in Hillsborough, whose rector is **N. Brooks Graebner D'76, G'84**.

**Thomas C. Pietila D'77** has been elected to the national Alumni Council of the Divinity School. He is a United Methodist pastor in Florence, S.C.

**Judi J. Smith D'77** is the new superintendent of the Durham District, North Carolina Conference, of the United Methodist Church.

**Jeanette Stokes D'77**, founder and director of the Resource Center for Women and Ministry in the South, Durham, N.C., was featured in the Sunday, October 20, 2002, edition of the *Raleigh News & Observer* as "Tar Heel of the Week." The Center is celebrating 25 years of service, and it has published a collection of Jeanette's essays titled *25 Years in the Garden*.

**Steven P. Eason D'79** was installed in September 2002 as the seventh pastor of Myers Park Presbyterian Church in Charlotte, N.C. Dr. William H. Willimon, dean of the Duke University Chapel, preached the sermon.

**William F. Evans D'79** teaches counseling psychology at James Madison University in Harrisonburg, Va., and continues to serve as a chaplain with the Air National Guard. He was honored with a faculty award for outstanding service to students for 2001. He has co-authored *Thriving! A Manual for Students in the Helping Professions* (Lahaska Press, 2002).

**Barbara Summey Marshall D'79** has been promoted to the rank of lieutenant commander in the Naval Reserves. She recently earned the D. Min. degree from United Theological Seminary in Dayton, Ohio. She and her husband now reside in Fayetteville, N.C.

## 80s

**Michael B. Simmons D'80** has been honored with the title "distinguished research professor" at Auburn University, Montgomery, Ala., for his publications in patristic theology. He is the (Anglo-Catholic) Bishop Ordinary of the Missionary Diocese of the Gulf Coast, the Communion of Evangelical Episcopal Churches.

**Love Henry Whelchel G'81**, who lives in Ellenwood, Ga., has written *Hell Without Fire: Conversion in Slave Religion* (Abingdon, 2002). The book is dedicated to the late Duke professors Stuart C. Henry and C. Eric Lincoln.

**John R. Wimmer D'82** has been named a program director in the Religion Division at Lilly Endowment in Indianapolis, Ind. He served as a United Methodist minister in Indiana and North Carolina



parishes over 15 years and is a former assistant professor of religion at the University of Indianapolis. In 1997, he was the founding director of the Indianapolis Center for Congregations, a Lilly Endowment-funded program of the Alban Institute.

**Steven C. Morton D'83** led workshops in October 2002 for pastors on leadership issues and local church transformation in Soweto, South Africa, and also at the University of Pretoria. He is a United Methodist minister in Downingtown, Pa.

**Sandy Kopp McNutt D'83** is the new vice president for institutional advancement at San Francisco Theological Seminary. Sandy, Frank, and their daughter, Mary Catherine, are living in San Anselmo, Calif.

**Jesse Brunson D'85** has been appointed director for multicultural and social ministries for the North Carolina Conference of the United Methodist Church.

**Todd Outcalt D'85** of Indianapolis, Ind., wrote *Candles in the Dark: A Treasury of the World's Most Inspiring Parables* (John Wiley & Sons, 2002). He continues as a contributing editor for *The Door*, a religious satire magazine.

**Michael Stanton-Rich D'86** is serving as pastor at Kobe Church, Kobe, Japan, and writes monthly columns for the *North Carolina Christian Advocate*.

**Lisa R. Withrow D'88** is assistant professor and director of field education at the Methodist Theological School in Ohio. She teaches Celtic spirituality and church leadership courses, and she is a consultant to churches working on development issues. Lisa enjoys kayaking in her spare time.

## 90s

**James P. Byrd D'91** recently published *The Challenges of Roger Williams: Religious Liberty, Violent*

## Distinguished Alumnus 2002 Howard C. Wilkinson



**Howard C. Wilkinson, 84**, the former president of Greensboro College and a 1942 graduate of the Divinity School, received the Distinguished Alumni award Oct. 14 at the Alumni Homecoming Luncheon.

He served as chaplain, minister in charge and director of religion activities at Duke University Chapel. North Carolina churches where he was assigned include Haywood Street in Asheville, First in Lexington, Central in Shelby, Hawthorne Lane in Charlotte and Jamestown UMC.

At Duke, Wilkinson organized student missions to Nicaragua and Bolivia and advised the Fellowship of Christian Athletes. He was a 1964 World's Fair preacher at Christ Church, on Park Avenue, in New York.

*Persecution, and the Bible* (Mercer Univ. Press, 2002). James teaches American religious history at Vanderbilt University Divinity School. He lives in Franklin, Tenn., with his wife, Karen Macaulay Byrd, and their 2-year-old daughter, Olivia Marie.

**Lore Blinn Gibson D'92** and her husband, Randy Gibson D'90, joyfully announce the Sept. 9, 2002, birth of James Randall. His big sister, Maia, is delighted. The Gibsons reside in Frankfort, Ind.

**Kelli D. Waters D'92** is paddling South Carolina rivers in each of the 12 United Methodist districts across the state during March Women's History Month to raise awareness about domestic abuse. The efforts anticipate raising \$24,000 for Killingsworth Home.

**David J. Higginbotham D'93** is the pastor at Kenai Christian Church in Kenai, Alaska, where he and his wife, Carolyn, have lived and served since 1998.

**Amelia Stinson-Wesley D'93** and her husband, **Tom Stinson-Wesley D'92**, are the proud parents of Kyra Lincoln, who was born on Dec. 21, 2001. The Stinson-Wesley family lives in Morganton, N.C.

**John P. Cleveland D'94** has been hired as an adjunct instructor at Pace University in downtown

Manhattan teaching ancient philosophy. He is a full-time instructor in philosophy and sociology at Monroe College in the Bronx and lives in Queens, N.Y.

**Larry D. Bohall D'95** has written *Martyr's Cry* (PublishAmerica, Baltimore, Md., 2002). The novel has been nominated for "Fiction Book of the Year" by the Mountains and Plains Booksellers Association and "Best First Novel" by the Mystery Writers of America. It is available through major book stores and Web sites. Larry is scheduled to address the 2003 annual meeting of the Kansas Library Association. He lives in St. Joseph, Mo.

**Kirk L. Hatherly D'95** and his wife, Darleen, welcomed Leah Hope on Aug. 13, 2002. She joins siblings Rebekah and Seth. The Hatherlys are residents of Reidsville, N.C.

**Louann Averitt Murphy D'95** and her husband, Ralph, joyfully announce the Dec. 31, 2001, birth of their first children, Ryan Lee and Rachel Marie. Louann is a United Methodist minister in Cabot, Ark.

**Andrew D. Reichert D'95** is pastor of St. Mark's United Methodist Church in Stockton, Calif., which he describes as a congregation that is diverse, open, affirming and reconciling.

**David A. Williamson** and his wife, **Carolyn Hall Williamson**,

both D'96, are the proud parents of Julia Sarah, who was born Aug. 27, 2002. The Williamsons live in Orlando, Fla.

**Heather Stallings Cadenhead D'97** and her husband, **Chris Cadenhead D'98** are pleased to announce the Aug. 30, 2002, birth of Ashlyn Christine. The Cadenhead family lives in Mt. Gilead, N.C., where he is pastor at First Baptist Church.

**Cherie E. Hambleton D'97** and Paul Burden were married Dec. 21, 2002, in Edwardsville, Ill. Paul is the American Baptist campus minister at Southern Illinois University. Cherie is in her fourth year as director of United Campus Ministry there.

**Jason A. Jouett D'97** and his wife, Ann, welcomed Corbett Andrew on Sept. 3, 2002. Big brother Walker is already trying to teach Corbett how to say, "Go, Blue Devils!" The Jouetts live in DeKalb, Texas.

**Timothy S. Wright D'98** is chaplain at Florida Southern College, Lakeland, Fla., where he also teaches in the religion department.

**Steven E. McCoy D'99** and his wife, Debby, are delighted to announce the Sept. 12, 2002, birth of Ryan Matthew, their second son. The McCoy's are residents of Midland, Mich. Steve is associate pastor at First United Methodist Church.

## 00s

**Eric A. Howell D'00** and his wife, **Jennifer Lynn Howell D'02** are pleased to announce the Sept. 5, 2002, birth of Laura Emerson. The Howells reside in Ruckersville, Va.

**Kathryn Barba** and **Russell C. Pierce**, both **D'01**, were married May 25, 2002. They are United Methodist pastors serving churches near Wyalusing, Pa.

**Melanie L. Dobson D'01, D'02** and **John C. Hughes D'02** were married Dec. 28, 2002, in Atlanta, Ga. They reside in Phoenix, Ariz., where she is associate pastor at Dayspring United Methodist Church and he is studying osteopathic medicine.

**Taylor W. Mills D'01** and his wife, Betsy, are the proud parents of Rebecca Taylor, born Aug. 24, 2002. The Millses live in Williamston, N.C., where he is a United Methodist pastor.

**Kathleen M. Coe D'02** is the pastor at Jamestown Friends Meeting in Jamestown, N.C.

**Jocleen A. McCall D'02** was ordained at Union Baptist Church, Durham, N.C., in October 2002. She is residence coordinator at Duke University.

## Deaths

**Robert M. Bird T'34, D'36** died Oct. 16, 2001, in Charlotte, N.C. He was a retired Episcopal chaplain with the N. C. Department of Corrections.

**Jennings H. Fast D'37** died Oct. 6, 2002, in Charleston, W.Va. He was a United Methodist minister who served parishes across the West Virginia Conference until retiring from full-time ministry in 1982. Jennings had the longest tenure of full membership in the Conference at the time of his death, and he was a faithful member of the "Chain Gang," a small group of Duke Divinity alumni who have maintained a chain-letter correspondence since their graduations in 1936 and 1937. He is survived by his wife of 62 years, Jeanette Kinnaird Fast, a son, **Jay H. Fast D'68, D'69**, a daughter, and four grandchildren.

**Charles S. McCoy D'46** died Nov. 3, 2002, in Berkeley, Calif. He was the Robert Gordon Sproul professor *emeritus* of theological ethics at Pacific School of Religion and the Graduate Theological Union and the founder/senior fellow of the Center for Ethics and Social Policy at Berkeley. Dr. McCoy was a United Methodist pastor and a former chaplain in the United States Navy whose thoughtful work with labor, social, and peace movements engaged students and leaders across the political spectrum. An outspoken civil rights activist over six decades, he also founded and directed the Trinity Center for Ethics and Corporate Policy at Trinity Church, New York, and aided in the establishment of similar centers

across the nation. He had recently edited and co-authored *Promises to Keep: Prospects for Human Rights* (GTU, 2002). He is survived by six daughters.

**Tommy Tyson T'51, D'53** died Dec. 5, 2002, in Chapel Hill, N.C. He was a retired United Methodist minister and evangelist, the first chaplain at Oral Roberts University, and the founder of the Aqueduct Conference Center in Chapel Hill. He is survived by a daughter and two sons, including **Kenneth Wayne Tyson D'94**; three granddaughters, including **Molly Anne Tyson D'04**; siblings including **Vernon C. Tyson D'57**; and other family members with Duke and Divinity School ties.

**Howard Ray Wilkinson D'60** died May 1, 2002, in Charlotte, N.C. He was a United Methodist minister who served parishes across the Western North Carolina Conference from 1956 until his retirement in 1979. He is survived by his wife of 61 years, Lenora Randall Wilkinson, a son and a daughter, five grandchildren, and a great-granddaughter.

**Donald F. Gum D'74** died Oct. 7, 2002, in Durham, N.C. He was a United Methodist minister in Burlington, N.C., and a pastoral counselor who had served parishes of the North Carolina Conference. He is survived by his wife, Brenda F. Gum, and two children.

**Carl M. Eller D'80** died Feb. 21, 2002, in Sanford, N.C. He was a retired United Methodist minister of the North Carolina Conference. He is survived by his wife, Helen G. Eller, and seven children.

# COMING EVENTS

## Duke Divinity Center for Continuing Education

**February 5**



Margaret Adams Parker

*Picturing the Bible: The Visual Image as a Way of Reading Sculpture*  
A lecture by the sculptor and woodcut artist sponsored by the Stuart C. Henry Religion & the Arts Endowment. The artist's woodcuts are on exhibit at Duke Divinity Library.  
MARGARET ADAMS PARKER, Virginia Theological Seminary

**February 11–13**

Litchfield Beach, S.C.

*Acts & Galatians*

A seminar with the Sanford and Rockingham districts of the United Methodist Church.  
J. "MICKEY" EFIRD, Duke Divinity School

**February 17–19**

Atlantic Beach, N.C.

*Heroes of the Faith*

A seminar with the Goldsboro and New Bern districts of the United Methodist Church.  
RICHARD LISCHER, Duke Divinity School

**February 28–March 1**

*Worshipping Well: Beyond the Style Debates*

A seminar with the Greensboro district of the United Methodist Church.  
FRED EDIE, Duke Divinity School

**April 1–2**

Martin Luther King, Jr. Lectures

EUGENE F. RIVERS III, Azusa Christian Community, Dorchester, Mass.

**April 4–5**

Duke Laity Weekend

DAVID STEINMETZ, Duke Divinity School

**April 8–9**

Kenneth Willis Clark Lectures in New Testament

A distinguished lectureship delivered by leaders in New Testament studies.  
JOHN BARCLAY, University of Glasgow

**April 23, 30, May 7, 14**

9:30 a.m.–11:30 a.m.

Epworth UMC

*Psalms & the Chronicler's History*

Lay Academy of Religion

J. "MICKEY" EFIRD, Duke Divinity School

**June 27–29**

*Wesley at 300: Controversy and Consensus*

RICHARD HEITZENRATER, Duke Divinity School

This conference commemorates the tricentenary of John Wesley's birth.

**July 6–August 1**

Summer Course of Study for Ordained Ministry

**July 13–27**

Duke Youth Academy for Christian Formation

During two weeks on the campus of Duke University, high school students explore, practice and reflect using baptismal theology as the lens to understand their experience in the church.

**September 15–17**

Fayetteville & Wilmington District Event

**September 22–24**

Probationer's Seminar

A seminar to help United Methodist pastors prepare for elders orders.

**October 13–15**

Convocation & Pastors' School

Duke Divinity School's annual event featuring invited lecturers, continuing education seminars, and worship in Duke Chapel.

**November 14–15**

Duke Laity Weekend

Learning  
for Life

[www.divinity.duke.edu](http://www.divinity.duke.edu)

## South Africa's 'Terrible Gift'

By Kristen Bargeron Grant

The official title of our trip to South Africa was “A Pilgrimage of Pain and Hope,” but it sounded holier-than-thou to say that I was going on a pilgrimage. Rather than to a cathedral or a reliquary, however, our group of pilgrims journeyed into the shrines of South Africa’s deep pain and even deeper faith – ordinary places, like the prison on Robben Island or the streets of Soweto, which have been made holy by the blood of martyrs and the prayers of saints. And holy places, as religious pilgrims throughout the ages can attest, have the power to transform you in ways you cannot control.

I can pinpoint exactly the moment when my journey took the turn from “interesting experience” to pilgrimage. We were worshipping at Central Methodist Mission in Johannesburg. Bishop Paul Verryn gave a call for anyone who desired prayers for healing to come forward to the altar. I knew at once that I should go. I didn’t know why, but the voice of the Holy Spirit was clear. Yet I stayed seated, as other voices within held me back. Would anyone else from our group go? What would they think if I got up? Would they think I was just trying to draw attention to myself? Meanwhile people streamed past me, kneeling two- and three-deep at the altar. Finally I joined them, at least a hundred people who had come forward without reservation, people who were not going to let anything stand in the way of receiving whatever God wanted to offer them.

In that moment, I understood what I had heard Elizabeth Storey say several times during our journey: “Pain is a terrible gift.” The wounds run deep in South Africa, but out of those wounds God has given a great gift to the church. It is the gift of absolute certainty that human beings desperately need God’s help. It is the gift of freedom from illusions of self-sufficiency or reliance on worldly success. As I made my uncertain, self-conscious way to that altar, I realized it was a gift that I did not have.

Since returning from South Africa, I have begun to wonder if much of what passes for ministry in American churches is merely an extension of our culture’s relentless crusade to keep us numb to the brokenness in our lives and world. Churches offer seminars on how to be a success in



Clay Musser

▲ **Dr Stanley Mogoba, a former Robben Island prisoner and Methodist presiding bishop, addresses the Duke Pilgrims of Pain and Hope in the exercise yard of the prison. Behind him is a photo of a young Nelson Mandela and his colleague Walter Sisulu, taken in the same yard when they were incarcerated there. Elizabeth and Peter Storey, former bishop of the Methodist Church in South Africa, led the pilgrimage.**

business or romance; worship services are promoted as “Celebration Sunday” or “Mountaintop Hour.”

There is no doubt that the church has the greatest of reasons for celebration. But if celebration is separated from an unflinching confrontation with human failure and suffering, it is not the mercies of God that we are celebrating. Instead of offering healing and transformation, the church becomes just one more place to turn off the pain for a while.

Trevor Hudson, the South African Methodist minister who created the first Pilgrimage of Pain and Hope, told us, “Never forget that every person to whom you preach, to whom you minister, every person sits next to a pool of tears.” I hope that my journey to South Africa has made me more willing to see those pools of pain and regret, as I climb into the pulpit, as I sit down at the potluck dinner, as I listen to petty complaints. Even more, I pray that our pilgrimage will continue to challenge me to place my hand in the water of my own tears, and call others to do the same – to touch, to taste our brokenness. Only then, only in the face of pain, only with the truth of that terrible gift, does hope in God become real.

*Kristen Bargeron Grant D’99 was among 23 Duke Divinity students, alumni and friends on the Pilgrimage of Pain and Hope. She is the pastor of Cedar United Methodist Church in the suburb of Ham Lake, Mich., and hopes to lead her parishioners on a “Pilgrimage of Pain and Hope” in the Twin Cities later this year.*

# END QUOTES

## Ecology and the Church

*Ecology is one of those societal issues . . . that the Christian community hasn't really addressed very energetically. You might think we all understand that it's really not the right thing to do to destroy the planet and deplete the variety of life for future generations. Then you begin to look at the diversity of views expressed by different Christian groups. There's a massive split there.*

Stuart Pimm, Doris Duke Professor of Conservation Ecology at Duke's Nicholas School of the Environment and Earth Sciences, who reported at the "Ecology, Theology in Judeo-Christian Environmental Ethics" conference at Notre Dame University.

## 'Faces of Afghanistan' Exhibit at Divinity Library

*I hope the exhibit will introduce a lot of folks in the Triangle to the folks in Afghanistan . . . that it will let them see the beauty of those people.*

Ray Buchanan, who took photos during two post-9/11 trips to northern Afghanistan as part of the humanitarian efforts distributing emergency food and other aid. He is founder and president of Stop Hunger Now, a UMC Advance Partner, that has distributed more than \$8 million worth of direct relief to partner agencies.

## Presidential Rhetoric: Nobler or Bolder?

*"Much attention has already been paid to the way in which Bush's language reinforces a moral divide between the forces of 'good' and the forces of 'evil.' The great danger of such speech is that it 'demonizes' political opponents and rules out by definition any attempts at compromise. . . . Bush considers himself an evangelical Christian, yet he speaks of the state in ways that Christianity reserves to Christ alone."*

Stephen Chapman, assistant professor of Old Testament, in a Nov. 12, 2002 Duke News Service News Tip.

## Unsettling the Dow?

*The resurrection of Jesus is not good news for business. Rather, it's the kind of unsettling news that might cause the Dow Jones average to take a plunge.*

Richard Hays, G.W. Ivey professor of New Testament, Gray Lecturer, Convocation & Pastors School, October 2002.

## A Stubborn Problem

*Too many churches are like mules: They are strong, but they don't reproduce. [W]hy would you want a job that can't support a family, won't get respect, makes unrealistic demands and goes against the basic beliefs of society. I can't think of a good reason unless the Almighty Master of the universe calls you by name and leads you there."*

Curtis Freeman, director, Baptist House of Studies, quoted in "Mentors in Ministry Matter: For the sake of the call" by Mark Wingfield in the October 7, 2002, issue of *The Baptist Standard*.

## Spiritual Seekers

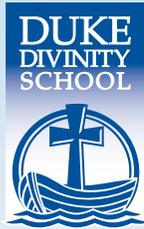
*...The danger of a pick-and-choose spiritual quest is that it becomes a commodity like everything else. 'How do you know this search is not falling into the hands of a capitalistic culture. I pick out a car. I pick out a job. I pick out a god that suits me? We should not be surprised that students well-schooled in consumerism see religion as something they choose.'*

Professor Will Willimon quoted in Yonat Shimron's article "Mix, match, meaning: College students exchange ideas in their search for spiritual path." From the *Raleigh News & Observer*, Oct. 18, 2002.

## Post 9-11

*The current heroization of the people who died [on Sept. 11, 2001] is the unwillingness of Americans to accept the idea that Americans can die as victims. . . . To turn these deaths into martyrdom is something done for war-policy reasons, to fuel the desire for revenge. They've made people's deaths mean more than their lives ever could have. I don't like that at all.*

Stanley Hauerwas, Gilbert T. Rowe professor of theological ethics, interviewed by Scott McLemee in the Sept. 6, 2002, edition of the *Chronicle of Higher Education*.



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